

Pride and Prejudice

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[0 : 00] Well, if we could, this evening, with the Lord's help and the Lord's guidance, if we could turn back to that portion of Scripture that we read. The Gospel according to Luke, chapter 10.

The Gospel according to Luke, chapter 10. And if we just take as our text the words of verse 25. Luke 10 at verse 25.

And behold, a lawyer stood up to put him to the test, saying, Teacher, what shall I do to inherit eternal life?

What shall I do to inherit eternal life? If you were going to come along to the Christianity Explored Bible Study, which is starting again next month, as I mentioned to you.

And as I said, you're all welcome to come and to learn more about the Bible in an informal setting. But if you did come, the first question in the Bible study is the question, if you could ask God one question and you knew it would be answered, what would it be?

[1 : 28] If you could ask God one question and you knew it would be answered, what would it be? And I'm sure that there are any number of questions which could be asked.

But if I was someone who was coming along to the Christianity Explored Bible Study, the question I would want answered is, how do I become a Christian?

Or I would ask the question which is being asked here. What should I do to inherit eternal life? And as I stand before you, I assume that the very token that you're in church this evening, it shows that you have a desire somewhere in your heart to become a Christian.

I can assume that at some point in your life, you want to be known as one of the Lord's people. And I can assume that when you die, you don't want to wake up in hell.

But I can also assume that because you are not a Christian yet, you don't fully understand the extent of the ruin that sin has left you in.

[2 : 37] And you don't fully understand how wonderful the remedy is in Jesus Christ. And I don't know, maybe you think that by just being here in this building on a Sunday evening once a month, that you will get to heaven.

Maybe you think that by being a good person with good morals, it will get you access into the kingdom of God. Maybe you think that your family heritage or your upbringing will grant you pardon and eternal life before a holy God.

Maybe you think that you don't need to do anything. And you just need to wait for this bright light that's going to shine in your face and God is going to tell you that you're saved.

Well, whatever you think tonight, whatever your spiritual condition is, I assume that you must have at some point in your life asked the same question as this man.

And if not, maybe you should. Maybe you should ask, what shall I do to inherit eternal life? Because tonight Jesus is going to answer that question for us.

[3 : 48] Jesus is going to break down all our barriers and all our preconceptions and all our misconceptions about how to inherit eternal life. And he's going to tell us straight.

He's going to tell us right to the point. And he's going to tell us through the parable of the Good Samaritan. Now, the parable of the Good Samaritan is one parable with which we are all very familiar.

Whether we attend church or not, everyone in the English-speaking world is acquainted with the concept of a Good Samaritan. Because in the minds of many people, a Good Samaritan is someone who does a good deed.

They do a good turn. They go the extra mile. They're the person who's the friend in need. They're the good neighbor. They're the person who looks out for all the other people around them.

And of course, that was the reason behind the charity being set up in the first place. There's no doubt that the Samaritans are a great charity. And they do a great work.

[4 : 50] And they help many people who are at their wits end. And we ought to support them and those who volunteer for the work. But I want to say from the outset That that's not actually what the parable of the Good Samaritan is about.

Helping your neighbor is part of it. But it's not the whole story. Because the important question which is being asked in the passage is not, Who is my neighbor?

The important question is, What shall I do to inherit eternal life? Therefore, in the mind of Jesus, The parable of the Good Samaritan teaches that we are to be good to our neighbor.

Yes. But it also stresses that we all need to inherit eternal life. But what we see in this passage is that it's good to ask questions.

It's good to ask God questions which you know can be answered. But it's not so good when you're asking them for all the wrong reasons. And that's what this lawyer did.

[6 : 00] He was asking all the right questions. But he was asking them with the wrong motive. And it was for this reason that Jesus told the parable of the Good Samaritan.

And in doing so, Jesus addresses this man's misconceptions about what it means to inherit eternal life. And he does so by addressing his pride and his prejudice.

His pride and prejudice. Now I know that my headings this evening are the title of Jane Austen's classic novel, *Pride and Prejudice*. I've never read the book and I've never seen the movie.

It's not something that interests me. But what does interest me is how Jesus tackled this lawyer's pride and prejudice. And he took down every wall and every barrier.

So let's consider firstly his pride. His pride. Read with me again at verse 25. And behold, a lawyer stood up to put him to the test saying, Teacher, what shall I do to inherit eternal life?

[7 : 06] He said to him, What is written in the law? How do you read it? And he answered, You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind and your neighbor as yourself.

And he said to him, You have answered correctly. Do this and you will live. And Luke introduces this section to us by telling us that a certain lawyer came to Jesus with a question.

And as we know, his question was of the greatest importance. Because this lawyer, he raises the subject of eternity. He doesn't speak about the pursuit for fame or fortune or fun.

He doesn't speak about the things in life which are temporary. Instead, he asks Jesus a question to do with the things of eternity. What shall I do to inherit eternal life?

Now this certain lawyer, he's not to be confused with the rich young man whom we meet elsewhere in the other Gospels, in Matthew and Mark.

[8 : 09] Because if you remember the rich young man who came to Jesus, he asked the same question. What should I do to inherit eternal life? But the thing about the rich young man is that he asked his question out of a genuine concern for his soul.

The rich young man genuinely wanted to know how to be saved and how to get to heaven. But his problem was he couldn't let go of all his riches. But this lawyer, he didn't have a genuine concern for his soul.

And he didn't want to know how to get to heaven. Because in his mind, he already knew how to get to heaven. He already knew how to inherit eternal life.

But Luke tells us that this lawyer came to Jesus with his question about eternity in order to test him. He didn't come to Jesus with a genuine concern about his never dying soul.

He came to Jesus with a desire to show up the ignorance of Jesus. And I say that because this lawyer knew his Bible. He knew his Bible inside out and back to front.

[9 : 24] Because he wasn't a domestic lawyer. He wasn't an estate agent. He was a lawyer of Mosaic law. He was an expert in the first five books of the Bible.

Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They're often referred to as the Torah, the law. The law of Moses. Which means that this lawyer was very familiar with the laws of God.

Whether it was the moral law, he knew all about it. Those ten commandments. Whether it was the civil laws. All those laws that referred to the nation and how they are to conduct themselves in civil matters.

He knew all about them. He also knew all about the sacrificial laws. All those laws that concerned Israel's relationship to the Lord.

And how they can be made righteous in God's sight. And as this lawyer of the Old Testament. He would have known all about the rituals and the forms and the traditions of all the priests.

[10 : 29] Which means that he would have known everything there is to know about inheriting eternal life. And yet he comes to Jesus. Who is a rabbi. An educated teacher of the Old Testament.

One who teaches the duties which God requires of man. And what seems so absurd in this conversation between a lawyer and a rabbi. Is that the lawyer comes to the rabbi and asks a question which he already knows the answer to.

And so we ought to see from this lawyer's approach to Jesus that he's patronizing him. He's speaking to Jesus in this condescending and demeaning manner.

He's trying to belittle Jesus. And he's standing above Jesus. Proudly looking down on him. And he's testing him. He's testing him.

And the word that Luke uses here for testing. Doesn't mean that he was a lawyer trying to see if Jesus knew his Bible. He wasn't testing to see if Jesus knew the answer to his question about eternal life.

[11 : 36] He was testing Jesus to see if Jesus really was God. He was testing Jesus in order to see if Jesus lived up to all the claims that he was making.

And this lawyer, he comes to Jesus and he wants to prove that Jesus doesn't actually have God's character. And he doesn't actually have God's power.

He wants to make an example of Jesus. He wants to make a mockery of Jesus and prove to Jesus once and for all that he isn't the Messiah. He's not the Son of God.

He doesn't have any answers to inheriting eternal life. And you know my friend, there are people who are still trying to do that. They're still trying to do it.

There are many people who are still trying to disprove the Son of God and challenge his claim that he is the only saviour of sinners. There are many who still want to try and get one over on Jesus and all his people.

[12 : 40] And like this lawyer, they become arrogant in all their assertions. And they're proud in their conclusions because they say, well, we are intellectual.

We have knowledge. We have intelligence. We are rational thinkers. We have logic. And we're more advanced now in our scientific age than our ancient past.

And to believe in a God-man. To believe that someone was crucified 2,000 years ago who will actually get you into heaven if there is a heaven at all.

It's completely absurd. It's foolishness. It's bordering insanity. It's anti-intellectual. And that's what many people think about Christianity and about Jesus Christ.

And they come with all their proud questions along with all their loaded answers. And they'll try and make a mockery of Christ and the Christian. And they'll try and catch people out and make a fool of them that they know better.

[13 : 48] And that they have all the answers to the questions about life, death and afterlife and eternity. But notice how Jesus reacts and deals with his proud and arrogant lawyer.

He's spoken to Jesus in such a condescending manner. And yet Jesus doesn't answer his question. He doesn't bite back. He doesn't retaliate.

He doesn't get angry and frustrated. He doesn't tell the lawyer, clear off, go away. He doesn't call him out and tell him, well, your heart is full of pride. And that you need to humble yourself before God.

He doesn't do that. Because Jesus knows his motive. He knows his heart. And instead of reacting to confrontation, which we are so prone to doing.

Jesus asks the lawyer, what is written in the law? What does the Bible say? Jesus refers the lawyer to the Bible.

[14 : 53] The only rule to direct us on how we may glorify God and enjoy him forever. Jesus doesn't ask the lawyer, what does the church say about eternal life?

He doesn't ask, what do the scribes and the Pharisees say? He doesn't ask, what does tradition say? He doesn't ask, what does culture say? No, Jesus takes a far simpler and far more direct approach than that.

And he just asks, what does the Bible say? What does the Bible say? And you know, my friend, that should always be our starting point.

For any question or concern that we have. We're not to go to the opinions of others or be dictated to by culture or tradition. Or our thoughts or even our feelings.

But with everything, we must come before the mirror of God's word. And ensure that what we believe and how we worship and how we conduct ourselves is in accordance with God's word.

[15 : 53] That should always be our starting point. It should always be what saith the scripture. Because the moment we move away from this glorious book.

The word of God. The moment we move away from it. We open ourselves up to error. We're going down the wrong road. And we also open the floodgates to every possible interpretation.

It was J.C. Ryle. I know I always quote him. But I just love reading what he has to say. And he stresses the importance.

In one of his writings. He stresses the importance of basing everything. We do, think and believe upon scripture. He says it doesn't matter. It doesn't matter who says it.

Is it in the Bible? Can it be proved by the Bible? It doesn't matter how beautiful or clever the sermons or religious books may appear.

[16 : 51] Are they in the smallest degree contrary to the Bible? If they are, he says. They are rubbish and poison and guides which are of no value.

What saith the scripture? Because the scriptures are the only rule. The only measure. The only gauge. For religious truth. It's the only truth.

There is an absolute truth. And it's contained in this book. But what we see here is that. When Jesus asks the lawyer.

What does the Bible say? He also asks. How do you read it? What is your interpretation of it? What is your interpretation of how to inherit eternal life?

And Luke tells us that the proud lawyer of the Old Testament. He answers him. He not only had his question ready for Jesus when Jesus came by. But he also had his answer to.

[17 : 52] And we're told as it says in verse 27. He says. He answered. You shall love the Lord your God with all your heart. With all your soul. With all your strength. With all your mind.

And your neighbor. As yourself. As you would expect. And as you would expect. The proud and intelligent Old Testament lawyer. He quotes the law. And he quotes it to Jesus.

Because he quotes what was known by every Jew as the greatest commandment. From Deuteronomy chapter 6. Jesus. And then he adds the part at the end. And your neighbor as yourself.

Well that's from Leviticus 19. But the way in which this lawyer responds to Jesus. It shows that he not only knew how to inherit eternal life.

But he also believed that he already had inherited eternal life. And so Jesus. He just tells the lawyer what he wants to hear.

[18 : 49] Because Jesus knows that this conversation is not over. It's not going to end at this point. And so Jesus says to him. Well done. You've answered the question. And he goes on in verse 28.

He said to him. You've answered correctly. Do this. And you will live. You have answered correctly. The intelligent lawyer knew that he has answered his own question correctly.

Because it was not only premeditated. But it was also to affirm to Jesus that he already does what God requires. The lawyer is convinced that he has done enough to inherit eternal life.

Because he believes that he has enough intelligence. And he has been taught well. And he has been brought up to know right and wrong. And he has enough knowledge about God's law.

And his own moral ability to keep it. And he doesn't need anyone or anything to tell him about his soul. Because he already loves God with all his heart, mind, soul and strength.

[19 : 56] And his neighbor as himself. And what this lawyer is saying to Jesus. Right in front of him. To his face. I have done enough to inherit eternal life.

I don't need you. I don't need you. And you know there are many with that attitude.

That attitude towards Jesus. They work tirelessly. They work religiously. They work religiously. To ensure that they fit the criteria for heaven.

As long as it doesn't involve submitting to Jesus. They're happy to keep Jesus. Arms length. Keep him at arms length.

Keep him there on Sunday. But not have him rule over their life. But you know when Jesus said to the lawyer.

[21 : 00] Do this and you shall live. He was quoting a command from God in the Old Testament. When God gave these commands to the children of Israel.

He said to them. Do this and you will live. Keep all the laws perfectly. And you will inherit eternal life. But that command wasn't literal. It was a call for obedience.

It was a call to see God as their king. And them as those who are followers of the king. But the problem was. It was taken literally by the Israelites.

And yet the purpose of the law. It was to make us see that we can't keep the law. That we can't uphold all these commands of God. Perfectly by our own moral ability.

Because it's an impossibility. And so the purpose of the law. The purpose of the Ten Commandments. It's to make us see our need of salvation.

[22 : 01] It's to make us see how sinful we really are. Before a holy God. It's to make us see how far short. We have fallen from God's glory.

And drive us to the remedy for our wound. It's to make us see. How dark our heart is.

And how glorious and pure the light of Jesus is. And run to it. My friend. The purpose of God's law is to show us. How ugly our sin is.

And how beautiful salvation is. Because I know what the Apostle Paul said. The law. That's the schoolmaster. To lead us to Christ. To lead us to him.

The law was to teach us. That our sin is too great. That we can't save ourselves. But this lawyer then. And many other sins.

[22 : 57] They have proudly thought. That they could inherit eternal life by themselves. They thought that they can achieve salvation. By their own knowledge and moral ability.

In other words. They thought they could do it. Without Jesus. They thought they could do it without Jesus. My friend.

How wrong can we be? How proud can we be? To think that we don't need Jesus in our life. How proud can we be? To know the scriptures in our heads.

But not in our hearts. How proud can we be? To think that God will accept us. Without Jesus. How foolish can we be?

To think that God will accept us. Without Jesus. Yet the foolish pride of this lawyer. It's further evidenced. By his next question.

[23 : 51] To Jesus. But in his answer. Jesus not only humbles. This proud lawyer. He also addresses his prejudice. Prejudice. So let's look secondly at his prejudice.

His pride. And prejudice. Prejudice. Look at verse 29. It says. He desiring to justify himself. Said to Jesus.

And who. Is my neighbor. And by this point. In the conversation with Jesus. The lawyer still thinks that Jesus. He's a fool. But Jesus knows what he's doing.

Jesus knows that this lawyer. Is trying to disprove. That he is the Messiah. And that he. He doesn't. Want him as the Savior. Which is why Luke. Goes on to tell us.

That the lawyer sought. To justify himself. By asking another question. And of course. The lawyer knew what it was. To be justified. He was an expert.

[24 : 51] In the judicial system. He knew what it was. To be righteous. Before the eyes of the law. And so in order to. Puff up his pride. Even more. And affirm to Jesus.

That he is squeaky clean. The lawyer highlights to Jesus. That he's not only kept. The first part of the commandment. Love the Lord your God. With all your heart. Mind. Soul. And strength.

But he's also kept. The second part too. Because he asserts. That he loves. His neighbor. As himself. Which means. That the lawyer claimed. He was perfectly.

Righteous. In God's sight. When it comes to his vertical. Relationship with God. And his. Horizontal relationship. With mankind. And it's a bold statement.

To make. Especially before Jesus. Who is the only person. Who can justify someone. Because as the apostle Paul says.

[25 : 45] Jesus is the just. And the justifier. Of everyone. Who has faith. In him. But this lawyer. He only had faith. In himself.

And so he proudly. Asks Jesus. And who is my neighbor. And who is my neighbor. But this time.

Jesus doesn't respond. Like he did the first time. He doesn't ask the lawyer. To. To answer his own question. And again. Prove his. Own intelligence.

And his. Own moral ability. To keep God's law. Jesus doesn't ask. Well what does the Bible say. And what is your interpretation. Of it. Instead. Jesus addresses.

The pride of this lawyer. With a parable. And in doing so. By telling the parable. He highlights the lawyer. Prejudice. And as we said before.

[26 : 40] The parables of Jesus. They're not just. Sermon illustrations. Used to make. The teaching of Jesus. Easier to understand. It's not a little story. To entertain his crowd. In order to keep their attention.

Rather. As we see here. With this lawyer. The purpose of a parable. Was to get the listener. Deeply involved. And make them see. That they are the ones.

Being portrayed. In the parable. They are being represented. In the parable. And that when they see themselves. In the parable. And that they are being addressed. In the parable.

It compels them. To make a personal decision. About Jesus Christ. And so Jesus. Tells this lawyer. His parable.

Look with me at verse 30. Jesus replied. A man was going down. From Jerusalem to Jericho. And he fell among robbers. Who stripped him. And beat him. And departed.

[27 : 35] Leaving him half dead. Now by chance. A priest was going down that road. And when he saw him. He passed by. On the other side. So likewise a Levite. When he came. To the place.

And saw him. Passed by on the other side. But a Samaritan. As he journeyed. Came to where he was. And when he saw him. He had compassion. He went to him. And bound his wounds.

Pouring on oil. And wine. Then he set him. On his own animal. And brought him to an inn. And took care of him. And the next day. He took out. Two denarii. And gave them to the innkeeper.

Saying. Take care of him. And whatever more you need. I will repay. When I come back. Which of these three. Do you think. Proved to be a neighbor.

To the man who fell. Among the robber. Now before we go any further. We have to affirm. That this parable. Is not an allegory.

[28 : 32] We are not to read. Into the parable. We are to only read. Out of the parable. We are not to look at. Every little detail. And try and find. Its place. And meaning.

In the rest of the bible. And I say that. Because the parable. Of the good samaritan. It is probably. The most misunderstood. Parable in the bible. And that is thanks to.

The interpretation. Of the early church father. Origen. Origen thought. That the message. Of the parable. Of the good samaritan. Was too simple. And too straightforward.

So he decided. To read it. Allegorically. Which means. That he looked. At every detail. And gave it. A deeper significance. And a deeper meaning. Because when.

Origen read. This parable. He said. That the man. Who was going down. Is Adam. Jerusalem. He said. Is paradise. Jericho. Is the world.

[29 : 27] The robbers. Represent. The hostile powers. Of sin. And the devil. The priest. Represents. The law. The Levite. Represents. The prophets. The Samaritan.

Is Christ. The wounds. Of the man. They are disobedience. And the beast. Is the Lord's body. The inn. Which accepts. All who enter into it. That is the church.

The two pennies. Or the two denarii. They are the sacraments. The manager. Of the inn. He's the head of the church. To whom. Its care. Has been entrusted. And the.

I'm just reading. What Origen wrote. And the promise. That the good Samaritan. Will return. Represents. The second coming. Of Jesus Christ. Now that all may sound interesting.

But that's not the meaning. Of the parable. Simply because. An allegorical interpretation. Would never challenge this lawyer. About his pride.

[30 : 26] And his prejudice. But telling the lawyer. About a good Samaritan. Who helped a Jew. Near to the holy city. Of Jerusalem.

After being ignored. By a Jewish priest. And a Jewish Levite. That's sure. To make a Jewish lawyer. Sit up and listen. Because as soon as this lawyer.

He heard the word. Samaritan. He knew that Jesus had him. He knew that Jesus. Was pointing out his flaw. As soon as this lawyer.

He heard about the Samaritan. Doing good to a Jew. He knew that Jesus found it. Found that one flaw. He never covered up. And he knew that he couldn't.

Justify himself. Before Jesus anymore. Because for this lawyer. And for every Jew. They had this massive. Prejudice. Against the Samaritans. In fact the Jews.

[31 : 24] Hate the Samaritans. And ironically. Samaria. It's the neighboring region. To Israel. The Samaritans. They're neighbors. To the Jews.

So loving your neighbor. As yourself. Was certainly not something. The Jews. Nor this lawyer. Were good at doing. Because when it came. To the Samaritans. The Jews were sectarian.

The Jews were religious bigots. The Jews. They were racist. And filled with hatred. Towards the Samaritans. But we have to ask. Well why? Why did the Jews.

Hate the Samaritans? Well the history. And the animosity. Between the Jews. And the Samaritans. It can be traced. All the way back. To Joseph. Because the Samaritans.

They were descendants. Of Joseph. They were from the tribe. Of Ephraim. And like Joseph. Who was cast out. By his brother. You could say. That the Samaritans.

[32 : 22] Were also considered. The black sheep. Of the family. But the real division. With this family feud. It came at the time. Of the exile. Because while the Jews. Were experiencing.

God's judgment. In Babylon. The Samaritans. Were at home. Intermarrying. With foreign nations. And adopting. All the foreign. Religions. And then when the Jews. Returned from Babylon.

And they started. To rebuild the temple. The Samaritans. Tried to stop them. And when they couldn't stop them. The Samaritans. Built their own temple. But the main difference. Between the Jews.

And the Samaritans. It was theological. The Samaritans. They only accepted. The first five books. Of the Bible. They rejected. All the writings. Of the prophets.

And all the Jewish traditions. And this division. It left a long history. Of animosity. And it escalated. To the point.

[33 : 15] That the Jews. The Jews regarded. The Samaritans. As the vilest part. Of the human race. And you know. When we understand. The hatred. Between these two people groups.

And then we read. The occasion. When Jesus. Went to Jacob's well. And he broke down. All the barriers. And spoke to this. Poor woman. From Samaria.

We understand. Her astonishment. When she asks. How is it that you. A Jew. Ask a drink. From me.

A Samaritan. And she says. Because Jews. Have no dealings. With the Samaritans. And so when. Jesus tells. The parable.

About a good Samaritan. To a Jewish lawyer. Who prided himself. In his knowledge. Of the Old Testament. It's sure. To get his back up. Because if the Jews.

[34 : 11] Had a prejudice. Against the Samaritans. They. And thought. That they were. The vilest section. Of the human race. Then they would have. Had no doubt. In their minds. No doubt.

That inheriting. Eternal life. Was an impossibility. For the Samaritans. But you know. How often.

Can we be like the Jews. In our thinking. Where we are full of pride. And self-righteousness. And we carry.

Prejudices. Against other people. Because of what they wear. What they're like. How they speak. We might literally. Love our neighbor. And care for them. And help them.

But. Maybe when it comes. To the person. In our family. Who is. So self-centered. We ignore them. Or the work colleague. Who always gets under our skin. We don't talk to them.

[35 : 06] Or the person. Who lives. An immoral life. They're different. They're going the way. Of the world. And we certainly.

Wouldn't endorse their lifestyle. And we turn away from them. Because we proudly think. That they're in the wrong. And because of. Whoever they are. And whatever they do. We have. A prejudice against them.

But when Jesus. Tells this parable. He addresses. Our pride. And our prejudice. And he turns. Our sinful. And self-centered. World view. On its head. Because when Jesus.

Asks the lawyer. A question. To see which person. Was righteous. In the parable. He has no option. But to tell the truth. And he says.

When Jesus asks. Which of these three. Do you think proved. To be a neighbor. To the man. Who fell among. The robbers. He said. The one who showed him. Mercy. And Jesus said to him.

[36 : 05] You go. And do likewise. And with one question. The lawyer. Who had come to Jesus. With his pride. And his prejudice.

To try and prove. To Jesus. That he already had. Eternal life. And with a parable of Jesus. And one probing question. The lawyer.

And all his pride. Was squashed. And his prejudice. Was highlighted. And he concedes. That he's wrong.

He concedes. That he doesn't love. His neighbor. As himself. And by implication. Of that fact. He admits. That he doesn't love. God. With all his heart. Mind.

Soul. And strength. Either. He realizes. That he's a sinner. And he doesn't know. What it is. To inherit eternal life.

[37 : 01] My friend. The teaching. Of the parable. Of the good Samaritan. Is that we have to love. Our neighbor. And our neighbor. Is everyone. Because everyone.

Is made in the image. Of God. And because everyone. Is made in the image. Of God. Everyone is offered. Eternal life. Through Jesus Christ. Salvation.

Is to be offered. To everyone. Salvation. Is to be offered. To. Whosoever. Whosoever. It doesn't matter.

Then. Doesn't matter. Who we are. What we look like. What we've done. In our past. Where we've been. How we're acting. How we conduct ourselves.

What goes on. In our home. Doesn't matter. Doesn't matter. Doesn't matter. Doesn't matter. About our past. Or our present. All that matters.

[37 : 57] Is the future. Everyone. Is to have salvation. Offered to them. Everyone.

Has the right. To ask the question. What. Shall I do. To inherit. Eternal life. And this question.

Says. J.C. Ryle. In his commentary. And this. With this. I'll close. He says. This question. Deserves.

The principal attention. Of every man. Woman. And every child. On the earth. We all. We are all sinners. He says. Dying sinners.

Sinners. Who are going to be judged. After death. How shall our sins. Be pardoned. God. How shall we stand. Before God. How shall we escape.

[38 : 54] The damnation of hell. Where shall we flee. From the wrath. To come. What must we do. To be saved. He says. These. Are the questions. Which. People of every.

Rank. In life. Ought. To put to themselves. And never rest. Until they find the answer. Moreover. He says. These are the questions. Which.

Too few. Care to consider. Thousands. Are constantly. Inquiring. He says. What shall we eat. What shall we drink. What shall we put on.

How can we get money. How can we enjoy ourselves. How can we. Prosper in the world. But. Very few. Ever give a moment's thought. To the salvation. Of their souls. Because they hate.

The subject. It. Makes them uncomfortable. They turn away. From it. But. Says. Ryle. Let us. Not be ashamed. Of putting. The lawyer's.

[39 : 49] Question. To our own souls. Let us. Ponder it. Let us. Think about it. And never. Be content. Until it.

Fills. The first place. In our minds. My unconverted friend. And unfortunately.

There are too many of you. If you. If you. If you. If you. Could ask God. One question. And you knew. It would be answered. What would it be?

If you. Could ask God. One question. And you. Knew it would be answered. What would it be? Well. I hope. That we leave here. Without any pride. Or prejudice.

But with this. One. Question. Upon our lips. And in our hearts. And I hope. That we go on our knees. When we get home.

- [40 : 50] And we take it. To the Lord. In prayer. What. Shall I do. To inherit. Eternal life.
 May the Lord bless these thoughts to us. Let us pray. O Lord. We give thanks to thee.
 That. Jesus is one. Who addresses our heart. We bless thee.
 O Lord. That he is the one. Who knows us. Who knows us. So intimately. Who knows us.
 So personally. And that he. Is one. Who calls us. Personally. He calls us.
 To himself. He calls us. By name. That he knows us. And he says. You are mine. And O
 Lord. We do plead. That we would hear his voice. This evening.
 That we would hear him. Knocking at the door. Of our heart. That we would open up. To
 him. And see that there is. Nowhere else to go. For he alone. Has the words. Of eternal
 life.
- [41 : 47] O Lord. Implant this. Seed. Within our hearts. We pray. That it may bear. Much fruit. To
 thine own glory. For it is not unto us. Lord.
 It is not to us. But do thou glory take. And to thy name. Mean for thy truth. And for thy
 mercy's sake. O do us good. Then we pray. Bless us in the week.
 That lies ahead. A week that is unknown to us. But known to thee. Go before us. We pray.
 In all that we say and do. For Jesus' sake. Amen.
 We shall conclude by singing. In Psalm 116. Psalm 116. That's page 395. In the Scottish
 Psalter.
 Psalm 116. Psalm 116. Singing from the beginning.
- [42 : 48] Down to the verse marked 6. I long that we'll all be able to say these words. I love the Lord
 because my voice and prayers heeded here.
 I while I live will call on him who bowed to me his ear. Of death the cords and sorrows did
 about me compass round. The pains of hell took hold on me.
 I grief and trouble found. Upon the name of God the Lord then did I call and say. Deliver
 thou my soul O Lord. I do thee humbly pray. God merciful and righteous is.
 Yea gracious is our Lord. God saves the meek. I was brought low. He did me help afford.
 These verses of Psalm 116.
 To God's praise. I love the Lord. Because my voice and prayers heeded here.
- [43 : 56] I while I live with all of him. Who bowed to me is here.
 Of death the cords and sorrows did about me compass round.
 The pains of hell took hold on me. I grief and trouble found.
 Upon the name of God the Lord then did I call and say.
 Deliver thou my soul O Lord. I do thee humbly pray.
- [45 : 14] God merciful and righteous is. Yea gracious is our Lord.
 God saves the meek. God saves the meek. I was brought low. He did me help afford.
 Lord. The grace of the Lord Jesus Christ. The love of God the Father. And the fellowship
 of the Holy Spirit. Be with you all. Now and forevermore. Amen.