

The Slough, Worldly Wise, Morality

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[0:00] Well, we left Pilgrim in a slough, a marshy bog. And we saw that Pliable, who went into the bog with him, being without a burden, was able to get out on his own and headed back home.

He's concluded, no more of this seeking Christ for me. And Bunyan records the welcome that he received when he got back home. He says, Now I saw in my dream that by this time Pliable was God home to his house again, so his neighbors came to visit him, and some of them called him wise man for coming back, and some called him fool for hazarding himself with Christians.

Others again did mock at his cowardliness, saying, Surely since you began to venture, I would not have been so base as to have given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tails and began to deride poor Christian behind his back, and thus much concerning Pliable.

That's all we ever hear of Pliable, and how true it is that he's both laughed at and praised for his Pliable ways, and in the end they all turned together and mock Christian for going on in the way.

[1:32] He becomes harder in his own heart and harder to receive the gospel because of this that he's gone through. Now, Bunyan continues then with Pliable in the slough.

Wherefore, Christian was left to tumble in the slough of Despond alone, but still he endeavored to struggle to that side of the slough that was still further from his own house and next to the wicked gate, the which he did, but could not get out because of the burden that was upon his back.

But I beheld in my dream that a man came to him whose name was Help and asked him what he did there. Sir, said Christian, I was directed this way by a man called Evangelist who directed me also to yonder gate that I might escape the wrath to come.

And as I was going thither, I fell in here. But why did you not look for the steps? Fear followed me so hard that I fled the next way and fell in.

Then said he, Give me thy hand. So he gave him his hand, and he drew him out and set him upon solid ground and bid him go on his way. Then I stepped to him that plucked him out and said, Sir, wherefore, since over this place is the way from the city of destruction to yonder gate, wherefore is it that this plat has not been mended, that poor travelers might go thither with more security?

[3:05] And he said unto me, This miry slough is such a place as cannot be mended. It is the descent, whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the slough of despond.

For still, as the sinner is awakened about his lost condition, there arises in his soul many fears and doubts and discouraging apprehensions, which all of them get together and settle in this place. And this is the reason of the badness of this ground. It is not the pleasure of the king that this place should remain so bad. His laborers also have, by the directions of his majesty's surveyors, been for above this sixteen hundred years employed about this patch of ground, if perhaps it might have been mended.

Yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cartloads. Yea, millions of wholesome instructions that have at all seasons been brought from all places of the king's dominions.

And they that can tell say they are the best materials to make good ground of the place. All that it might be mended. But it is the slough of despond still, and so will be when they have done what they can.

[4:21] True, there are, by the direction of the lawgiver, certain good and substantial steps placed even through the very midst of this slough. But at such time as this place doth much spew out its filth, and as it doth against change of weather, these steps are hardly seen.

Or if they be, men through their dizziness of their heads step besides, and then they are be mired to purpose, notwithstanding the steps being there.

But the ground is good when they are once got in at the gate. So the differences between the two travelers become apparent all the more when they get into the slough.

Pilgrim has more difficulty in the slough due to his conviction of sin. He's more susceptible to despondency and depression because he carries conviction of sin.

The man without conviction of sin is less liable to fall into despondency and depression. And yet for all of this, Christian struggles to the side of the slough, furthest from his own house and closest to the wicked gate.

[5:35] He dreads the destruction of his city behind him more than any of the difficulties in the way to life before him. He has eternal life in his sights and not 50 sloughs of despond will keep him from running on.

Now, between the city of destruction and the wicked gate of conversion to Christ, there are two dangers that Pilgrim falls into. A slough of despond and then worldly wise men.

And what Bunyan is teaching us in this is that between the time the sinner is first awakened to his lost condition, that he's under the wrath of God, from that time until he comes to trust in Christ for his salvation, there are two dangers, two errors that would keep him from coming to Christ.

And they're represented to us here by the slough of despond and by worldly wise men. The error in the slough of despond is that you are too bad to be forgiven.

You are too bad to be saved. The error of worldly wise men is that you are too good to be lost or at least good enough to be saved.

[7:04] And though these errors are as far apart as they can be from each other, Bunyan himself fell into both. First thinking he was too bad to be saved, then feeling that he was good enough in his own righteousness to be saved.

So the slough of despond was the first error that he fell into, before he came to resting faith in Christ. He knows he needs to be saved from his destruction, but he doesn't know the way yet.

And he falls into this despondency and depression that he's too bad to be saved. He falls into a state of thinking he can never be forgiven, that he has out sinned the grace of God.

Bunyan speaks of those fears and doubts and discouraging apprehensions when a sinner is awakened about his lost conditions. It's not the conviction of sin itself, but it's the scum and filth that attends conviction of sin.

And Bunyan makes that distinction. The slough of despond isn't just conviction for sin, it's the scum and filth that sometimes goes with conviction of sin. They're not the healthy fears that caused him to run for Christ in the first place.

[8:22] Those are helpful fears. As Newton said, "'Twas grace that taught my heart to fear and grace my fears relieved." So he's not talking about fears and despondency that drives people to Christ, but he's talking about discouraging fears and doubts that would keep them from running to Christ.

So the slough of despond represents what Bunyan went through in coming to Christ. His depression and discouraging fears of never being saved.

No mercy for me, maybe for others, but not for me. The day of grace has been passed for me. Only God's wrath awaits me. I'm not one of the elect.

I'm guilty of the unpardonable sin. These and many other fears discouraged him and greatly retarded his progress in seeking Christ. You remember at one point it actually encouraged him to sin all the more.

When we studied his testimony, he said, if I be damned, then it might as well be for many sins as for a few. And so he threw himself into more and more sin. Why? Because he thought he'd never be saved.

[9:33] So you see, these aren't helpful fears that push us on to Christ. They're discouraging fears that would hold us back from Christ. And this despondency and this slough is not something that is necessary for salvation.

Bunyan's not saying you've got to go through this time of depression in order to be saved. But he's just simply saying that many under conviction of their sins seem to fall into this slough.

And their burden of sin aggravates those fears and makes them sink even further. Spurgeon says, I myself floundered in this slough for five years or thereabouts and am therefore well acquainted with

its terrible geography.

But all those fears were groundless. They were unnecessary. They were due to ignorance and unbelief and a misunderstanding of Scripture.

Remember how Bunyan himself had misunderstood Scripture and come to wrong conclusions that made him think that he could never be saved. Bunyan says, this miry slough is such a place as cannot be mended.

[10 : 45] It's not the pleasure of the king that this place should remain so bad. For 1600 years his laborers have been working on this patch. 20,000 cartloads of wholesome instruction of truth have been poured into the place but it's the slough of despond still and so it will be when they've done all that they can.

You often find that the person who is in a depressed and despondent state you can dump cartloads of truth at their doorstep and they just refuse it.

It does not encourage them. They'll find something in what you say to actually cause them to be more discouraged rather than build up. But the lawgiver has placed certain good and substantial steps right through the midst of this slough.

Footnote by Bunyan says, the promises of forgiveness and acceptance to life by faith in Christ. These are the gospel promises. Thomas Scott comments, without a clear understanding of the gospel promises they have no firm ground to tread upon.

And so, had Bunyan, had Christian in his story, had right knowledge and faith in the gospel promises, he could have made it through without these distracting fears.

[12 : 04] These fears of never making it to heaven. But pilgrims didn't see the steps. The promises were overlooked due to his paralyzing fears.

In his testimony, Bunyan describes a tug of war that he and the devil had with John chapter 6 and verse 37. He that comes to me, I will in no wise cast out.

Now there was a promise to lift him out of this slough of despondency, but the devil pulled on one end of the promise and he pulled on the other. And for such a long time, the devil got the better of him.

This doesn't refer to you or in some way would turn and twist the promise so that Bunyan found no encouragement in it. And so it was that for a long time Bunyan found no comfort even in the promises.

But if it were not for our unbelief in the promises, we would not need to be caught in the slough of despond. So in putting the slough of despond before the wicked gate of conversion, Bunyan is not saying that this is something that ought to happen.

[13 : 12] This is something that must happen. He's just saying this is something that does happen. And it happened with him. Discouraging fears that frighten those seeking Christ.

Now this despondency was not something that he could bring himself out of. It was like quicksand. The more he struggled, the deeper he went. And so he needed help and help arrives.

He is one of those that the Lord of the place had placed along the way to help despondency. the more of the most Spurgeon. Spurgeon speaks of the great value of these people.

They were of that class of brethren who are useful anywhere, who can always stop a gap and who are only too glad when they find that they can make themselves serviceable to the church of God in any capacity, however lowly.

The Apostle Paul had many such helpers. He mentions them often with gratitude in his epistles. Acts 19.22, he sent two of his helpers, Timothy and Erastus, to Macedonia while he stayed in the province of Asia a little longer.

[14 : 22] So here is the man called Help. And we never hear of him again. He was there when he was needed and then he's gone. But he put out his hand, he spoke words of encouragement, he pulled him out of the mire, he helped him get back on the path with his feet firmly on solid ground and then he went on his way.

Had any of those helpers in your life? They were there when you needed them. Maybe they haven't even crossed your path since then. But God put them there at the time of need, they met a need and you are better off because of them.

That was God's help. God's help coming by way of one of his children, one of his helpers. So we need to thank God for such people in our life.

He's the one who makes them what they were to us and are to us. They have no help but what he has made them to be by his work of grace.

And then may we be such helpers to one another and to those that we meet along the path. Along the path to heaven there are many others who are struggling.

[15 : 37] and even sinners who have not yet made it to Christ who are struggling with fears of never being able to be forgiven. Are you ready to help them?

Are your eyes open? Are you looking for these who are troubled? What makes a good helper to those in despondency? Oh, a questioning interest. Why are you here?

Why are you here? Why is it that you are so despondent? Sympathizing with them in their distress. A listening ear and then a word of encouragement. Perhaps it's further involvement.

We see this man help God involved. He got right down and got his hand in the mire and pulled this man out. But more than anything else if you'd be an encouragement to others you need to know the promises of God because that's what he pointed him to.

Those steps there. Dear friend. Those steps right through this place. The gospel promises. Do you have them memorized? Are you able on the spot to speak of the promises of God in Jesus Christ?

[16 : 46] Bunyan footnotes this section with Psalm 40 in verse 2. I waited patiently for the Lord. He turned to me and heard my cry. He lifted me out of the slimy pit out of the mud and mire.

He set my feet on a rock and gave me a firm place to stand. Yes, God did this and he did it through one of his servants named Help. So that's the first trouble and error that the awakened sinner faces sometimes.

I mean, the order is not important but it's one of the errors that the sinner coming to Christ faces. I'm too bad to be forgiven. Now he comes to another error and it's on the opposite end of the poll.

It's the error of worldly wise men. You are too good to really be lost. You're at least good enough to be saved. And though it's a long way from the error of the slav to spawn, yet both are effective in keeping the sinner from trusting in Christ to save them.

So, why do you, which of these errors are more popular in our day? The slav to spawn or that of worldly wise men?

[17 : 56] You're too bad to be saved or you're too good to be lost? Which do you think is more popular today? Too good. And why is that? Weren't they proud?

Man's always been proud. That's right. We are proud. But is there something that, I think there were far more that fell in this law of despond in Bunyan's day than do in our day.

Okay. There was more preaching against sin. Bunyan lived in the height of the Puritan era. And there was preaching of the law, defining sin, applying the law to the conscience of sinners.

In our day, there's little of that. There's much that would puff up man's goodness, his self-confidence. So we would find, perhaps in our day, relatively few, though there are those, who would say, I'm too bad to be saved.

Yet, we would find more who would say, I'm too good to be lost. Well, we have both. Let me read then about Mr. Worldly Wise Man and what Bunyan says about him.

[19 : 07] Now, as Christian was walking solitary by himself, he espied one far off coming across the field to meet him. And their happening was to meet just as they were crossing the way of each other.

The gentleman's name that met him was Mr. Worldly Wise Man. He dwelt in the town of Carnal Policy, a very great town, and also near from whence Christian came.

This man then, meeting with Christian and having some inkling of him, for Christian setting forth from the city of destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places.

Master, worldly wise man, therefore, having some guess of him by beholding his laborious going, by observing his sighs and groans and the like, began thus to enter into some talk with Christian.

How now, good fellow, wither away after this burdened manner? A burdened manner indeed, Christian says, as ever I think poor creature had. And whereas you ask me wither away, I tell you, sir, I'm going to yonder wicked gate before me, for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

[20 : 19] World, worldly wise men, hast thou a wife and children? Yes, but I am so laden with this burden that I cannot take the pleasure in them as formally.

Methinks I am as if I had none. Well, then will you hearken to me if I give thee counsel? If it be good, I will, for I stand in need of good counsel.

Well, I would advise thee then that thou wilt, that thou with all good speed get thyself rid of thy burden, for thou wilt never be settled in thy mind until then, nor canst thou enjoy the benefits of the blessings which God has bestowed upon thee until then.

Well, that is what I seek for, even to be rid of this heavy burden, but get it off myself I cannot, nor is there a man in our country that can take it off my shoulders. Therefore, I am going this way as I told you that I might be rid of my burden.

Who bid thee go this way to be rid of thy burden? Well, a man that appeared to me to be a very great and honorable person. His name, as I remember, is Evangelist.

[21 : 25] Be shrewd him for his counsel. There is not a more dangerous and troublesome way in the world than is that unto which he has directed thee. And that thou shalt find if thou wilt be ruled by his counsel.

Thou hast met with something as I perceive already, for I see the dirt of the slough despond is upon thee. But that slough is the beginning of the sorrows that do attend those that go on in that way.

Hear me, I am older than thou. Thou art like to meet with in the way which thou goest wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and in a word, death, and what not.

These things are certainly true having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger? Why, sir, this burden upon my back is more terrible to me than are all these things which you have mentioned.

Nay, methinks I care not what I meet with in the way. If so be, I can also meet with deliverance from my burden. How camest thou by thy burden at first?

[22 : 35] By reading this book in my hand. I thought so. And it has happened unto thee as unto other weak men who, meddling with things too high for them, do suddenly fall into thy distractions, which distractions do not only unmanned men as thine, I perceive, has done to thee, but they run themselves upon desperate ventures to obtain they know not what.

Oh, I know what I would obtain. It's ease for my heavy burden. But why wilt thou seek for ease this way, seeing so many dangers attended, especially since I could direct you to the obtaining of what you desire without the dangers that thou in this way will run thyself into.

Yea, and the remedy is at hand. Besides, I will add that instead of these dangers, thou shalt meet with much safety, friendship, and content. Pray, sir, open this way to me.

Why, in yonder village, the village is named Morality, there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine is from their shoulders.

Yea, to my knowledge, he has done a great deal of good this way. I, and besides, he is skilled to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go and be helped presently.

[24 : 03] His house is not quite a mile from this place, and if he should not be at home himself, he has a pretty young man to his son, whose name is Civility. He can do it as well as the old gentleman himself.

Therefore, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee, to this village where there are homes now standing empty, one of which thou mayest have at reasonable rates.

Provision is there also cheap and good, and that which will make your life, the more happy is to be sure there. You will live by honest neighbors in credit and good fashion.

Now was Christian somewhat at a standstill, but presently he concluded, If this be true which this gentleman hath said, my wisest course is to take his advice.

And with that he thus further spoke, Sir, which is my way to this honest man's house? Do you see yonder high hill? Yes, very well.

[25 : 10] By that hill you must go, and the first house you come at is his. So Christian turned out of his way to go to Mr. Legality's house for help.

Well, notice his name is Worldly Wise Man. By that, Bunyan means he has the wisdom of this world.

The wisdom of this world that has not its source in God. It's human wisdom. It's what comes natural to the human mind and heart. The world that by its wisdom did not know God, cannot discern spiritual things.

The wisdom of this world such that makes the preaching of the cross foolishness to them. So he's worldly wise men, and he's from the town of carnal policy.

That's where fleshly ideas hold sway. And there are many worldly wise men who are as polite and kind as evangelists. That's what hooks him.

[26:14] He's polite and kind. And there are many like that. And so Christian opens up and tells him about his burden. He can't enjoy the earthly pleasures of a wife and children like he once did now that he's burdened about fleeing the wrath of God.

Well, will you listen to me if I give you counsel? Worldly wise men says. Now, we're going to find Christian in big trouble, but it all starts here. Listening to the counsel of worldly wise men.

It may be your hairdresser. It may be your barber. It may be the guy at work. The neighbor. A relative. Someone on TV. Someone in the pulpit.

Someone in a magazine. And when they offer their worldly wisdom that contradicts that of spiritual wisdom, they must be flatly refused.

What does Psalm 1 say? I can listen and sit down at the seat of worldly wise man and be no worse off for doing so? Blessed is the man who does not walk, how's it go?

[27:28] In the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. So be careful. Christian didn't have enough knowledge of the scriptures, yet he didn't have enough discernment to know good counsel from bad counsel.

And worldly wisdom takes advantage of him and tells him to throw off his burden at once. You do it. He says, I cannot. He's under true conviction. He's tried to get rid of it and can't.

And then worldly wisdom belittles and condemns evangelist counsel. In other words, he's making fun of the gospel. He thinks he can dissuade Christian from following after Christ by telling him of the great difficulties that lie in this way.

And Christian says, I fear more what's behind me than what altogether you have said to scare me.

And then he asks, how'd you get this burden in the first place?

And he says, this book, this book, ah, that explains it all, says worldly wisdom. That explains it.

When people meddle in things too high for them, this is what happens.

[28:35] Leave it to the preacher. This is something too high for you to be reading. Just a teaspoon of the Bible here and there. That's all you can handle. So worldly wisdom is all for religion, as long as you don't take it too seriously.

He's all for religion as long as it doesn't interfere with your life and current pleasures. He is, after all, worldly wise man. So he's in love with the world and he'll add his religion alongside of it.

And he reduces religion to mere morality, the keeping of a few outward rules. But even those commands of God, he lowers their demands to make them doable.

And he likes to quote the Bible whenever it serves his purposes and serves his way of thinking and living. And he offers him immediate deliverance from his burden, but not through Christ and his atoning sacrifice.

But by morality, trying to live a better life, that's another gospel. And now we can understand Christian's fall.

[29:48] His earnest desire is to get relief from his burden. And so strong is that desire that it exposes him to the danger of seeking to get rid of it in a forbidden way.

And here he's offered, you can have your religion and your same old pleasures. This is an easier and quicker relief.

It's the easy wrong. And so worldly wise men directs him down to the town of morality, to the house of legality, who has the skill to help travelers take off their burden.

It's not the way of the cross. It's rather by their own religious deeds, by being a little bit better. There is a skill in correcting the consciences of men by good works.

And that's what we find at the house of legality. When conscience accuses of sin, legality says, okay, let's just do a little better. Let's try a little harder in this area.

[30:52] And so by doing, they think they please God. Remember Bunyan himself said, he thought that God was pleased with him more than any other Englishman in the whole country when he was doing his religious deeds.

And in this way, men can lose their burden for a while and still maintain their respectability there in the community of civil policy and morality. And it all appeals to the fallen nature of man. Indeed, Pilgrim naturally gravitates to this way. Here's the easy way to be rid of my burden. Just to be a little better than what I am now.

And Bunyan says, how many settle down and live their lives in the town of morality and attend Mr. Legality's church, thinking they're good enough to make it into heaven.

This is the error that Bunyan himself fell into. But there's no faith in the atoning work of Christ at all in this religion. And so Thomas Scott comments, legality can only lead man to a false peace.

[31 : 55] It can never deliver a sinner from his guilt. For by the deeds of the law shall no one be justified in his sight. Did you know the law was never given to a sinner as a way to get rid of his guilt?

It wasn't ever said to a sinner, you know, just obey these commandments and your sin and its guilt will be gone. No, the law was given to Israel after they had been redeemed out of bondage in Egypt. And the picture is that the law is given to the Christian now that God has freely forgiven him of sin and redeemed him by the blood of the Lamb. Now the law is given to him as a way to live to show his gratitude to God.

But some, like worldly wise men, twist it into a way of salvation, a way to get rid of the burden, and that is the town of morality, Mr.

Legality's church. So when dealing with sinners under conviction of sin, we need to urge them to go at once to Christ for the removal of their burden, lest they should be turned aside to some other way of works.

[33 : 05] Come to me, Jesus says to all weary pilgrims, and says, I will give you rest. So, a Christian turns out of his way to go to Mr.

Legality's house for help. But behold, when he was got now near the hill, it seemed so high, and also that side of it that was next the wayside did hang so much over the road that Christian was afraid to venture further lest the hill should fall on his head.

Therefore he stood still, and he knew not what to do. Also, his burden now seemed heavier to him than while he was in his way. And there came also flashes of fire out of the hill that made Christian afraid that he should be burned.

Here, therefore, he sweat and did quake for fear. And now he began to be sorry that he had taken Mr. worldly wise man's counsel, and with that he saw evangelist coming to meet him at the sight also of which he began to blush for shame.

So evangelist drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance, and even thus began to reason with Christian. What doest thou hear, Christian?

[34 : 11] said he. At which words Christian knew not what to answer. Wherefore, at present, he stood speechless before him. Then said evangelist farther, Art not thou the man that I found crying outside the walls of the city of destruction?

Yes, dear sir, I am the man. Did I not direct thee the way to the little wicked gate? Yes, dear sir, said Christian, how is it then that thou art so quickly turned aside?

For thou art now out of the way. I met with a gentleman so soon as I had got over the slough of the spawn who persuaded me that I might in the village before me find a man that could take off my burden.

What was he? Well, he looked like a gentleman and talked much to me and got me to yield at last so I came hither but when I beheld this hill and how it hangs over the way I suddenly made a stand and lest it should fall on my head what said that gentleman to you?

Well, he asked me whither I was going and I told him and what said he then? Get rid of my burden and I told him that it was ease that I sought and said I am therefore going to yonder gate to receive farther instruction how I may get to the place of deliverance so he said that he would show me a better way and shorter not so attended with difficulties as the way sir that you set me in which way said he will direct you to a burden but when I came to this place and beheld things as they are I stopped for fear as I said of danger but I now know not what to do then said evangelist stand still a little that I may show thee the words of

[36 : 09] God so he stood trembling then said evangelist see that you refuse not him that speaks for if they escape not who refused him that spake on earth much more shall we not escape if we turn away from him that speaks from heaven he said moreover now the just shall live by faith but if

any man draws back my soul shall have no pleasure in him he also did thus apply them thou art the man that art running into this misery thou hast begun to reject the counsel of the most high and to draw back thy foot from the way of peace even almost to the hazarding of thy perdition then Christian fell down at his foot as dead crying woe is me for I am undone at the sight of which evangelist caught him by the right hand saying all manner of sin and blasphemy shall be forgiven unto men be not faithless but believing then did Christian again a little!

revive evangelist the hill that stood in the way of him and Mr.

Legality's house was what? Mount Sinai yeah that's in the footnotes here Mount Sinai what was given at Mount Sinai Ten Commands the law of God and so is Bunyan trying to find rest from his burden through legalism he's not able to find rest in fact he finds his soul more trouble than ever it looks like the hill is going to fall on him he understands the law many others had trotted right by that hill and settled down in the church of Mr.

Legality never bothered but not our pilgrim he is convicted of sin so when he comes near the law what does the law do the law doesn't say well you're such a good fellow you've really treated your neighbor well you're surely good for heaven no for him the law exposed his sin at every point and condemned him so that he fears that he's going to have this fiery mountain fall on him and consume him he's not able to get past Mount Sinai as others had done I wonder if any of you have found yourself in the past living comfortably in the house or the town of morality attending even perhaps Mr.

Legality's church and the Lord met you and saved you anybody want to give testimony to that did you ever dwell in the town of morality and think that you were fine only to find through the law your sin and to be driven to Christ that's the testimony of Bunyan anyone here perhaps in one fashion or another yes Lane hmm and that's where you were found is that right amen amen well I was a preacher's kid so I was really good you see and I didn't sin like other people and I was nice and cozy in the town of morality but I was lost I was just as lost as anyone else living in the city of destruction and blessed be God he showed me that didn't let me settle in there in legality house but drove me to

[39:50] Christ and I'm thankful our time's gone but let's rejoice today in a savior that sought us many of us right out of right out of the town of morality right out of the house of legality and brought us to Christ we'll have to take that up next week many good things for us there we're dismissed