

Sunday Morning Christianity

by Ernest C. Reisinger

The greatest problem with Sunday morning Christianity is that many people are trying to worship a Christ that has never been revealed to their heart, resulting in an unknown Christ.

Duration: 52:45

Scripture: 1 Chronicles 28:7

Topics: "Heart Revelation", "Spiritual Surrender"

Description

In this sermon, the preacher emphasizes the importance of Christ being revealed to the heart. He argues that without this revelation, one is destined for hell. When Christ is revealed to the heart, certain things happen, such as a desire to serve Him and a turning away from worldly things. The preacher also discusses how Christ is revealed to the heart, emphasizing that it is not through tricks or gimmicks, but through genuine surrender and submission to God.

Transcript

In Leavittown, Pennsylvania, where I met with what I feel is a dear, concerned, loving pastor. And he had a great burden for his people. And one day during that visit, while I preached there a week, he really unburdened his heart, and then he wound up with a question.

And I want to tell you some of the things that burdened him, because they burden me. Sunday morning's probably the most difficult time that I have to preach in any church that I go in. You may say, why is that? Because I know there's some dear people there that go to church like you go to mass, and that's the last we'll see you.

Nice people. And this pastor went on to say something like this to me. He loved his people.

I prayed with this man in his study. And I'd heard him cry out to God for Mrs. Smith and Mrs. Jones and Tom and Bill and many of the family problems. In fact, there were times when I know there were tears in his eyes for some of his people.

So he wasn't a cold, hard, censorious man that wanted to scold and scrape his people. He loved them. He said to me on this occasion, they're nice people, a lot of them.

They even live moral, fine lives. He said they come on Sunday morning when it's convenient. He said they put a little in the offering.

But he said they haven't planned to attend these meetings. He said they don't even know this meeting's going on. He said they might have heard it, but they forgot.

Oh, is there meetings going on in our church? Oh yeah. And so he would go like this. And then he went on to tell me how there were members there in that church who had never been inside of the prayer meeting.

Now, I can understand how you might miss some prayer meetings. Or I can understand how you may miss many prayer meetings. But it's hard to conceive how somebody, a member of a church, would never gather with God's people to pray.

Well, this was part of his burden. And then he says, oh, they don't know anything about Christianity. He said if you'd ask him to give a clear definition of some of the great Christian biblical words, such as justification or sanctification or regeneration, he said they wouldn't know what you're talking about.

But they're not ignoramuses. They're intelligent, many of them college people. They're not ignorant in any other realm.

But here are these things that pertain to life and death. They couldn't care less. Oh, they love their children.

They care for their children. They're interested even in their children have a little religion. That's why they come.

But he said, no family prayer, no catechism, no Bible instruction. He said, so their interest can't lie very deep. And of course, bringing it down to today, and I want to add this, he didn't say this particular thing.

But you know, this is one of the reasons why people aren't interested in missions. This is why our Sunday morning crowd is not interested in missions and soul winning and evangelism, despite the fact that there's not a clear command of the Bible. You come to the end of Matthew 28, go ye into all the world.

Ye. You come to Mark 16, go ye therefore. You come to Luke, ye are my witnesses.

Come to John, even as my father has sent me, even so send I you. You come to the beginning of Acts where our Lord went back to heaven. The last thing, his final testament, his final words were, ye are my witnesses.

Now, no one can even take a cursory glance at the Bible without seeing that it's incumbent upon all those who claim to be a recipient of his grace and mercy, that that's the crowd that has to be the dispensers of it. Oh yes, they say, we've heard him say come, but few have heard him say go. And then he wound up with this question.

He says, Ernie, he said, are all churches like this? And I thought a minute and thought how many churches, 10 or 12 I'd been in that year, how that I'd see people Sunday morning, and happened to me last week again or week before, preached 150 people Sunday morning. My wife counted 17 people out Sunday night, vitally interested in God's work and his kingdom. Well, he said that, and I said, yes, I guess they are.

And I thought of my own church, the church I love the most, right here. And then he said, he asked the question and this comes, this is the root of my message, this question. He said, Ernie, what is the problem with Sunday morning Christianity? Oh, there are many answers, but let me tell you, I thought a while and I

don't even know if I gave him an answer then, but I did come back and this morning I want to give you my opinion.

Oh yes, problems we have. But this morning I want to give you my opinion, what is the greatest, on top of all those problems, what is the greatest problem with Sunday morning Christianity. And I want to try to do it in, by three ways.

First, oh I'll give you the answer first. Let me tell you my answer and then support it. The answer that I gave was this, the greatest problem with Sunday morning Christianity is a host of people gathered at eleven o'clock hour, trying to worship a Christ that has never been revealed to their heart.

Trying to worship a Christ that has never been revealed to their heart, therefore an unknown Christ. That's the greatest problem. And I want to try to do three things this morning.

One, I want to try to show from the scriptures that Christ must be revealed to the heart, or you are hell-bound. Secondly, I want to try to show from the scriptures what happens when Christ is revealed to the heart. Some basic things, not everything that happens, but some of the paramount important things.

Secondly, what happens when Christ is revealed to the heart? And third, how is Christ revealed to the heart? First then, I want to try to show from a few passages of scripture and principles and illustrations that Christ must be revealed to your heart, my dear. Christ must be revealed to your heart. In John 2 verses 23 and 24, we find that there's a case where Jesus did not commit himself unto them.

But it says in those two verses, they believed on him. Ah yes, I know most of you believe this morning, or you wouldn't be here. It says they believed on him, but he did not commit himself unto them.

Just saying I believe, I believe. I find that the demons have a pretty good confession of faith, just about as good as yours. If you look in Matthew chapter 8 verse 28 and 29, you find that they believed that Jesus was the Son of God.

They said, art thou come to torment us before the time, thou Jesus, thou Son of God? They had a good confession. They believed in the person of Christ. I suppose you do.

They believed in the power of Christ. They believed he had power to torment them, or they wouldn't have said why torment us before the time. I want to show you a little passage that all my dear Roman Catholic friends know.

Would you turn on this point of Christ must be revealed by the Spirit. Would you turn to Matthew 16 for a minute in your Bible, and some of these passages I hope you'll turn to, not all. But in Matthew chapter 16, our Lord asks a couple questions, important questions.

And in verse 13 is the first question he asks. It's when he was in the coast of Caesarea Philippi. When Jesus was in the coast of Caesarea Philippi, he asked his disciples, saying, and here's the question, whom do men say that I the Son of Man am? Now notice the answer that he got from some people.

Some say, the disciples were answering him now, some say thou art John the Baptist, Elias, and others Jeremiah, or one of the prophets. And he said unto them, but whom say ye that I am? Not what everybody else says about Christ, but whom say ye that I am? And then Peter gives that great classic that most people know, all my dear Roman Catholic friends know this verse. And Jesus answered and said unto

him, after he asked that whom say ye that I am, Simon Peter answered and said, verse 16, thou art the Christ, the Son of the Living God.

And Jesus answered and said unto him, blessed art thou, Simon Barjona. How did you find out? If the other people, some say I'm John the Baptist, and some say I'm Jeremiah, or Elias, or one of the prophets, how is it that you know this answer? And they didn't. They saw me with their physical eyes, just the same as you saw me with your physical eyes.

Are you a little keener, Peter? Do you have a little more intellect? Are you a little more prudent? Are you a little more diligent in your study? Is there something about you that's a little better, that you could say this, when they're saying I'm John the Baptist? No, read it. Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this to you, but my Father which is in heaven. Christ had to be revealed to Peter's heart.

Oh, you say, well that's an isolated text, kind of peculiar to Peter. No, let's look at our Lord's Chiefest Apostle. Turn to Galatians 1, chapter 1. We've been hearing about, we heard about this on Sunday nights.

Galatians chapter 1, where Paul gives a little testimony. He's giving a little testimony. And he said this, Galatians 1, and when it pleased God, this is verse 15, when it pleased God who separated me from my mother's womb, and called me by his grace to reveal his Son in me.

To reveal his Son in me. Paul needed that divine revelation. Oh, it's nothing to take weeks and months and years.

Christ must have been revealed to the thief in his dying hour. Just turn back a few pages to Luke 23, and look at the thief on the cross. How do we know that Christ was revealed to the thief? Why would I assert this morning in your midst that I believe that Christ was revealed to his heart? Why do I say this? Well, let's look at it.

Luke chapter 23 for a minute, verses 39 to 42. Just follow along. We want to look at the evidence of his title.

Not just what he claimed, because most of the Sunday morning crowds, they claim to be gone to heaven. But ah, don't search their title. Don't search their title too deeply.

Don't bother around the title. Listen to their claim, but don't search the title. Well let's, let's search the title a little bit of the thief.

First of all, would you notice that he fell out with his former companion over Christ. Something must have happened to him. He fell out with his former companion over Christ.

And then secondly, notice in those three or four verses, he doesn't speak against God's dealing with him. That's what he fell out with the thief about. The other thief.

He says we deserve this. We deserve it. He justified God in his dealings with them right then.

That's good strong evidence that he justified God in his dealings with him. And then another thing, he saw Christ being persecuted without a cause. He saw Christ as perfect.

He said to his friend, he did nothing amiss. He did nothing amiss. It's right in the text.

Christ was right, the world was wrong. And then he discovered Christ to be a Lord and a King, at a time when his enemies seemed to have him under. At a time when his enemies seemed to lord it over him.

I asked you this morning, to naturalize, did Christ look like a king? Did he look as though he had a kingdom? Well of course, supernatural revelation. He didn't look like a king to naturalize. He must be revealed.

And then another thing about that thief in his dying hour, he believed in another world. And he believed in a state of glory after death. And it was so real to him that he preferred that in lieu of bodily safety.

The first thief thought about his body. If you be the son of God, get down from the cross and get us down. All he thought about was his body.

The second thief believed in a state of glory after death. And he preferred that to bodily safety. Because he didn't say get down and get us down.

He said when you come into your kingdom Lord, remember me. He preferred that which was for his soul, rather than for his body. And then he cast himself, it seems as though he cast himself on the mercy of Christ.

There's where we must all come to. We want nothing but mercy. He didn't say I want what's coming to me.

He didn't say get me down. He cast himself on the mercy of Christ. He said Lord, remember me.

What do you want this morning? You want what's coming to you? You can have it. I don't. I want mercy.

Mercy. And that's what the thief did. He seems as though he rested sweetly in the words that Christ spoke at the ground of his comfort.

Lord, remember me. And then Christ gave him the answer. I say to you this morning that he had to be revealed to Christ.

There was something supernatural about that. There was nothing natural about that situation would cause that thief to give such evidence of genuine commitment to Christ in the heart. Well, so much for point one that Christ must be revealed.

The Bible teaches it. Christ must be revealed to your heart. Secondly, and this is why I say it's the greatest problem, because of the result.

When Christ is revealed to the heart, certain things happen. Now there may be hundreds of things happen, but I want to point out three things this morning. And I want to say before I emphasize the three things, the degrees of these things may be different.

The circumstances may differ. They may not always be plain and recognizable, but there are at least three things happen when Christ is revealed to a person's heart. I say again, the degrees may differ.

Circumstances may differ. They may grow dim sometimes and they may fade out. But there are three things that happen when Christ is revealed to the heart.

First of all, the first thing, men bow to Christ and not bargain with him. They bow to him. They want his government as well as his grace.

They're not like the prodigal son who said to his father, give me the goods, but I don't want your government. I'm going to leave. That's what he said.

Men bow to him. That is, they want his government. They desire his government as much as his grace.

Not like the prodigal son who wanted his father's goods, but not his government. They do not just want, when men bow, they do not just want the benefits of the cross. Oh, tell me about Christ who died for sinners so I don't have to go to hell.

Sure, who wants to go to hell anyhow? No, they don't only want the benefits of the cross, but they bow to the implications of the crown. They not only want to be in the kingdom, but they want to be subject to the king of that kingdom. They bow not only to gospel belief, but gospel behavior.

The Bible's full of gospel behavior as much as gospel belief. Some people only see these verses that say, believe. I'm not suggesting you do any more, but there's verses that has something to do with behavior too.

Obedience. Obedience. This man who bows to Christ is at least interested in making some effort to be obedient.

My sheep hear my voice, and they follow me, and I give unto them, who? The ones who hear his voice and follow. You don't take those two words out. A girl said to me at a Bible conference a couple years ago, oh, I take it you don't believe in eternal security.

I said, what's that? Tell me, explain to me what that is, then I can answer. I used to say yes to questions before I understood it. People used to say, you're Calvinist, and I'd say, foolishly, I'd say yes.

I never do that anymore. I always say, what is that? And when they're finished, I say, no, I'm not that. At least that's what I have to say every time so far.

So she said, do you believe in eternal security? I said, what's that? Explain it to me, then I'll answer, whether I do or whether I don't. Well, she said, I said, is it in the Bible? Well, she said, my father tells it is. I said, fine, that's what, it's in the Bible, I believe it.

I said, could you give me a couple verses about it? She said, well, I just can't. I said, well, maybe I can help you. We were sitting on the front pew, and I said, maybe I can help you.

I said, there's one, there's a sound like my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they, yeah, she said, that's it. I said, well, let's look at it. So we sat there in the front pew, and I said, now you read it to me, and she read it.

She said, my sheep hear my voice, and I know them, and I give unto them eternal life, and they shall never perish. You see, she said, they'll never perish, no matter, I said, right. I said, who's he talking to? Well, she said, I said, look at the text.

She said, the sheep. I said, there's no question in my mind what he does with the sheep, honey. But I said, there's two particular characteristics of the sheep.

You see that. Or if you missed, if you read that verse all that time, and never realized that in that verse are two distinct, clear, vivid descriptions of sheep. They hear my voice, and they follow me.

That's the ones he gives eternal life, and that's the crowd that won't perish. Not to say, I believe in eternal security. I said, whatever that is, I don't know.

It's not in the Bible. There is a verse in the Bible that has something very close to that expression. That expression is not in the Bible, but you know it's a verse in the Bible that has something very close to that expression.

You know what the expression is? Eternal salvation. You know where it's found? Hebrews chapter 5, verse 8 and 9. Will you look at it? Speaking of our Lord, it says, though he were a son, yet learned the obedience by the things that he suffered. Here's the verse, verse 9. And being made perfect, he became the author of eternal salvation unto all them that say they believe John 3, 16.

No, no. And being made perfect, he became the author of eternal salvation to all them that obey him, that obey him. I don't know all the relationship between belief and obedience, but I know there is a relationship.

And it's very important that you don't get that mixed up. Very important, because one way you go about that, you're trying to get to heaven by obedience. You'll never make it.

No, it's not that. But obedience has something to do with it, whether you ought to know whether you're going there or not. So I say the first thing, one of the first things is, men bow to Christ.

They bow to him. They know it's a gospel of behavior as well as a gospel belief. The second thing men do when Christ is revealed to their heart, oh I might ask you, have you bowed to Christ in that sense? Or have you just read a little couple verses, been baptized in our pool, and now you're twice a child of hell more than you were before, if Christ is not revealed to the heart.

If Christ is not revealed to the heart. What happens? They bow. Secondly, they worship.

I don't know, I've been trying to find out for 25 years what worship means, in all of its ramifications, and all the aspects. I don't know what all worship means. That's a great word, and a wonderful word, but I don't know what's involved in that word.

All I can do is go to the Bible and see how it's used, and try to come up with some little idea what worship means. When I do, I go to the Old Testament and look where it's first used, and I see that in that particular case, it was used when a man was taking his son to be murdered at the command of God, with Isaac and Abram. The first time the word worship's used in the English Bible, in Genesis 22, and it's where Abram said to the servant, you stay here, and I and the lad will go and worship.

And what worship meant to Abram that day was sacrificing that which was most dear to his heart. And I come into the New Testament, and you look at it, I'm going to show you where it's used. The first in the New Testament, and how it was used, so you get some idea what it might mean, a little bit.

Look at Matthew chapter 2, verse 11, you'll see the word worship. The wise men, it says this, verse 11, Matthew 2, and when they came into the house they saw the young child with Mary, his mother. And what did they do? When they, what did they do when they saw the young child? They fell down, they bowed to him.

And what else did they do? It says in verse 11, they worshipped him. Now they didn't fall down before all the babies in the world, and if they would have worshipped other babies, it would have been blasphemy.

They worshipped him.

The Bible says they worshipped him. Well how did they do that? What did they do? What does that mean? What did they do? Well notice very carefully, it says they opened their treasures. They presented unto him gifts.

Gold, frankincense, myrrh. Seems to me that at least some idea of worship, when I take Abraham, offering that which was dear to his soul, and when I see how it's used in the New Testament, they worshipped him. Gifts, gold, frankincense, myrrh.

Like Christ must have been revealed to their heart. There was nothing about his physical appearance that would cause them to fall down. It was nothing about his physical appearance would cause them to present themselves as well as their substance.

Nothing about that situation in a natural sense that would demand that. Had to be a supernatural revelation. What did they do? Well they worshipped him.

They worshipped him. When Christ is revealed to the heart, my dear, you don't have to beg people to give. You don't have to use tricks and gadgets and gimmicks to get them to do.

Something happens down here, and then they reach back here. You don't have to sell bean soup and chicken noodle soup and a thousand other things to raise some money for the poor Lord Jesus. When Christ is revealed to the heart, and they worship and they do something else.

When Christ is revealed to the heart, they serve him. Service might be weak sometimes. Might almost be diminished.

Might have its ups and downs, but down in there there's a desire to serve Christ. And let me say to you, if you've never said, maybe you've not said it in these words, but if you've never said in principle what Saint Paul said when Christ was revealed to him from heaven on the way to Damascus, in that unusual conversion, the very first thing he said was, Lord, what would you have me to do? And if you have never said that in principle, you have no reason to believe that you belong to Christ today. May not have come back clear what you to do, that's not my point.

It may be clear and you've stumbled and faltered and fallen while you're trying to do it, that's not my point. My point is the disposition of your heart. If you've never said in principle, Lord, what would you have me to do? It's hard to conceive how you can claim that Christ is revealed to your heart.

You know, there's a classic passage of scripture that points out these three things, I think, very vividly, maybe in a little different words. But in 1 Thessalonians chapter 1 verse 9, you see the three things that happens in every true conversion. If you look at that passage, you'll see the three things without resting the text or straining to get some outline.

You'll see that they turn to God. That's true conversion. You're converted, there was a day that you turned to God.

Secondly, they turn from idols, turn to God, turn from idols. What's that? What's an idol? Oh, that's one of those little things that the foreign people put worship and fall down before, is it? Let me ask you about your idol this morning. I'll tell you what an idol is in the Bible sense of that word.

It's whatever has the molding influence in your life. I'll tell you what your idol is today. It's whatever has a supreme place in your affection, your position, money, family, children.

Whatever has a supreme place in your affection, the molding influence in your life. Whatever has a dominating power in your life, that's your idol. And it says they turn to God.

They turn from these things. And then the third thing, you see it very clearly. To serve, the verse says, to serve the living and true God.

Oh, I could put it another way. I could put it like this. In every true conversion, when Christ is revealed to the heart, there's some hunger for God.

Might grow faint, but there's a hunger for God. Every true conversion, there's a hatred for sin. There's a heart for service.

That's every true Bible conversion. And I think that that illustrates what I'm trying to say. Bow and surrender.

Worship and submission of self and substance. And serve with a willing heart. If these things have not happened in principle or to some degree, you're a self-deceived, hell-bound, Sunday morning churchgoer.

And you'll go to hell singing hymns and go to hell reading your Bible and go to hell saying your prayers as Christ has ever been revealed to your heart. Bunyan had them going in frontwards and backwards. And the people going frontwards are those who think all is well.

They're hiding behind something. I get in a lot of churches where people hide behind, they're in the covenant. I believe that the covenant is the marrow of divinity.

But I want to tell you, hell was full of people who think they're covenant children. And have never given any evidence of Bible conversion. I was talking to a fellow this week, he let me listen to his sermon.

He heard me preach in Philadelphia and I read a text to him. And he made a sermon out of the text. It wasn't my sermon, but he made a sermon.

It was stated, do you believe that David was a covenant man? If you know anything about the Bible, you'd have to believe that. Therefore, do you believe Solomon was a covenant child? If you believe anything about the Bible, you'd have to believe that. I want to read to you this morning, David's words to his covenant son.

In fact, it's just about his parting words. First Chronicles chapter 28 verses seven to nine. I'm only going to read the ninth verse, but they're all very interesting.

This is his parting. This is David when he's in the solemn assembly, giving counsel to Israel and giving counsel to Solomon. And when he comes to Solomon, he says this, I say to you fathers, David wasn't too busy to counsel his sons about their soul.

When he comes to Solomon, he says this, and thou Solomon, my son, verse nine, first Chronicles 28, and thou Solomon, my son, know the God of thy father and serve him with a perfect heart and a willing mind. For the Lord searcheth all heart and understand all the imaginations of the thought. If thou seek him, he will be found of thee.

But if thou covenant child, if thou forsake him, he will cast thee off for it. Don't talk to me about that. Those people don't know anything about covenant breakers.

The Bible is full of covenant breakers. And you know, one of the great things that we have a danger of, and that is men and women in our assemblies who have been the benefit of great Christian privileges, great Christian privileges, and it's had an effect on their life. And it saved them from all the outward pollutions of the world because they had some semblance, some measure of Christian truth that was taught to them by godly fathers and godly mothers.

And they have a measure that has gone to Christian schools, gone to Christian colleges, and they have been benefited a great deal and protected a great deal, fenced in as it were, by the bounds and the boundaries of that good teaching. Christ has never been revealed to their heart. They haven't bowed to him.

They don't worship him. They haven't cried out to serve him. They're more under the category of those in 2 Peter 2, 20 and 21.

And I say, you children, listen to me this morning. Young people, listen to me. The greatest blessing you've ever had on this side of the grave is to have a Christian parents and mothers.

The greatest blessing you've ever had, not the money they're going to leave you, not the education they're going to give you. Listen, Christian children, those of you who are the greatest privilege you ever have on this side of the grave is to have a daddy that prays and a mother that prays and somebody that knows how to tell you something about dying as well as living. That's the greatest privilege you'll ever have.

It's the greatest blessing, the greatest danger. These great things become 2 Peter 2, 20 and 21. For if after they have escaped the pollution of the world, and many do, through the knowledge of the Lord and Savior Jesus Christ.

They've escaped the pollution of the world through that general knowledge that was passed on to them by godly parents, Sunday school teachers. They've escaped the pollution of the world. You're not out there in the old worldly wicked way.

You've been fenced in and you're nice and you're moral and you go to church and you know the catechism and all that. If after they've escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome. The latter end is worse with them in the beginning.

Why? For it had been better for them not to know the way of righteousness, that after they have known it to turn from the commandments delivered unto them. Ah, this Christianity is like a stage play to you. It's like a drama.

Here's how, you come to church for a few minutes, you're moved by the music or the solo or the message. One way or the other, sometimes you're moved against it, but you're moved by it. You have some mental acquaintance with the truths of the hour.

Your emotions are touched. You have an adequate knowledge and sometimes deep feelings. But then the curtain closes.

It'll close in just a few minutes. The curtain closes. And all that was kind of a spectator religion.

And the drama, you know the drama by heart by now. You're moved, ah, but your heart's never been changed or broken. You've never turned from your idols to serve Christ.

And now the curtain closes and you go home until another Sunday morning and the drama comes again. And we put it on again and your emotions are touched again and you feel good again and it's nice again and the curtain comes again. Ah dear, but Christ has never been revealed to you.

Why? Never bowed, never worshipped, never served Him. Never served Him. Coming to church isn't serving Christ.

That's what you do because you're here. This is where we come to praise Him, sing and be instructed and get our sword shot. This isn't serving Christ, my dear.

You're not doing God a favor today. This is where you come because you need it. Ah, but when Christ is revealed to you, well, I gotta come fast to the close.

First, the Bible teaches Christ must reveal to your heart. The Bible teaches certain things happen when He is revealed to your heart. You bow.

Something happens and you bow to Him. You worship Him and you say, Lord, what would you have me to do? And then how is He revealed to the heart? By tricks? By deathbed stories of the preacher? By gimmicks? By gadgets? No, sorry, He's not. How is He revealed to the heart? One verse and an illustration or two and I'm finished.

The illustration is kind of long, so don't get excited. First Corinthians chapter 12, 3. First Corinthians 12, 3. Wherefore, said the great apostle, I give you to understand, or I make known to you, that no man speaking by the Spirit of God calleth Jesus a curse, and that no man can say in this sense that Jesus is Lord, but by the Holy Ghost, but by the Holy Ghost. Supernatural religion.

Supernatural religion. We read this morning about they saw Jesus. Our pastor read Luke 24.

They saw Him. They heard Him. But in verse 16 of that chapter it says, their eyes were holden, that is, prevented from recognizing Him.

That's what that means when you read it in verse 16 of Luke. Their eyes were holden, prevented from recognizing Him. They were sad in verse 17.

And then I read in verse 27, He opened the Scriptures to them. That's the light. My word is a lamp to my feet and a guide to my pathway.

He opened the Scriptures. Secondly, if you see it in verse 31, He opened their eyes, verse 32. He opened the Scriptures, verse 27.

Verse 20, 31 and 32, He opened their eyes. And then, blessed God, in verse 45 it says, He opened their understanding by the Spirit. That's spiritual.

They saw Him physically before, but this was spiritual. And if you read the whole chapter, you'll find the same people were sad in verse 17, had great joy by the end of the chapter. Why? Because the Scriptures

were open to their heart.

Their understandings were open to the Scriptures, all by the power of Him. In Pilgrim's Progress, there's a great illustration of what I'm trying to say, lest you think this is some little cute gimmick of mine, or lest you think this is some hobby I'm on. If you just let me read a little bit from you from Pilgrim's Progress, I want to illustrate very vividly, the best I know how, all I'm trying to say today, that Christ must be revealed by the Spirit and how He's revealed.

When Hopeful and Christian were in that place called Enchanted Ground, Hopeful was kind of drowsy and sleepy. It's a bad place to be in. And Bunyan's painting a warning for Christians not to go to sleep.

I read of a fellow this week, when people went to sleep, one time he hollered, fire, fire, fire! And the guys were sleeping, they kind of got awake. He said, where's the fire? He said, it's in hell and you're going to go there if you don't get awake! Well, I'm not going to say that, but they were sleepy in this place called Enchanted Ground. And in order to keep awake, and I've proved this many times, you know sometimes, not literally, not physically awake, but in order to keep awake spiritually, nothing will do you good more than to tell somebody about your conversion, what God did to you, and is working with you.

Or to hear somebody else's testimony, well how did the Lord deal with you? Oh, tell me about it! Well, that's what old Christian, he was wise, you know, Bunyan was wise. And so he said, well we're in this place where you're a little sleepy, let's talk about God dealing with us. And I want to read you that, because it seals what I'm trying to say this morning.

And it's where Hopeful already told him something, you know, Hopeful was converted in vanity fair. That's where Faithful was martyred as a Christian. And he was converted through Faithful's testimony.

And Bunyan's now Christian is asking Hopeful, well what did he say to you, what did he do? And I want to read it to you verbatim. Now bear with me, there's some very salient points here. Hopeful, he says, I made my objections against believing, for I thought that he was not willing to save me, meaning Christ was not willing to save me.

Christian, and what said Faithful to you then, when you made your objections? Hope. Well he bid me to go to Christ and see. Then said I, it was presumptuous.

But he said no, for I was invited to come. Then he gave me a book of Jesus, his indicting me to encourage me the more freely to come. Oh hear this you sinners that aren't converted today.

He invited me the more freely to come. And he said concerning that book, that every jot and tittle stood firmer than heaven and earth. Then I asked him, what must I do when I come? And he told me I must intrigue upon my knees with all my heart and soul, listen, the Father to reveal him to me.

He didn't just give him John 3 16. Intrigue the Father to reveal him to me. Then I asked him further, how must I make my supplications? Good advice to sinners dear.

And he said go, thou shalt find him on a mercy seat, where he sits all the year long to give pardon and forgiveness to them that come. And I told him that I knew not what to say when I came. And he bid me to say to this effect, God be merciful to me a sinner and make me to know and believe in Jesus Christ.

For I see that if his righteousness had not been, or if I had not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God and hast ordained that Jesus Christ should be the Savior of the world. And moreover, that thou art willing to bestow him upon such poor sinners as I am.

And I am a poor sinner indeed. Notice it. Lord, take therefore this opportunity and magnify thy grace in the salvation of my soul through Jesus Christ.

Amen. Christian, did you do what you were bidden? Hopeful. Yes, over and over and over.

Christian, and did the Father reveal the Son to you? No, not at the first, nor the second, nor the third, nor the fourth, nor the fifth, nor the sixth time. Christian, what did you then? Why, why I could not tell what to do. I hadn't, I had, had you no thoughts of leaving off praying? Yes, a hundred times twice told.

And what was the reason you did not stop praying? Hopeful. I believed that it was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me. And therefore thought I with myself, if I leave off, I die.

And I cannot but die at the throne of grace. And if you go to hell there, you'll be the first one. And with all this, that wasn't in, that was my comment.

And with all this came to my mind, if I tarry, wait for it, because it will surely come, and will not tarry. So I continued praying until the Father showed me his Son. And how was he revealed to you? How was he revealed to you? Listen, hopeful.

I did not see him with my bodily eyes, but with the eyes of my understanding. And thus it was. One day I was very sad.

I think sadder than all the time of my life. This sadness was through, hey, was through a fresh sight of the greatness and violence of my sin. And I was then, and as I was then looking for nothing but hell, and the everlasting damnation, suddenly, as I thought I saw the Lord Jesus look down from heaven upon me, and say, believe on the Lord Jesus Christ, and thou shall be saved.

But I replied, Lord, I am a great, a very great sinner. And he answered, my grace is sufficient for thee. Then I said, but Lord, what is bleeding? I saw from that saying, and he refers to a Bible text, I saw from that saying, he that cometh to me shall never hunger, and he that believeth shall never thirst.

That believing and coming was all one. And that he that came, that is running, I get it, running out in his heart and affections after salvation by Christ. He indeed believed in Christ.

Running out in your affections after Christ and his salvation. Then he said, the water stood in my eyes, and I asked further, but Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee. And I heard him say, he that cometh to me, I will in no wise cast out.

Ah, that ought to be music to you. He that, I heard him say, he says it here, he that cometh to me, I will in no wise cast out. And then I said, but Lord, how must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, Christ Jesus came into the world to save sinners, and he is the end of the law, for righteous to everyone that believeth.

He died for our sins and rose again for our justification. He loved us and washed us from our sins in his own blood. He is the mediator between God and us.

He ever liveth to make intercession for us. For all which I gathered, that I must look for righteousness in his person, and for satisfaction of my sins in his blood. And that he did in obedience to the Father's law.

And he goes on, but I want to get you down to this. Now was my heart full of joy, my eyes full of tears, and my affections running over with love, to the name, the people, and the ways of Jesus Christ. That shows something happened.

To the name, to the people, and to the ways of Jesus Christ. Christian, this was a revelation to Christ, to your soul, indeed. But tell me practically what effects it had upon your spirit.

Has it had this effect on you? Hopeful. It made me to see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me to see God the Father, though he be just, can justly justify the coming sinner.

It made me greatly ashamed of my valiance of my former life, and conformed me with the sense of my own ignorance, and confounded me with the sense of my own ignorance. For there never came thought into my heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honor and glory of the name of the Lord Jesus.

Yea, I thought I had, if I had a thousand gallons of blood in my body, I could spill it, and spill it all for the sake of Jesus Christ. That's what happens, when Christ is revealed to the heart. What's the greatest problem of Sunday morning Christianity in this, and any other bible-believing church that I've been in for the last two years? What's the great problem? A host of people trying to worship a Christ that is unrevealed to them, and therefore unknown, and therefore no bowing, therefore no worshiping, therefore no serving.

Why? Because when Christ is revealed to the heart, by the Spirit, men bow, men worship, and they serve him, not perfectly. Is Christ been revealed to your heart by the Spirit? Not bodily eyes, not some vague thing that can't be defined in words of scripture? Oh, may it be so, may it be so, may it be so. Oh, Holy Ghost, sanctifier of the faithful, thou hast given through thy prophets this revelation of thyself, that supernatural revelation of your word, and thou hast given supernatural revelation to thousands upon thousands of men and women who have brought to us the gospel.

Thou hast changed many of us here, and yet Lord, there's some who are not changed. Oh, come, come we pray thee, and change hearts and lives, so that they would be interested not only in missions, but in holy living, in witnessing the gospel, in giving of themselves and their substance. Oh, Father, so be it, so be it for Jesus' sake, and for the good of this church.

Amen.

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