

# A Three Fold Blindness

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Date: 11 February 2024

Preacher: Rev Iain Thomson

[ 0 : 0 0 ] Well, good evening and welcome to the worship this evening. It's nice to be back with you again. We're going to begin our worship by singing in Psalm 32 on page 243.

Page 243. From the beginning of the psalm.

O blessed is the man to whom is freely pardoned all the transgressions he has done whose sin is covered. Blessed is the man to whom the Lord imputeth not a sin, and in whose spirit there is no guile, nor fraud is found therein.

We're going to sing to the end of the double verse marked five over the page. From the beginning. O blessed is the man to whom is freely pardoned. Amen. O blessed is the man to whom is freely pardoned.

Take high on him. O blessed is the man to whom is freely pardoned. O blessed is the man to whom is freely cond constituting.

[ 1 : 1 8 ] O blessed is the man to whom is freely Aaron and wicked chambers. O blessed is the man to whom is freely condesting, and in whose coat it flows. Alright, this is the man to whom isleye ██████████ to the04ee family, as he specifically excited and guest Costaea is ██████, so full of freedom.

Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[ 4 : 0 1 ] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you.

Thank you. Let's join together in prayer. Let's pray together. Our Father in heaven, as we come before you this evening, we ask that your spirit would be upon us to lead us and to guide us in the way that we're to address you and in the way that we're to conduct ourselves in your presence.

That you would give us a sense of humility as we enter into the presence of the living and the true God. The God who sovereignly rules over all things.

The one who created everything that we see round about us. And not just these things that we see, but you're the creator of the invisible realm.

[ 5 : 1 7 ] The spiritual realm. And we know that there are numerous angels surrounding us even at this present time. which we're unaware of.

But we ask, Lord, that you would help us to become aware of your own presence. Because we know that you're able to communicate yourself to us as a result of the atonement that was made for sin by your Son, Jesus Christ.

This opened a new and living way into your presence so that we don't seek to come in our own righteousness. Because we know that our best efforts come so far short of the standard that you require.

We know that our sins forfeited our right to draw near to you when our first parents sinned against you. But we're thankful that you didn't leave us to ourselves and that you didn't completely forsake us.

That you're the God who sent your Son into this world to reconcile us to yourself. and it was made possible for us to be reconciled to you as a result of our sins having been paid.

[ 6 : 35 ] and that the penalty was fully paid by the death of our Lord and Saviour, Jesus Christ. And not only did he pay the penalty for our sins but he established the law for us.

He fulfilled what we could never do for ourselves. And the righteousness that he earned is now imputed to all those who put their trust in him.

So we come, Lord, asking that you would help us to put our trust in him. That you would help us to believe in him with our whole hearts. And that you would help us to rely upon the work that he finished rather than on any work that we can do.

So don't look at the worship that we present, O Lord. Look at the worship that has been presented on our behalf. Because we know that Jesus Jesus ever lives to make intercession for us.

And we're thankful for that fact that it's the intercession that he makes on our behalf that is being heard by you.

[ 7 : 46 ] And we know that you cannot deny him anything that he asks for his people. So we come thankful that we can come in our weaknesses.

We can come even in our sinfulness. Because it was for sinners that he came into this world. And we know that whosoever comes to him he will no wise cast out.

And we're asking, Lord, that as we come this evening that you would help us to know that we are sinners. Some of us may be saved sinners. And some of us yet still outside of your covenant.

And we pray, Lord, that whatever our situation here this evening may be that you would look upon us as sinners that need mercy. Sinners that need to receive your love to be poured into our hearts.

And that you would be pleased to sympathize with us. Because we know that you yourself, when you took our nature to yourself, that you entered into our weakness.

[ 8 : 56 ] And that you experienced the weakness that we encounter as a result of our sinfulness. It weakened our abilities.

But we know that you were without sin. Nevertheless, you took to yourself the weaknesses of those who had sinned against you. And you're aware of the power that assails us.

You're aware of the forces of darkness because you were tempted in all points as we are. Yet you continued without sin. You overcame all of these temptations.

You're no stranger to the trials that confront us in this life. Because you yourself encountered all of these trials. And we're asking, O Lord, that as we draw near to you, that you would indeed have compassion upon us.

That you would assure us that not only do you sympathize with us, but that you're willing to give us grace to help us in our time of need.

[ 10 : 03 ] So as we come before you, we're asking for that grace to be bestowed upon us because we're presenting ourselves in the means that that grace is made available to us.

And we're asking, Lord, that you would not just confine it to those who have been able to gather here this evening, but that you would reach out to those who may be old and infirm, may be those who are sick, may be those who have legitimate reasons to be absent from the means of grace.

If their heart is with us, O Lord, we pray that you would be pleased to meet with them at the point of their own needs. And we pray, O Lord, for those who have no desire and no thought of the fact that this is your day.

And not only is it your day, but every day is our day. It's the day of opportunity. It's the day of salvation for as long as we're in this world. So we're asking, Lord, for those who are unmindful of these things, that you would arrest their thoughts, that you would meet with them in their providence, and that you would get them to ask themselves where they're heading and where they're going to end up in eternity if they continue to walk on the broad road that everybody in this world is walking in, unless they're taken off it and being placed into the narrow road.

Because to walk as everybody else walks is leading to destruction. But to walk in the footsteps of Christ is going to lead to everlasting life.

[ 11 : 51 ] So we pray, Lord, that they would be made aware of that, that they're living in the day of opportunity, that this is the day of salvation, and that they would call upon you whilst you are to be found, and that they would seek you, and that they would come to know you as their own personal saviour.

Lord, we ask for this district that you would move in the power of your spirit as we would pray for all of our districts in the island, that you would come, oh Lord, to quicken the dead, and to bring them to life, because only you can do that work.

We can present the gospel, and it can go forth in the words that you give us to present, but we know that your kingdom is not just in word only, but that it's in power.

So although we may present these words, and that we may present it in a very orthodox way, we know that without the power of your spirit, it's not going to achieve anything.

But when you send forth your word and power, it will not return unto you until it establishes that which you've purposed to achieve.

[ 13 : 10 ] So as your word goes forth here and elsewhere this evening, we pray, oh Lord, that you would have a purpose in sending it forth, that you would raise up a people for yourself, and that sinners who have not yet come to know you would come into a saving relationship with you.

You're the God who is able to do that. There is nothing impossible with you, although these things are impossible with men. It's not impossible for God.

So we ask, Lord, that you would display your own glory, and that you would exercise your own power, and that you would continue to establish your kingdom here in our midst.

and what we would desire for ourselves, Lord, we would desire for all of the nations of the world, because that's the vision that you gave to your people, to go forth and evangelize, and to teach them all things that you have committed unto them.

And we ask, Lord, that you would bring down the strongholds of darkness, especially in nations where they're kept in the group of complete ignorance, where they're still worshiping false gods, gods that cannot hear their worship but praying, gods who may appear because of the image in which they're created to have eyes, but they cannot see.

[ 14 : 40 ] They may be created with ears, but they can't hear, mouths, but they can't speak. They are idle stem. You're the living and the true God, God, and there is only one living and through God.

So we're asking you, O God, that you would eradicate that darkness, that you would command your light to shine into these nations that are still held in the grip of these false gods and in the grip of sin, that you would expose them, and that you would bring them to hear the gospel of the Lord Jesus Christ, which is the power of salvation to all those who believe.

And we pray for our own nation and for nations that have already had the gospel proclaimed to them, and the people have turned their backs on the foundations that was laid for them and the rich inheritance that we received as a result of that.

the suffering that was alleviated as a result of the power of the gospel touching the hearts of people, the laws that were established that would give fairness to all men.

We know, Lord, that we're living in days where laws are being established, where that which is good is called evil, and that which is evil is called good.

[ 16 : 12 ] We ask, Lord, that you would intervene, that you would turn back the tide of iniquity that has come in upon many of the western nations like a flood, that you would again in your mercy help us to look to yourself, that you would give us again a spirit of prayer that would wrestle with you and refuse to let you go until you would establish your own kingdom here in our midst, and that you would make us again a nation that would be exalted as a result of righteousness ruling in the hearts of those that rule over us, not just politically but spiritually, because we know that false prophets have entered into your church throughout our nation, and throughout all the nations that have received the gospel of Jesus Christ.

Christ, we know that wolves have come in sheep's clothing, that they proclaim a false gospel, a gospel that's appealing to the people that they preach to, and is leading them astray, making them more the heirs of hell than those that have never heard the gospel.

So we pray, O Lord, that you would remove such spiritual leaders from our places of authority in your church here throughout the western nations, and we pray, Lord, that you would raise up those that would be faithful to yourself, because the harvest is still great, and we're still in need of you calling laborers to go into this harvest field, and that your call would be upon them, and that they would recognize that it is you that's calling them, and that you would prevent those that would rush into that position that have never been called.

We commit these concerns to you, O Lord, and we pray that you would establish your own kingdom once again in our midst.

We pray, O Lord, for any who may be grieving over the loss of loved ones, and we pray that you would draw near to them, because you're the God of all comfort.

[ 18 : 36 ] you're the God who can enter into the innermost resources of our hearts, and you're the only one who can give true peace and true comfort.

So we commit any who are grieving to you, asking that you would be pleased to bless them, pleased to uphold them, and pleased to go before them, knowing that you're the God who has them in your hands.

We ask, O Lord, that you would be with us now as we seek to wait upon you, that you would lead us into your truth, and that it would edify our souls, and that it would be to your own glory.

For we ask this with the forgiveness of our sins, in Jesus' precious name. Amen. We're now going to sing to God's praise in Psalm 34, on page number 40.

Psalm 34, on page 40. Psalm 34, on page 40. And we're going to sing from the beginning of the psalm.

[ 19 : 57 ] At all times I will bless the Lord, I'll praise him with my voice, because I glory in the Lord, let troubled souls rejoice. Together let us praise the Lord, exalt his name with me.

I sought the Lord, his answer came, from fear he set me free. We're going to sing to the end of verse 7. At all times I will bless the Lord, I'll praise him with my voice.

At all times I will trust the Lord, I praise the the praise about his señal of and forth.

When this hilly travels before met He threats into Amen.

Amen. Amen.

Amen. Amen. Amen. Amen. We're going to read in the Gospel of Luke, chapter 7. Luke, chapter 7. And we're going to read from verse 36.

He went to the Pharisees' house and reclined at table. And behold, a woman of the city who was a sinner, when she learned that he was reclining at the table in the Pharisees' house, brought an alabaster flask of ointment.

Now, when the Pharisee who had invited him saw this, he said to himself, If this man were a prophet, he would have known who and what sort of woman this is who's touching him, for she's a sinner.

When they could not pay, he cancelled the debt of both. Now, which of them will love him the more? Simon answered, The one, I suppose, for whom he cancelled the larger debt.

Therefore I tell you, her sins which are many are forgiven, for she loved much, but he who is forgiven little, and he said to her, Your sins are forgiven.

Go in peace. Amen. And may God bless to us that reading from his own word. We are going to sing now in Psalm number 70, on page 309.

Turn back be they, ha ha that say, their shaming to be quiet. The whole of the Psalm. Lord haste me to deliver, with speed Lord succour me.

Let them that for my soul do seek, shamed and confounded be. Let them that for my soul do seek, shamed and confounded be. And may God bless.

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I prove the neglect of you and God that the Father, the Father, We're going to turn back to the portion of scripture that we read together in Luke's Gospel, chapter 7, and we're going to look at the whole of the passage that we read there together. We see in that narrative that Simon, a Pharisee, invites Jesus to a meal, which Jesus graciously accepts. Now, there's no doubt that Simon would have been a respectable citizen, and there's no doubt that he would have had many good qualities, because it's clear from the narrative that he was a man of very high morals, and not only that, he was a very hospitable man, he invited Jesus to a meal, and he was an open-minded man, because it wasn't every

Pharisee that would invite Jesus to a meal, and not only that, but give him liberty to speak freely, because that's what we read concerning him. But for all of the good qualities that Simon had, he was a man who was spiritually blind, and he was spiritually blind in three very important points. He was spiritually blind concerning Jesus, he was spiritually blind concerning the woman that came into his house, and he was spiritually blind concerning himself. So that's what we want to look at. First of all, his estimate of Jesus. When he found that Jesus didn't resent the attention that this woman was giving to him, he came to the conclusion, this man can't be a prophet, because if he was a prophet, he would know what kind of woman this is. He concluded that to be a prophet would be a person that would prevent a woman like this from coming anywhere near him. But he drew a wrong conclusion concerning the Lord Jesus Christ. He was blind spiritually concerning the reason that Jesus was going to come into this world. And he assumed that anybody that anybody that would be a prophet would be looking for the same standards as he and the rest of the Pharisees were looking for. Because the way that they dealt with sinners was that if they were known to be living in any kind of sin, they would shun them, and they would have absolutely nothing to do with them.

[ 32 : 02 ] Because if they did entertain people that were known to be sinners, they believed that that would be an encouragement to them to continue in their transgressions. But how wrong he was, and how completely he was mistaken in his view of Christ, because Christ left the infinite height of heaven to come down into this world to save sinners. He himself said when he was accused by the Pharisees on another occasion, I didn't come to call the righteous. I came to call sinners. Because those who are whole, meaning those who think that they're righteous, those like you Pharisees who don't think you've got any sin, you're not going to need me.

It's only those who realize that they're sick that come to a doctor. And I'm the doctor. Jesus, when he came down into this world, took to himself the likeness of sinful flesh.

Even although he was without sin, he experienced the weaknesses that sin brought into our experience. And by doing that, he could be touched, as the writer to the Hebrews tells us, he could be touched by a feeling of our infirmities.

So that he could be near to sinners, and sinners felt that they could be near to him. They felt that he could understand them. They felt that he sought their spiritual welfare, that he wanted to do them good, that he didn't come into this world to judge them like the Pharisees were judging them, but that he came into this world to help them.

So he could say to any sinner that came to him, your fellow man might despair of you, and they might abandon you.

[ 34 : 24 ] But I never despair of anyone, and I will never abandon anyone that needs my help. Because he could say to any sinner, I can see the possibility of recovery in you.

Your fellow human beings may have ridden you off as a lost cause, but nothing is impossible with God.

I can see that you can be recovered even from the greatest of sins. Because he was able to save to the uttermost.

And he came to call men to turn from their own ways, to repent of their sins, to reach out in faith and touch him, as this woman did.

When she came into the home, she laid hold of his feet. Can you see the beautiful picture that we have presented for us here, in this story of the woman that came into Simon the Pharisee's house?

- [ 35 : 38 ] We see how Christ has thrown near to sinners, so that sinners can come and lay hold of his feet. Because to lay hold of the feet of the Lord Jesus Christ, is to lay hold of the infinite mercy of God.

And that's where we all have to come to, if we're going to be saved from the power of sin in our hearts. And if we want to go to heaven, we need to come to Jesus' feet.

We need to lay hold of him. And this is what this woman did. If we look at this from the viewpoint of the way that the Pharisees were treating sinners, if somebody appeared in a hospital full of cuts and bleeding all over the place, what would the hospital staff say to that person?

Go out of here and stop making a mess all over our clean hospital and don't come back until you stop bleeding. Or would they say, this man or this woman needs urgent attention and there would be a team around the person before you could blink?

Well, the way that the Pharisees dealt with sinners was to send them away, shun them, because they're sinners. But the way that Jesus dealt with them gave them reason to come to him and gave them to understand that they needed his attention.

- [ 37 : 28 ] They needed the ability that he had to heal them. And rather than shun them, he invites them to come to him. And that's how it still is to this present day.

Jesus invites sinners to come to him. Regardless of how sinful you may be, he will never turn anybody away.

Because a sense of your own sinfulness, rather than an argument to prevent you from coming to Jesus, is the strongest argument that you can present to Jesus for him to give you immediate attention and to deal with the problem that you see that you have in your life.

Now, the Old Testament scriptures were full of narratives which attest to the greatness of God's mercy. But the Jews in Jesus' time seemed to have neglected these passages in the Old Testament scriptures which made it clear, not only in what they were teaching, but even in their system of worship, in presenting their sacrifices, making it clear to them that it was because they were sinners that they had to present these sacrifices.

And that God wanted them to come with their sacrifices so that they could have their sins atoned for. But they seem to have completely overlooked these passages of scripture and these rituals that they were performing daily at the tabernacle and later on at the temple.

- [ 39 : 32 ] So not only does Simon show his ignorance of who Christ really is, but he makes it very clear by his actions that he's completely spiritually blind as to the identity of the Messiah.

In the second place, we see that not only was he blind concerning Christ, but he was blind concerning this woman. All Simon could see was a great sinner.

To him, she was somebody that was repulsive. Somebody that was to be shunned. And the reason for that was he was looking through the eyes of spiritual pride.

Now, there's nothing that blinds us like pride. But spiritual pride is the worst kind of spiritual blindness.

Religious people can be more blind concerning the things of God than people that never heard about God. That's one of the accusations Jesus brought against the Pharisees.

- [ 41 : 01 ] You're blind leaders of the blind. And you're making people more the ears of hell by the way that you're treating them and teaching them.

Now, Simon was spiritually blind. He considered this woman as somebody of very little worth in comparison to himself.

And not only did the spiritual pride prevent him from recognising Jesus, but it prevented him from recognising the fruit of a true Christian.

Because the fruit of a true Christian was right before his very eyes in the way that this woman was conducting herself.

Well, there's little wonder that he didn't recognise that fruit because he had made himself purer than the Son of God.

[ 42 : 11 ] He esteemed himself more advanced than Jesus was. Because remember, he thought within himself, this man can't be a prophet.

If he was a prophet, he would know what kind of woman this is. So he was making himself actually better than Jesus. And if he was making himself better than Jesus, then what hope did this woman have in his estimation?

She was of very little worth as far as he was concerned. Because he failed to see the depravity of his own nature.

If he had recognised Christ, he would have recognised this isn't just any kind of sinner. This is a saved sinner that's come into my house.

And the very fact that she came into his house would have, ought to have questioned his mind, how dare this woman come in?

[ 43 : 20 ] What leaves her coming into my house? Knowing what kind of people we Pharisees are. But if he had recognised Jesus, he would have understood the reason and the only reason that this kind of woman would dare come into my house is because she's a Christian.

she's been saved from her sins. Because this woman wouldn't have found it easy to come into a house that was full of Pharisees, knowing very well what Pharisees thought of people such as she was.

Yet she risks all. Nothing was going to stop her. And that's how it is when a person is converted. They may not have been coming to church.

They may not and probably weren't coming to the prayer meeting. But once they find Christ, there's absolutely nothing that's going to keep them back.

Regardless of what other people in the community might think of her, or regardless of what the people in the church might think of her. because she might think these are holy people.

[ 44 : 43 ] They won't want the likes of me coming into their midst. But if she or he believes that Christ is in the midst of these people, she's going to come in or he's going to come in.

There's nothing that will hold a person that's converted back from seeking to come to where she or he believes Jesus is.

And that's what we see in this woman. We see deep penitence. She doesn't speak a word. She can't.

She's broken. And that's the kind of sacrifice that God accepts, a broken and a contrite heart the Lord will never despise.

When we're lamenting over our sins and when we recognize that that's what we are, that we're sinners who have sinned against God. But her actions spoke far louder than any words that she may have spoken.

[ 45 : 54 ] Because we see the eyes that once longed for sensual and earthly joys is now shedding tears of penitence.

And she's washing the Saviour's feet with these tears. Her hair which was once no doubt used as her glory because the glory of the woman is her hair.



And no doubt like most woman she looked after her hair. She was particular about her hair. But now she thinks nothing of taking her hair to wipe the feet of the Lord Jesus Christ.

Her lips which she would have used to other such vain things before before she came to know Christ.

Maybe even using them to blaspheme Christ are now used to kiss her Saviour's feet.

[ 47 : 10 ] The costly ointment with which she would have perfumed herself with. She thinks nothing now of putting it on her Lord's feet.

And had Simon known Christ he would have seen the fruit of a Christian right before his very eyes in the way that this woman conducted herself.

So he was blind in his estimate of Jesus and he was blind in his estimate of a Christian. He just couldn't see it.

And thirdly and probably the worst of all he was blind concerning his estimate of himself. Not only was he wrong in his estimate of Jesus and of this woman but he was wrong in his own estimate of himself.

Because he no doubt thought that he was miles ahead of this woman in his advancement of the kingdom of heaven.

[ 48 : 27 ] He doesn't realise that this woman is already in the kingdom of heaven. Blessed are the poor in spirit for theirs is the kingdom of heaven.

But his pride kept him at a far distance from the kingdom of heaven. He wasn't poor in spirit he was proud in spirit and his pride was keeping him at a far distance from God as pride will because God will not tolerate the proud to come anywhere near him.

God will be to him to him to him to him to his presence. So not only did he think himself better than this woman not only did he think himself better than Christ because that's why he withheld the usual courtesies from Jesus.

He no doubt thought that he was doing Jesus a favour by inviting him into his house. Not like another that we hear of in scripture who said I'm not worthy that you should come under my roof.

No he thought that he was doing Jesus a favour by inviting him under his roof. He thought that he had all the cardinal virtues.

[ 50 : 00 ] He doesn't realise that he is lacking the crown of these virtues which is love. Love that can pity.

Love that can stoop down to the level to which a person has fallen. And that's the kind of love that the Lord's people ought to demonstrate because they realise that's the kind of love Christ loved me with.

He stooped down to the level that I had fallen to. And therefore I shouldn't hold back from stooping down to the level of wherever the people that we come across have fallen to.

But he lacked that love. And that's why Jesus makes so much about love. And that's why he asked him the question or gave him the parable that he speaks of in verses 41 and 42.

A certain moneylender had two debtors. One owed 500 denarii and the other 50. When they could not pay, he cancelled the debt of both. Now which of them will love him more?

[ 51 : 23 ] Simon answered, the one I suppose for whom he cancelled the larger debt and he said to him you've judged rightly. Simon was being shown by Jesus the difference between himself and this woman.

this woman is demonstrating great love because she realises that she's been forgiven a great debt.

Now Simon, you're a religious man. You show some respect to God. You do that by the moral lifestyle that you lead.

You do that by your study of the scriptures. You do that by the fact that you pray. But Simon, you don't realise the love that God has for sinners because you don't appreciate the debt that you're in.

You don't understand that you're a sinner and therefore your love in comparison to this woman is like the person who was forgiven a little.

[ 52 : 40 ] And although he was able to answer correctly he didn't apply it to himself. He thought he was above this kind of teaching and he never thought for a moment that the person who loved little was actually himself and that the person who loved much was this woman.

Because that's what God is looking for from every one of us. He wants our love just as we would want the love of our children and our friends.

And we cannot accept anything regardless of how valuable it is. If our children and our friends hold back their love, what would you prefer to receive the love of your children or thousands of pounds that they might be able to give you?

Well their love is worth far more than thousands of pounds that they might be able to give you. And that's what God is looking for in his children.

And he could say to Simon, Simon, you're not giving me that love. This woman is. And if you had understood the parable that I posed, you would have recognized that no ceremonies, no sacrifices no outward reformation will compensate for the love that God requires to be loved with.

[ 54 : 44 ] You see Simon, the effect all this has on you is that you despise the free gospel of grace. The gospel of grace that shows mercy to sinners. You despise people who don't live up to your standard.

And when people like this woman accepts the free gift of God, you think to yourself, they don't deserve that.

Because you think, Simon, that you're going to earn your own salvation by your own works. And when you see somebody that was a notorious sinner in your eyes being saved, you can't accept that.

You can't accept the gospel because that's not what you want to hear. You think that you're going to earn your own salvation by your own religiosity.

[ 55 : 52 ] Well, that's not what God is looking for because what that's turned you into Simon is a person who looks down his nose at everybody else that doesn't live up to your standard.

And you've adopted the attitude of being holier than thou. You're even making yourself holier than the Son of God.

And God cannot accept that. Simon didn't accept the rebuke. He didn't accept the parable that made that clear to him.

Unlike David, for example, when Nathan came and spoke a parable to him and made it clear to him, you're the man, you're the man that this parable is speaking of you're the sinner.

And the effect that had on David immediately that he recognized it was that he repented. And that's the effect that the word of God has on sinners.

[ 56 : 58 ] When they realize that it's speaking to them, it makes them repent of their sins. They lament the fact that they're sinners and they rush to accept the grace of the Lord Jesus Christ.

They put their faith and confidence in him. They turn away from their own works because they know that their best works come so far short of what God deserves.

But we know that this is still the case right down to our own present day.

That there are people who are regular attenders upon the means of grace and they think that as a result of them going to church on Sunday maybe twice a day maybe even attending the prayer meeting that that's going to earn them God's favour.

They're putting their trust in their own works and when they hear of somebody that never came to church being saved and maybe have been the most notorious person in the village they can't accept that.

[ 58 : 19 ] Well if that person was saved I've got a far better chance than he has or she has. And the question I don't really know if that person really was saved.

How can a person that was so notorious be saved and me being such a morally upright person still not sure if I'm saved or not?

Well that's because people like that are still spiritually blind even or though they're hearing the word of God they never apply it to themselves they never think it's speaking to me when they hear about sinners coming to Christ well I'm not that bad I go to church I read my Bible I say my prayer that was the attitude Simon had but his love for God or though he had a certain respect for God he had many moral qualities and Jesus brought that out in the parable that he spoke to him you love little you do have some love but you haven't got the kind of love that God requires because you haven't realised the debt that you're in and you haven't realised that you'll never be able to pay that debt the only person that was able to pay that debt was the

Lord Jesus Christ because he came into this world to save sinners he did that by paying the penalty which no sinner will ever be able to pay for himself and he did that by fulfilling the law which no sinner will ever be able to perfectly do and he did that so that he could freely offer salvation to anybody that comes to him regardless of your status whether you're morally upright or the biggest sinner in the district if you realise that you are a sinner and if you come to Christ and cry out Lord be merciful to me a sinner you will be freely forgiven but if you don't you will never be forgiven throughout the ages of eternity you'll continue to try and pay the penalty that is due to

God for your sins how are you going to approach eternity are you going to go trusting in your own works or are you going to go trusting in the work that Jesus did on behalf of sinners well that's the question that we'll all have to ask ourselves may God help us to ask ourselves and come with the right answer by leading us to Jesus feet willing to shed penitent tears willing to wash his feet and willing to give the most expensive things that we possess if that's what he requires in order to show the love that we have for the Savior that came to save a rich such as me may

[ 62 : 09 ] God grant that he would bless to us these thoughts let's pray our Father in heaven we come before you for the great gift that you gave to us when you sent your son into this world to seek and to save those who were lost we're thankful that your word found us out that it exposed us for what we are and that we realize that we are sinners and that you gave us the help to cry out to you be merciful to me a sinner and if we haven't yet cried out that prayer make this the evening that we'll cry from the very depths of our souls Lord be merciful to me a sinner and that we would receive the free forgiveness that you're willing to give to whosoever will ask for it lead us all to these ends and you will have the glory throughout eternity for we're asking it in

Jesus name amen we're going to conclude to conclude to sing psalm 130 page 173 psalm 130 and we're going to sing the whole of the psalm lord lord lord from the depths i call to you lord hear me from on high and give attention to my voice when i for mercy cry lord in your presence who can stand a few our sins record but yet forgiveness is with you that we may fear you lord the whole of the psalm lord from the depths i call to you lord hear me from on high lord oh bad i call to you lord hear me on all hands a hand ■■■■ hope then shall throw my heart hand■■■ chants to light to close of life

Lord nous are hils v who comes skies Are you a righteousness before?

How many how many andestreus? Many of you are I with my soul is hard, my own wisdom is firm.

O now, my heart shall reign far, my soul is hard, my soul is hard.

[ 66 : 06 ] O now, my soul is hard, my soul is hard.

O now, my soul is hard, my soul is hard, my soul is hard.

The Holy Spirit rest and abide with you all, now and forevermore. Amen.