

Christ's Tears Over Jerusalem

Palm Sunday

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- Psalter 227: 1,3
- Read Luke 19:28-44
- Psalter 246
- Psalter 143:1-3
- Psalter 4

Our text words you can find in Luke 19:41-42: "And when He was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

With God's help we want to consider with you Christ's Tears Over Jerusalem. We will see:

1. Christ's love manifested in these tears
2. Christ's peace revealed through these tears
3. Christ's judgment pronounced during these tears

Christ's Tears Over Jerusalem — (1) Christ's love manifested in these tears; (2) Christ's peace revealed through these tears; (3) Christ's judgment pronounced during these tears.

I. Christ's Love Manifested in these Tears

We read, dear congregation, in John 1:11 that Jesus "came unto his own, and his own received him not." That was true already at the beginning of His sufferings, in Bethlehem; it was true in the continuation of His sufferings, in Nazareth; and it would again be true at the end of His sufferings, particularly on Palm Sunday as He draws near to Jerusalem, where He would give His life as a ransom for sinners. It was true from the beginning to the end of His life, "He came unto his own, and his own received him not."

Today is called Palm Sunday — the day Jesus entered the final week of His life and sufferings on earth. He had arrived in Bethany, as perhaps you know, boys and

girls, on Friday, one week before He died. He probably spent a quiet day on Saturday at the home of Martha, Mary, and Lazarus, but on Sunday morning He entered for the last time into Jerusalem triumphantly yet weeping. Jesus was going to celebrate the Passover, but He was also going in order to die. He had told His disciples before, as recorded in Luke 18:31-33, what things were going to happen to Him and their purpose: "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death." And so, on that Sunday morning Jesus, knowing everything that would come upon Him, having loved His own and determined to love them to the end, went forward to face the great suffering that was awaiting Him in Jerusalem. And we must emphasize, congregation, that His foreknowledge of His sufferings in itself greatly increased His sufferings. For example, if you were to look back over your entire life, and think of the possibility that as a child, or as a young adult perhaps, you would have already known all the sufferings that would come upon you in God's providence, would you not acknowledge that it would have been too much for you to bear? But "Jesus...knowing all things that were to come upon him, *went forth*" (John 18:4). He, the innocent one, went forth to suffer, to agonize, to die. He went forth on a lowly colt, the foal of an ass, not only to fulfill the prophecy of Zechariah 9:9, but also because a colt was associated with the pursuit of peace rather than with the pursuit of war.

Most of the people missed the rich symbolism of Jesus' coming on a colt, an animal of peace, not to establish an *earthly* kingdom by way of war and victory, but a *heavenly* kingdom of eternal peace. Being moved by Jesus' miracles, they began to cry out as He came closer to Jerusalem, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Lk. 19:38).

No doubt there were some in the multitude who were confessing these truths from the heart, and were looking more for a sin-bearing Mediator than a political deliverer, but the majority were looking for deliverance from the Roman yoke. Thus, they took off their coats, cast them in the road before Jesus and carpeted the

road with their outer garments. Others cut down palm · branches and cast them before Him, paving His way. Still others waved large palm tree leaves. Even the children shouted, "Hosanna." *Hosanna* means save now; save we pray Thee. Hosanna is a word of supplication and adoration; it mingles prayer and praise. They said, "Hosanna: Blessed be the King that cometh in the name of the Lord." At first glance, it appears they finally recognized Him as the Messiah, but then we read something astonishing. In the midst of all this praise and acknowledgment of Christ as Messiah, Jesus burst into weeping, The Greek word literally means that he *sobbed aloud*. He sobbed, as it were, *uncontrollably*; He broke into profuse weeping. What a remarkable scene: a shouting, praising multitude, side by side with a weeping, sobbing Jesus!

Three times in the Bible we read of Jesus weeping. We read of Him, as you know, weeping at the grave of Lazarus. We read in Hebrews 5:7 of His weeping, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears..." And we read of His weeping in our text as He came around the Mount of Olives, descending toward the city. About two-thirds of the way down, when He came in full view of Jerusalem, which was spread at His feet across the valley, He broke into loud weeping

Today a chapel, called "Chapel of the Tear," is erected on the place where Jesus wept. The entire chapel is in the shape of a tear. We have stood in that chapel; it is a remarkable view as you come around the Mount of Olives, right to that place where all Jerusalem still today is spread out before you in its beautiful splendor and with its ancient walls. Jesus saw Jerusalem with its magnificent temple. He knew the altar of God was there. He knew the mercy seat was there. He knew that Jerusalem had had unique opportunities to be saved and to serve God. He knew that the very people, who were crying out "Hosanna" early on this Sunday morning, by Friday would be crying out, "Away with Him; crucify Him, crucify Him." And Jesus knew the cruelty, the stubbornness, the proud character of the inhabitants of Jerusalem. He wept; He sobbed because He loved the city. He loved the people and He knew that many of them were delaying, and hardening their hearts, refusing to be converted, and would die in their impenitence. While they were shouting and crying out, "Hosanna," He came near the city, beheld it, and

wept over it.

Jerusalem was and is a unique city. It had been a city particularly favored by God. It was called the "city of David," the "city of God," the city of the Lord." Jerusalem was the city to which the Lord had sent more warnings, more invitations, more prophets, and upon which He had bestowed more labor than any other city on the face of the earth. He had established His temple there. The altars of God were there, and yet that same city had slain His prophets with the sword, had stoned the messengers He had sent to them, and was now ready to crucify the Messiah, the Son of God. Is it any wonder that Jesus wept? We might well imagine that Jesus would weep when He came to Jerusalem, because of His own impending, unparalleled sufferings that would soon take place there. But that is not what our text says. He wept, not over Himself, but over it — over the city; over the souls of the people of the city. He wept tears over His enemies; He wept tears over lost souls. Oh congregation, what love is manifested in the tears of Jesus! He wept over a city whose people would crucify Him; He pitied a people who would not pity themselves; He wept over souls that would not weep for themselves! He wept over it.

II. Christ's Peace Revealed Through these Tears.

When God comes to us with His Word today, to you and to me, my dear friends, He comes with invitations; He comes with warnings; He comes with sovereign grace truth; He comes weeping over our souls. And must *you* not have to acknowledge, must *I* not have to confess, that He has more pity upon us than we have upon ourselves; that He weeps more over us and labors more upon us than we weep for ourselves and our children? Oh, do you not feel the love of God in His bringing His Word into your homes, on the pulpit, and into the schools? The Lord is taking pains with us, congregation. He is taking pains with you, my friend. He is calling you through His Word; He is weeping over you. "[Oh, that] thou hadst known...the things which belong unto thy peace!" Jesus wept, and as He wept, His words expressed what His tears contained. He said, "If thou hadst known," oh Jerusalem, "even thou, at least in this thy day, the things which belong unto thy peace!" Oh, if only you had known; if only your blind eyes were open; if only you could see what you are doing, Jerusalem, in rejecting the Messiah and spurning the

gospel! Jesus' tears and words are full of reality and sincerity. These were no artificial tears, congregation. Jesus' heart was burning within Him. He sobbed over Jerusalem. He longed for Jerusalem's peace; not so much for peace from the Roman yoke which was secondary, but for *peace with God*, the inward peace of reconciliation through the blood He was about to shed.

John Calvin said the word *peace* here means all that is essential to true happiness. And oh, dear congregation, when the Lord labors with us by whatever means He does so, the same call goes out to us and says as it were, "Oh that thou hadst known, that thou couldst see the things that belong to thy peace!" Peace does not consist of comfortable platitudes, congregation. Rather, peace first begins with realizing that though we were created in a state of peace, we have chosen in Paradise to declare war against God. Shall we ever be brought back to peace with God, we must first come to realize that we are in a state of war with Him. "The carnal mind," said Paul, "is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

But Jerusalem would not see that in the gospel of Jesus God was coming to them, a warring, rebellious people, with love, with thoughts of peace and not of evil. Yes, and to us as well — to wretched, fallen sinners He proclaims His marvelous peace. Through Isaiah He offers peace to them that are afar off, and to them that are near; He proclaims peace through the cross. In the preaching of the gospel, God declares to every hearer, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11).

God declares a gospel of peace. That peace, however, is not a peace upon our terms, but a peace upon *God's* terms. And what are God's terms? God's terms involve repentance and surrender. God's way of peace is the way of faith in a crucified Savior. But how can a sinner find peace when the sword of rebellion is still in his hand? This is possible only when and because the Holy Spirit comes and strikes the sword of rebellion out of a sinner's hand. He finds that sinner in a state of enmity with God; He shows a sinner his iniquity; He exposes his sin until the sinner confesses, "Yes, I have been saying all my life to God, 'Depart from me for I

have no pleasure in the knowledge of thy ways.'" But then God overpowers all that enmity. The sinner's sword is cast from his hand, and he bows in evangelical repentance, in a contriteness and complete surrender. He flees as a poor sinner to the Lord, asking, "Lord what wilt thou have me to do?" And then that sinner begins to realize what things belong to his peace — surrender to Christ, faith in Christ, and repentance before Christ. His eyes are opened to see his sin in God's sight; along with David in Psalm 51 he confesses, "Against thee, thee only, have I sinned..." He laments his misery; he flees to God for pardon; he pleads for grace, God the Holy Spirit reveals to him in that way of peace that there is a Prince of Peace who came on a lowly colt, an animal of peace, who came meek and lowly to pay the price of sin. And oh, when the sinner's eyes go open to that precious, lowly colt-riding Jesus; when a sinner sees what Jesus has done in Gethsemane, Gabbatha, and Golgotha, congregation, and the Holy Spirit reveals to that sinner that the things that belong to His peace are in Jesus, then a door goes open in the Valley of Achor, in the valley of his misery. He then hears the voice of God, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Oh, then the message of the gospel — sometimes suddenly, sometimes more gradually — warms that soul. All forms of self-righteousness are relinquished; the sinner sinks away as poor and needy at the foot of Calvary. Then he longs to hear in every sermon of the way of blood, of the way of peace, of the way of redemption, yes, to hear in the apostle's words, Christ "is our peace." And what joy the sinner then has when the Lord Jesus, by His Spirit, speaks unto him with divine power and authority, "Come unto me, all ye that labour and are heavy laden, and I will give thee rest"! It is a wonderful experience to see Jesus displayed before the eye of faith, through the power of the Word of God, and received by gracious faith through the work of the Holy Spirit. Then that wounded soul gazes upon his wounded Savior and experiences in that moment that the law has lost its curse, Satan has lost his rights, and justice has lost its power of condemnation. The soul may believe and truly experience in that moment that there is a peace which passes all understanding. Then there will be, congregation, such an amazing degree of peace that it seems that even all of nature is in harmony with God.

And yet, the sense of even that revealed peace may not be abiding. For some, it

may well be: For some, when Christ is revealed, He may also be immediately applied. For others, when Christ is revealed, their joy is great, but when the conscious nearness of the Lord diminishes, they fear that though the way of the purging of guilt has been opened, guilt itself has not yet been discharged. They learn to cry for a fresh application of that blood upon the doorpost of their consciences. The blood has been revealed, but the peace treaty must be signed and must be sealed to their consciences. To that end, the Lord leads His children back to Paradise to show them how they had willfully broken His covenant, how they had become full of sin, yes, that their whole being is therefore corrupt. And there at the scene of crime — where they have spilt, as it were, their blood in breaking the covenant of works — there God shows them that there is no hope of peace in anything of them. There He reveals to them the blood of the covenant of grace so that *Christ's* blood, His pure blood, becomes their salvation. All their own sinful efforts are washed away by the powerful cleansing blood of Jesus Christ.

In a word, God enters into a peace treaty with a sinner. The Holy Spirit. imprints God's forgiveness upon the soul. He takes a gospel promise, whichever one it may be, and dips that promise in the precious blood of Jesus, applies that promise to the soul, and pronounces and seals that sinner free in accord with a pronouncement of God the Father as holy Judge for the sake and righteousness of Jesus. This sinner experiences that the Father declares on grounds of satisfied justice that He will no longer be angry nor wroth with him. Divine rebuke is cast behind the Father's back, fear and anxiety disappear for a time, and the believer confesses with Paul in Romans 8:1, "I have heard Him speak through His Word, that 'there is...now no condemnation to them which are in Christ Jesus.'" Oh, what a blessing, congregation, to know the things that belong to our peace, to know the application of the finished, atoning work of Jesus! That is something that every sinner must covet. Blessed are they who know the power of that blood.

But Jesus must conclude with tears: These things "are hid from [Jerusalem's] eyes." The people saw the miracles and received the bread, but they did not see with the eyes of faith the Prince of Peace, the way of peace, the beauty of peace, the fullness of peace, nor the glory of peace. They were blinded in that they would not see that they were at war with God. They never acknowledged they had need

for peace with God through Jesus Christ. Since they did not see their malady, they had no need for the remedy. And that is exactly, congregation, our dreadful state by nature. When we are unconverted, our greatest obstacle is not our past, actual sins, but our greatest obstacle is our blindness to our misery and our unbelief, our refusing to believe in Jesus Christ. Our greatest obstacle is precisely that we think our own merits are the foundation of our peace. The unconverted are often convinced that they have peace, but the obstacle is that they are resting upon false peace. That's the misery of our misery — *false peace*.

Dear flock, there is no true peace outside of Jesus Christ and His cleansing blood. If you insist on continuing to embrace false peace and find a foundation for the soles of your feet apart from Jesus, you will be sorely deceived in the Day of Judgment. Oh, I fear there are many who are standing on the brink of hell thinking that all is well! But when that Day of . days comes, all peace which does not rest upon the blood of Jesus will be eternally shattered. That is what Jesus says in verses 43 and 44: "For the days shall come upon thee, that .. thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." But we will consider that in our third thought, *Christ's judgment pronounced during these tears*, after we first sing.

APPLICATION

III. Christ's Judgment Pronounced During these Tears

Jesus wept over Jerusalem not because of the sufferings that He saw coming upon Him in the next week, but especially because He knew that the consequences of Jerusalem rejecting and crucifying Him as the Lord of glory in that week would bear disastrous eternal results for them. Jesus knew with the eye of divine omniscience that which was awaiting Jerusalem in 70 A.D., some thirty to forty years after He was to die. He foresaw what is recorded in verses 43 and 44.

We know from Josephus what actually happened in that terrible time, when Titus came to destroy Jerusalem. He surrounded and trapped the city. Six hundred thousand died of starvation. Some family members went so far as to eat one

another. In all, 1,100,000 died by the time the city was taken by Roman swords. Three hundred thousand were crucified all around the city, so many that Josephus said they could scarcely find sufficient wood in the area to make the crosses. Another 97,000, especially women, were carried into captivity. Jerusalem was left a heap of ruins, a blood bath. The whole city was leveled except for three towers and part of the western wall. There was scarcely one stone left upon another.

Jesus saw this day approaching. He saw that this would be the fulfillment of what His own Jewish people would say later in the coming week: "His blood be on us, and on our children" (Mt. 27:25). Is it any wonder that Jesus wept? That His human nature was sorely oppressed? "He came unto his own, and his own received him not."

And then Jesus concludes, "Because thou knewest not the time of thy visitation." What does that mean, boys and girls — "Thou knewest not the time of thy visitation"? Well, the time of God's visiting us is that time when His offers of mercy are still with us. Jerusalem had had a special season of offered mercy. God had sent her more prophets than any other city. He had put His throne, His mercy seat, in that city. He had provided them altars dripping with blood that proclaimed the gospel. He had sent them priests who instructed them in the law. Moreover, He sent John the Baptist as a forerunner of Jesus, and ultimately sent the Son of God Himself, the Messiah, to visit Jerusalem and preach to them about the gospel, the good news, and the kingdom of heaven. The greatest miracles the world has ever seen were done in Jerusalem, The most wonderful preaching that ever transpired was delivered in Jerusalem. The clearest calls to repentance that were ever heard were heard in Jerusalem. "O Jerusalem, Jerusalem,... how often would I have gathered thy children...as a hen gathereth her chickens under her wings, and ye would not!" Instead, highly privileged Jerusalem would cry out, "Away with Him; crucify Him." Oh, how solemn are Jesus' words, "Thou knewest not the time of thy visitation."

Congregation, this is a very deep and mysterious subject; yet it is a clear message in the Bible. There are special seasons when the Lord visits a nation, a church, a family, an individual, with special manifestations of His presence; there are special invitations, special times and places where His grace is peculiarly

offered, or times when special warnings and admonitions are given. And eternity will reveal — that is what Jesus is implying here — eternity will reveal that those who have rejected and neglected such seasons often face turning points in their lives, which, if glossed over, will lead them to ultimate and eternal ruin. There are millions, boys and girls, young people, fathers and mothers, even now in hell who must say, "There were special times in my life when God came near with His Word, when He came close with the overtures of the gospel, when He drew near with serious warnings to my conscience or with serious afflictions in my life, but I pushed them all away, and now those special seasons burn in my agonizing conscience as a fire that cannot be quenched." Oh dear congregation, rejected times of visitation, rejected overtures of the gospel, of peculiar offers of mercy and privileges from God, will be the heaviest charges of a righteous God which a never-dying soul in hell will have to bear for all eternity! Oh, what shall it be to have to confess in hell, "Lord, I have to admit that my own soul — by refusing thy special seasons, Thy special times of offered grace — has provoked Thee to leave me alone forever"! This is what Jesus is weeping about over Jerusalem. Jerusalem had rejected the day of her visitation; she had rejected the prophets, rejected John the Baptist, but most of all, rejected Jesus Himself.

Oh congregation, the tears of a weeping Jesus on the lower part of the Mount of Olives will do more to damn the souls of Jerusalem sinners in hell forever than all the threatenings of Mount Sinai! The tears of Mount Olives shall be more vengeful on the Day of Judgment than the threatenings of Mount Sinai. Tears of Jesus have a more condemning power than all the curses of the law. Jesus says as much, doesn't He, when He says, "Because thou knewest not the time of thy visitation"? Oh, what a sight, congregation — a weeping Jesus, weeping over sinners who would not weep over themselves! This alone will cause all Jerusalem and every unconverted sinner who has lived under the proclamation of the gospel to say in the Day of days, "Mountains, hills, cover me from the wrath of the Lamb of God." Did you hear it, congregation? *The wrath of the Lamb of God*. In our text the Lamb is meek and lowly, riding upon a colt, a symbol of peace to proclaim peace to them that are far and to them that are near. But on the Day of days, upon those who rejected Him and used Him for earthly deliverance, but never needed Him for a spiritual Mediator and Savior, the wrath of the Lamb shall fall! The tears of Jesus,

the overtures of the gospel, and the special seasons of visitation shall be a hell within hell to those who have rejected the unconditional gospel of grace.

And so, my dear friends, I cannot close this sermon without a personal application, May I ask you, does Jesus weep over you because of your rejection, or by grace, may He rejoice over you because of your surrender? When, in the past, He has come into your life in special seasons, has it led you to repentance? Many say, "Well, there was a time in my life when nothing went right; everything went wrong," and yet they do not turn to God in these special times when He visits them with affliction; rather, they cast away these times of divine visitation. Dear friend, let us never forget that times of great trial, times of great affliction, times of multiple needs, are times of divine visitation. They are particular times when God calls us to repentance, to dependency, to take refuge to Him.

Boys and girls and young people, the time of your youth is a time of special visitation. It is a time when God comes to you tenderly, when His rich promises are placed before you, promises that adults do not have. Proverbs 8:17 promises you that "those that seek me early shall find me." When you are a boy or a girl, a teenager, it is a special time, before you are ensnared with all the cares of the world. Children, teenagers, are you seeking God in this special time, when your heart is still tender? God draws near to you and in Mark 10:14 says to you, "Suffer the little children, [the young children, the tempted teenagers], to come unto me, and forbid them not: for of such is the kingdom of God."

It is a special time, too, when God begins to work in our relatives, when others are being saved around us; when friends and family whom we have known for years begin to fall under the power of the gospel, Oh, it is God drawing near then also to us, saying, "I am mighty to save." Dear friend, bow before it is too late.

Again, it is a special season of visitation when God sends an ambassador, a minister, to proclaim death in Adam and life in Christ. No matter who or what or how many faults or sins cling and cleave to that ambassador, the *Word* goes out, congregation, and it is that Word of which you and I have to give an account one day. You have been invited from this pulpit by reading and preaching services; by present and past servants you have been urged to flee to God while it is still the day of His visitation. Must Jesus yet weep over you?

God has done wonders in our midst, congregation, also in these past years. We have seen great trials, some self-inflicted. We are unworthy and yet we cannot deny that God has been at work. Some of you have had a father or a mother convicted and converted by the Word. Others of you have had a child who has abandoned worldly ways and is crying after the Lord. Oh congregation, do not cast away the hour of visitation! Do not despise the day of small things. Do not reject the movements of the Holy Spirit in the midst of the flock, but pray to God Almighty, "Oh God, Thou who art working here and working there, come in *my* heart, come in *my* life, and cause me to bow beneath the power and the authority, the warnings and the invitations of Thy Holy Word." Oh, what a question this is, "Does Jesus rejoice over me, His work in me, or does He weep over my rejection of Him?"

Maybe there are some in our midst who say, "I fear that the time of visitation is past for me. My hair is gray, my years are numbered, my season of privileges is past. In the past my conscience has spoken loudly. I had times in my life when the Word of God came near to me. But now I fear that I have not remembered and did not know the time of God's visitation. Now all is hard and cold, and the day of grace, I fear, is past." Oh, my dear, elderly friends, what must I say to you? This I will say to you: There were those whose hands were red with the blood of Jesus on Good Friday, but who some weeks later were in the multitude of three thousand who cried out, when they realized what they had done, "Men and brethren, what shall we do?" And Peter, oh that restored Peter who was commissioned to feed poor little lambs, beginners in grace — he did not pick out the elderly in that multitude and say, "Your day of visitation is past." He did not say, "There is nothing to do because the door of mercy is shut." But Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ." He preached the name of Jesus to them, even to hardened, aged, Jerusalem sinners who had counted the blood of Jesus an unclean thing. And today, congregation, I cannot close this message without saying to Jerusalem sinners in our midst: Perhaps there are deep scars of sin, perhaps secret sin, perhaps tragic sin, but oh, today I declare to you, Jerusalem sinner, you had thought the gospel was too impossible for you, that God could never have mercy upon you, but today I say to you, "It is still, this very hour, the day of your visitation. Even as God spoke to His people in Ezekiel 33:11, still

today God declares to you as it were, 'I have as yet, sinner, no pleasure in your death, but that ye should turn from your evil ways and live: for why will you die?'" Oh my elderly friend, do not be a Felix; do not leave this place trembling, saying to God, "Go thy way...when I have a convenient season, I will call for thee," but hear the Word of God, hear the invitation of God, "*Today*, [it is never too late] *today*, when ye hear His voice, harden not your hearts."

And dear child of God, who has made you to differ? Who has drawn you for the first time or by renewal to the blood of Jesus? What hast thou that thou hast not received, and if thou hast received it, wherefore dost thou boast? But oh dear believer, ask that God may turn you into a weeping intercessor, to be like Jesus, to weep over the lost souls around you, in' your household, among your friends, in the midst of the congregation, but also in our society. May you feel like the apostle Paul: I have great heaviness and continual sorrow of heart for my brethren. And like Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1).

Young and old, the Prince of Peace is still willing to save sinners, even chief sinners. You cannot convert yourself; you are dead; you are unable; yes, you are even unwilling. That is all true, but ask God to do for you what you cannot do for yourself. Plead for grace to bow before Him, to flee to Him, to surrender *all* to Him. Strive to enter in at the strait gate, Who can tell? Who can tell if a sovereign electing God might not bless it? Who can tell if God will turn and repent, and turn away from His fierce anger that we perish not? AMEN.