

Psalm

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Preacher: Rowell, Peter

- [0 : 00] Before I give out my text I would like an opportunity to just say a few things. I'm sure that I can speak for everyone here when I express my gratitude and your gratitude for the way in which the friends at Fenstanton have cared for us today.
- I'm sure that we all feel deeply thankful to God for the privilege of meeting on such an occasion. It's been quite a notable week for me, having met at Biddenden on Monday for a centenary service and then here at Fenstanton on Saturday for the opening of this new chapel.
- And on both occasions I've had the privilege, the rather daunting privilege, of facing a chapel completely filled. Now that's a privilege that preachers today don't often have.
- But you must realise that on such an occasion there is need of much prayer. I'm sure there has been much prayer about the services today.
- I feel also I should say that there are many people I know of who cannot be here today. There are many who would have been had it not been such a long journey.
- [1 : 31] My own church was meeting last evening and I was specially asked to convey their prayerful love to you all here and their prayerful concern for your spiritual prosperity in this new building.
- I'm sure that that would be echoed by all the churches represented here this evening. Many of us have watched the building of this chapel with real thankfulness in our hearts and now it's such a privilege and a pleasure to see it in this beautiful condition.
- And I'm sure we have reason for deep thanksgiving today. In thinking about the service this evening I have prayed for some direction of mind as to what to speak from.
- And early one morning this week this passage at the end of Psalm 48 seemed very forcibly and suitably brought to my mind.
- In Psalm 48 reading the last three verses. Then walk about Zion. Walk about Zion. And go round about her. Tell the towers thereof.
- [2 : 49] Mark ye well her bulwarks. Consider her palaces, that ye may tell it to the generation following. For this God is our God, for ever and ever.
- He will be our guide, even unto death. There can surely be no question in our minds when we read this psalm that it has a far deeper significance than that which the psalmist had principally in his mind.
- It was obviously written at a time when God's people had been delivered from very real danger, when invading kings had been driven away from the walls of the city of Jerusalem, of Zion, and when the people had been blessed with a wonderful deliverance.
- We don't even know the exact incident in history that is referred to in this psalm. For that reason, amongst many others, we may be sure that this psalm has abiding significance.
- It is intended to be a song of God's people in every generation. We may not always be in exactly the situation depicted in the psalm, but whenever we are, then surely this psalm will be a way in which we can suitably express our thanksgiving and praise to God.

- [4 : 32] As we read through the psalm, there can surely be little doubt left in our mind about the spiritual significance of these words.
- This is not just simply referring to an ancient city, a city which the Jews always looked to with peculiar affection, and which the godly Jews looked towards with a very pious regard.
- It surely refers to something far, far greater and far more glorious than any earthly city. From the descriptions given of the psalm, we are drawn inevitably to this conclusion, that the psalmist is speaking, as so often he speaks, in a prophetic way, and he is speaking about the glorious kingdom of our Lord Jesus Christ.
- This city is intended to depict to us the glory of God's kingdom. That spiritual kingdom which the Lord Jesus Christ explained, it was his purpose to establish when he said the kingdom of God is within you.
- This is a spiritual kingdom, and those who are part of this spiritual kingdom are spiritually living men and women.
- [6 : 01] They are people who are people who are being quickened into spiritual life by the power and grace of God. Why do I say that? Well, look for a moment at the descriptions of this city.
- In the first verse it is the city of our God, the mountain of his holiness. In the second verse, it is the city of the great king.
- And in the third verse it is explained to us that God is known in her palaces for a refuge. The language is so evidently of deep and spiritual significance.
- And the people and the places referred to here have this spiritual signification. And the great king is no other than the Lord and Savior Jesus Christ.
- And Zion, this mountain of his holiness, this city of our God, is the kingdom of our Lord and Savior Jesus Christ.
- [7 : 11] No wonder then the psalmist says in verse 9, We have thought of thy loving kindness, O God, in the midst of thy temple. And then, in case there were any doubts left in verse 11, we read, Let Mount Zion rejoice.
- Well, a literal mountain never did rejoice. But a spiritual mountain, the mountain of God's people, The spiritual Jerusalem, this Zion of the living God, does rejoice.
- And the daughters of Judah are glad because of his judgment. The words I've read then this evening, For a gracious and pressing and spiritual exhortation.
- Walk about Zion and go round about her. Tell the towers thereof, that is, count the towers thereof. Mark ye well her bulwarks, for as the margin has it, set your heart to her bulwarks.
- Consider her palaces, for, as the margin has it, raise up her palaces, that ye may tell it to the generation following. For this God is our God, forever and ever.
- [8 : 27] He will be our guide, even unto death. Of course, the last verse shows that we are moving rapidly from Zion, the city with its towers, its bulwarks and its palaces, to the God of the city.
- This God is our God. And I believe we have in these verses the wonderful union and relationship that there is between Christ and his church.
- They are surely one. The king and his kingdom are one. The king and his subjects are one. Who then are addressed in these words?
- For it is an exhortation. It is addressed to someone or some people. Who is it addressed to? And I think the simplest answer to that is just this.
- He that hath ears to hear, let him hear. There is the answer. He that hath ears to hear, let him hear. That is in the nature of gracious exhortation.

[9 : 45] So often in the scriptures, they are spoken like this. Walk about Zion. He that hath ears to hear, let him walk about Zion.

And he that hath ears to hear, let him go round about her. Let him tell or count the towers thereof. And let him go on in the way that the psalmist directs.

Well now, you've walked about this building. You've noticed how it's been constructed. You've admired its plan. You've admired the way in which it has been finished.

And it really is a most attractive and most suitable building. And all its appointments seem so fitting and so suitable. We really feel that this is a most attractive place to look at.

You've enjoyed walking about. You've enjoyed looking at it. Seeing what has been done. And there's a very simple correspondence between that and the words of the text here.

[10 : 57] Of course, the ancient Jew would readily recognize the significance of these words because he would have in his heart such a love for that ancient city.

Some of you here doubtless have a very affectionate feeling towards your old chapel. That has been, for some of you, that has been, for some of you, Bethel, the house of God.

But it may be of comfort and help to you to think of it in this way. That the house of God is where his people are.

Zion, today, is where his people meet. So this is the house of God where his people meet.

Wherever his people meet, there there is a house for prayer. There there is a spiritual dwelling place. And I hope and pray that as you move into this building and use it, you may realize that as you move, so your God is still with you.

[12 : 07] In a sense, he has moved. And the glory of the Lord may fill the house of the Lord as you gather together because you are the house of the Lord.

The building around us is very attractive, but it is not the house of the Lord in the New Testament sense. It is something that is not easy for us always to remember.

We are in the habit of calling places the house of God. But in the New Testament, this should not be so. The house of God is where God dwells.

And where God dwells is in the hearts and affections and spirits of his people. And particularly, is God with his people when they gather together.

When following the apostolic example, they meet together in the fear of the Lord. It is then that the Savior's promise is most blessedly fulfilled when he said to his disciples, Lo, I am with you always.

[13 : 16] Exactly what the psalmist says here. This God. Jesus says, I. This God. Jesus is God. I am with you. Always. Even unto the end of the world.

The psalmist says, this God is our God. Forever and ever, he will be our guide, even unto death. So then, let us look more closely at these words.

Walk about Zion. Go round about her. Tell the towers there are. The exhortation is to examine closely.

To look very carefully. To look very carefully. And to observe the glory and the wonder of Zion. There was a day when every believer in this place, probably, despised the mention of Zion.

When the gospel was preached and the glory of the Lord was proclaimed and the church of the living God was described.

[14 : 29] In your heart, you were saying, what's that to do with me? I have no interest and I have no desire to be any part of that city.

I have no desire to be among the inhabitants of that city. It may be there are some here tonight who feel just the same way at this very time.

Well, I can't make Zion appear attractive to you. I can't use these words in any way to force you to admire the wonderful works of God.

But I pray that the Holy Spirit will awaken you to make you see something of the glory of this city. To make you deeply and really appreciate the beauty of Zion.

But let me just say this in passing. That if the day comes when you die and you are not part of this city.

[15 : 36] If you are not one of the blessed inhabitants of Zion. Then woe betide you for a never ending eternity. I say that with deep anguish of heart.

I know how uncertain my friend. I know how suddenly and unexpectedly death can come. To both young and old.

And I say woe betide those who are no part of this great city. When they come to die. Maybe a very elementary consideration.

But friend it is one of the attractions of this city. That those who are within. And I say that those who are within. Are eternally safe. This God. Is our God.

Forever and ever. And friends I would not want. To pass out of this life. Not knowing anything. Of the mercy. And goodness of this God.

[16 : 38] I would not want. I would not want to go through the rest of my life. Unless God. Was my guide. And I had a blessed persuasion in my heart. That when I get to the end of the gym. I shall find he is faithful to his own word. That this God. Is our God. God. So then. There may be some tonight.

Who will be saying. I have no. Time. At all. I have no interest. Whatever. In walking about time. I am glad to get away. From spiritually minded people.

I can only plead with you. Tonight. To give the most careful. Consideration. To what you are doing. Think again. That's all I can do.

I can plead with you. To think again. And I pray God. That he may move your thoughts. In a way that they have never been moved before. Then let me talk.

[17 : 39] To those. Tonight. Whose eyes. Seem to be. Towards Zion. Whose faces. At least. Are beginning to move. Towards Zion.

Why? Why? Are you beginning to look in this direction? Why is it? That the things of God are becoming.

More. And more of a concern to. You may not yet be able to say. That it's the chief concern in your life. But you can't say that it's no concern in your life.

Let me just say then. To those of you in that condition. There is something. So blessed. So unspeakably glorious.

So unspeakably glorious. About this city. And there is something so infinitely wondrous. About the king of this city. That I would that you could see more. And I say look more closely.

[18 : 40] Give a far more close examination. To the city. Do what the psalmist says. Walk about time.

What am I really saying? Translated into ordinary language. I am saying this. That when believers meet. When the gospel is preached.

When godly men pray together. Be you there. Be you there watching. Listening. Looking. Trying to find out more. Take your bible home.

Read it more often. Get on your knees over the bible. And pray over what you read far more often. You know friend.

When I was a little boy. I had never been to London. For years I had never been to London. Till. One day my father said. He would take me to London. But I had read about London.

[19 : 38] I had seen pictures of London. But I had never walked about London. And it was very very different. When I actually walked about it. Friends if you can see from a distance.

Something that looks. Attractive. I can tell you that when you get there. It will be far far more. Than you can see in the distance. So let there be no hindrances.

In the way. Walk about Zion. Get as near as you can. If you don't feel you can get inside the city. Then walk around the walls. And look at them. Get as close as you possibly can.

Walk about Zion. Ah but then. There are some here tonight. And we say. But I have been walking about Zion.

For so long. I can see its attraction. I can see its beauty. Can't find a way in. Friends. Do you think. Do you think.

[20 : 42] Zion. With its. Towers. And its bulwarks. Has no gates. Do you really think. That Zion. Has no gates.

Is. It's. Oh you say. I haven't. Thought about that. It's just that I feel. Like those lepers. Outside of the city. I just feel so miserably.

Wretched. And sinful. And so. unfit to go anywhere near a city like that. I just seem to lay in the gutter and admire the walls of the city. Well, if there's someone here tonight who's concluded there's no place for them in the city, what have I got to say to you?

What does the gospel say to you? Indeed, what does the king of the city say to you? Have you ever thought about that? What does the king say to those who are outside and yet look longingly to find a way inside?

He says, come unto me, all ye that labour and are heavy laden, and I will give you rest. Come unto me.

[21 : 57] That's the word of the great king. It's not my word. That's the word of the great king. And he has described the people. They are burdened. They are heavy laden.

They are sorrowful. They are broken hearted. Walk about Zion. Go round about it. Find that there is a gate.

Jesus said, I am the one, the truth and the life. No man cometh unto the Father but by me. You know there is a gate in the wall and over the gate is an inscription.

Jesus said, I am the way. What did he say about entering in? He says, strive to enter in at the straight getter.

Strive to enter in. And the word means agonize to enter in. Surely, if he would say that, he would not himself put a barrier in the way of those who are striving.

[23 : 03] The hindrances and the barriers all come from other directions. They never come from him. The hindrances and the barriers are in ourselves or in our situation.

The greatest barrier of all is our sin, our unbelief, our wretched, evil state. The distractions and hindrances come from the world that lies in wickedness or from the great enemy, that great enemy of souls who tries to hinder those who are entering or would enter in.

But there is a way in. I love the words of the hymn. The door of his mercy stands open all day to the poor and the needed who knock by the way.

Knock and it shall be opened unto you. Yes, these are the words of the great King. Oh, friends, there is a way in. This city is not so wonderfully defended that there is no way through.

There is no way in for the enemy. No, there is no way in for the enemy. You read what it says earlier. The kings were assembled. They wanted to find a way in.

[24 : 25] They passed by together. They saw it. And so they marveled. They were troubled and hastened away. There is no way in for the king's enemy.

But there is a way in for the king's friend. And he has strange friends. Yes, he has strange friends. One of his friends said this.

It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief.

He has some strange friends. Even the chief of sinners that the chief of sinners is made into his friends. The chief of sinners finds the gate of his mercy open.

Walk about Zion then. Go round about her. Tell the towers thereof. Are you so impressed by the appearance of the city that you are just too afraid to go in through the gate?

[25 : 34] Are you so impressed by the righteousness and holiness and glory of the king of the city that you are afraid to be found where he is? I can understand that.

Oh, friends, I can understand that. The description in that 45th Psalm is most beautiful of the glory of this king. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

And in thy majesty ride prosperously because of truth and meekness and righteousness. And thy right hand shall teach thee terrible things when arrows are sharp in the heart of the kingdom.

And understand that you tremble. Thy throne, O God, is forever and ever. The scepter of thy kingdom is a right scepter. The verse taken up in the Hebrews' epistle very clearly indicated to us that this is Christ who is being described.

He is the king. In his glory, he loves righteousness and hates wickedness. See, well, that settles it.

[26 : 44] There'll never be a place for me. That settles it. Ah, but, friend, you go on to read the description. He's anointed with the oil of gladness, his garment smells of myrrh and aloes and the castor.

What does all that mean? Why, friend, it means that in every possible way he is attractive. In every gracious way he is attracting people to himself.

That's why we usually sense, isn't it, to make ourselves more attractive. And, friends, this is what he's described. He has made himself attractive and he is drawing sin.

He is saying, come to me. He is saying, I am righteous and glorious in my holdings. I am pure and perfect in my person, but come to me.

Come to me. I have what you need. No one else has. King's daughters were among thy honourable women. On thy right hand did stand the queen in gold of Orpheus.

[27 : 49] And he said, well, I shall never be there. I shall never come right into the court and into the presence of the king. Ah, but you see, the daughter of Tyre shall be there.

One of the outcasts shall be there. And the virgins and her companions that follow her shall be brought unto them. Yes, friend, there are those who are very lowly, who have a very low opinion of themselves, who feel, just as I described earlier, that there can't be any place for them.

But, friend, these are the people described. These are the ones Jesus attracts. Is there anything about the city and about the king that attracts you tonight?

You know, friend, I think sometimes you need to be reminded again by the hymn, pour not on thyself too long.

Yes, examine yourselves, whether you be in the faith or not, certainly. But pour not on thyself so long as to keep you forever outside of the city. Pour not on thyself too long, lest it sink below.

[29 : 07] Look to Jesus, kind and strong. Mercy joined with power. But there's mercy, you see, with his power. Walk about time.

Go round about and tell the towers thereof. Mark ye well per bulwark. Set your heart to the bulwark. Well, I must move on.

What is this describing? It's describing the church of the living God. It's describing the dwelling place of the king. It's describing the whole vast number of God's own elect people.

The church, which is sometimes described as the body of Christ, sometimes described as God, in so many different ways. Here as Zion.

Walk about time. Go round about and tell the towers thereof. Now, who is it that's constructed this city? Who is it that's constructed the defences of the city?

[30 : 15] Mark ye well aboard. Oh, it is God. This is God's word. This building that we're in had to have a plan. There had to be an architect and a plan.

There was for this building. a divine architect, a divine plan, a divine purpose. And blessed be God, there was an eternal purpose. And the great defences of this city, the great strength of this city, is the strength of a sovereign, mighty, gracious God.

Great is the Lord, says the Psalms at the beginning of the Psalms. Great is the Lord, and greatly to be praised. And you know those precious truths, those precious doctrines, which our forefathers loved, and which many of us here really love in our hearts, these are part of the bulwarks of the city.

These are the divine defences. eternal, electing love, is one of the divine defences. That precious, finished work of Jesus, is another aspect of the bulwarks of this city.

God, is our refuge, place of safety. God, is our redeemer. He is our saviour. The saving work of Jesus Christ, that wondrous, finished work of Calvary's cross.

[31 : 47] We see the strength and security and beauty of this city. Why, in the moment of the extremity of the saviour's human physical weakness, He spoke words of immense strength.

He said, it is finished. It is finished. He gave up the goals. There is the great defense of these people.

The work is finished. Salvation is accomplished. Sin is atoned for. There can be no condemnation because Jesus is righteous and He has given His righteous life in the place of these other people.

It is finished. great work of personal and particular redemption is finished. Here is another of those great bulwarks that defend the city.

Jesus knew for whom He died and He knew the sins of the sinners for whom He died. Their iniquities were laid upon Him. The Lamb of God bore away their sin.

[33 : 03] He was like a scapegoat bearing their sins away into the land of forgetfulness. walk about Zion. Go round about and tell the towers they'll mark it well and set your heart to the bulwark.

One of the marks of a real work of grace is that people when they're brought to a personal and real concern about spirituality find they have a deep longing for a knowledge of the truth.

They're thirsty for spiritual truth. They're thirsty to know the Word of God in its power. They're thirsty for that enlightened understanding of the precious Word of God.

They look at their Bibles in a new way. They search into the Scriptures in a new way. They long to see the security the certainty that is theirs in Christ Jesus.

Why is there so much weakness? Why is there so much spiritual weakness today? Why it seems to me because people utterly ignore verses like this.

[34 : 19] They say, oh yes, I'm a believer. I'm a member of so-and-so church. I was baptized twenty years ago. But friends, it's as though the Bible is stale and old and of no real value to them.

They're not walking about Zion. They're not setting their heart to the boards. They're not concerned that their hearts don't find a love and a delight in the things of God.

This is intensely sad. Mark ye well aboard. Friends, when did you last delight yourself in the Lord? When did you last rejoice in the God of your salvation?

When did you last get into one of those high places we heard about this afternoon and sing the praises of your God with heart and understanding? I hope it's today.

And if it's not today I hope it's tomorrow. But don't be saying, well maybe sometime toward the end of my life it might be like that. The psalmist says, walk now, walk about time and mark ye well aboard.

[35 : 33] Friends, can you keep yourself safe? Can you keep alive your own soul? Can you keep alive in your own heart assurance? Can you go on glibly through life saying, oh yes, it's alright, everything's alright.

No need for me to be concerned at all. Is it easy like that for you? And the psalmist words are just a waste of breath. Mark ye well aboard.

Friends, I want to know something about the eternal security, the safety, the eternal preservation of the people of world. I want to know for myself in a personal way what the psalmist knew when he said, this God is our God forever and ever.

Today, tomorrow, in sickness, in health, in prosperity, adversity, in joy, in bereavement, in weakness, in death.

Now, friends, this is what the gospel speaks about. It speaks about real life and real salvation. Mark ye well aboard. It speaks about a blessed king who not only can save, but does save.

[36 : 52] indeed, it speaks about a blessed king who has saved. He shall save his people from their sin, and he has done.

This is one of the bullwarks. When the great enemy and accuser of the brethren comes against us, the accuser of the brethren ultimately must be cast down because of the bullwarks, because of the strength of the Lord our God, and because the work that Jesus did has no fault it is altogether a perfect work, accomplished by a perfect man, a perfect saviour, the God man, Emmanuel.

Mark ye well aboard. Consider her palaces. Consider her palaces. Now, friends, I don't want to force meanings into the word that aren't there, but it seems to me that here we have a number of palaces within the city.

Now, what can that mean? Surely, these are the local gatherings of the king's children. This is where the king sits in state in the local gatherings of his people.

We call them local church, New Testament church, whatever phrase you may use, you readily understand. It means the church here, when believers gather in this very place.

[38 : 23] This is a palace, a palace. Now, consider the palace. You who are inside the palaces, consider the privileges of the king's power.

Never grow cold in your heart regarding the privilege, the holy thing. God has so graciously given you.

The gospel ministry, the fellowship and order of the church, the influence and discipline of the church, the strength and encouragement of fellow believers, all these things, the precious supper of the Lord, the strength and our faith.

Consider all that the king has provided within the palace. Chief of all, consider him who bore such contradiction of sinners against himself, lest he be weary and faint in your mind.

But, I want to come to another point which is pressing much on my mind. There are some who need this exhortation tonight to consider her palaces, to consider your position in regard to those churches, you who are outside these palaces.

[39 : 48] And yet, within the city, you are part of God's kingdom, you are quickened by divine grace, you have spiritual life, you have spiritual longings, you know how to pray.

In a very simple way, you know God, in a simple way, you know your need of the Savior, in a simple way, you know the way of salvation, in a very real way, you've repented of your sin and you've believed on the Lord Jesus Christ.

Yet, still, you walk about the city, you admire the city, you look at the towers, you see the strength of the bulwarks, you bless God for the doctrines of divine grace, but consider the palaces, consider her palaces, why aren't you members of these churches, why aren't you baptized in the name of the Father and of the Son and of the Holy Ghost, why are you not taking up that cross, that burden which the Lord puts upon his people, the burden of responsibilities in a local church, why are you avoiding these things, why are you pleading on fitness, when the Lord has explained it so clearly, that he doesn't consider fitness, there's nobody fit, all the fitness he requires is to feel your need of him, well, we go a little further than that, all the fitness he requires is that you should trust in his fitness, consider her palaces, you know friend, it's possible to be a theoretical

Christian, our forefathers contended much against that kind of theoretical Christianity, a doctrinal Christianity which had no heart to it, a formality, a system, a tradition, which never affected people's hearts and life, and they rightly contended against it, but friend, we're in a situation where we've got theoretical Baptists, they acknowledge that it's in the Bible, they acknowledge that it's right, they'd be horrified if you suggested that the church wasn't a Baptist church, they'd never been baptized, die, why not, all friends ask that question as you go home tonight, why not, consider, consider, her palaces, just as you're exhorted to set your heart to her bulwars, so you're exhorted to raise up her palaces, and is to be part of her palaces.

I press this matter, because friends, our churches are dying, they are dying, because it seems to me that there's a kind of blindness that's come over people's hearts, they don't see what is so evident and so utterly played in the word of God, they don't see now to feel the force of those words of the Lord to his disciples.

[43 : 14] He commanded them to go into all the world and preach the gospel, and he says, he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

And if you're concerned about things like that, I think you would want to be on one side and not on the other, well then why aren't you wanting to be all together on one side, wholeheartedly and utterly on one side, he that believeth and is baptized, shall be saved, and he that believeth not, shall be damned.

What do they not believe? You say, well they don't believe in Christ, that's true, but there are other things they don't believe, they don't believe that it's right for people to be baptized, or they don't believe in baptism, or some other thing that they don't believe, but there it is, on the one side, he that believeth, and, the Lord put it there, I didn't, he that believeth and is baptized, shall be saved, he that believeth not, shall be damned.

Friends, do we spur the sacred part of fellowship with the one, with the one, who is our only hope?

Do we spur the sacred mark of relationship with Jesus Christ, of dying, that sinners might live? You can say in your heart, my hope, my only hope is in thee, oh God, be merciful to me, then why do you spur that blessed mark that he has given you to bear?

[45 : 00] He that would come after me, he says, let him take up his cross daily, and follow me. Friends, there are a lot of people in our chapels who are not following the Lord in the way he directed.

They are not following the Lord in the example that he gave. They are not following the Lord in the example that the apostles set before us. They are not obeying the word of their master in the lips of the apostles.

They are not following the united, the completely united example of the church of the acts of the apostles.

I have not the slightest hesitation tonight in saying that an unbaptized believer in New Testament at times was unheard of. You can't find one in the New Testament. They suggest that they were unbaptized people who were members of churches in those days.

It is actually beyond what is said in the scriptures. I just don't believe the word. The apostles would never have allowed them. Walk about time and see the gracious appointment.

[46 : 15] Why? Why then do you spur this precious mind? Why do you turn away from following in that blessed work? It is a blessed work.

Repent. Believe the gospel. Believe the gospel and be that gospel. This is the pattern, isn't it? Isn't that the gracious pattern of the acts of the apostles?

I'm sure it is. Now friends, are we just theoretical Baptists? Perhaps that's because we're theoretical Christian. If we were real Christian, we should be real wholehearted Baptists.

I'm sure we would, because we have our hearts absolutely submissive to the word and example of Jesus. That's the trouble, because our hearts are not completely broken and completely submissive and utterly obedient to the word and example of Jesus.

Jesus does not allow us to put our own unworthiness in the way as an excuse for our disobedience. Friends, that's adding sin to sin.

[47 : 33] It must never be allowed. Mark ye well, the bullies, consider the palaces, that ye may tell it to the generation of Paul. I'm sorry if I'm going over time, but let me just finish.

Can you dare you go to your children and say, I want you to grow up in this right way. It is my earnest prayer that you will be a truly penitent, believing, Christian person, loving, obeying, following Jesus, as I have sought to do prayerfully in my life.

It might be like a definite testament. then you have to turn to your children and you would have to say, I hope that you will follow in that scriptural order, that you will be a real convinced Baptist in your heart, that I've never been baptized.

Oh, you may think I'm pressing the matter, but friends, I've seen what happens when people come to the end of life and they have a burden in their conscience because they've been disobedient.

And friends, I wouldn't want to face my children like that and say, do as I say, but not as I do. Oh, friends, away with this sort of thing.

[48 : 56] This is not God honoring. This is not Christ exalted. I believe we need in our day an utter, deep, heartfelt commitment to the Lord Jesus Christ as our only example, our only Savior, our only hope.

We need in our hearts such a work of the Spirit of God as we'll never allow these hindrances to stand in the way. Markly well the bulwarks, consider her palaces, that you may tell it by lit and life.

Yes, friends, tell it by what you say, tell it by what you do, so that there'll be no mistaking what the situation is, so that the generation following won't be confused as to what the situation is.

It's a solemn thing to have on our conscience, anything, that has led to misunderstanding or confusion in the succeeding generation. indeed I believe that that's one of the things that we're suffering from.

There have been those things left that have led to confusion and uncertainty and indefinence. Friends, I pray God that by His Spirit that will be swept away and we shall see things clearly.

[50 : 27] I believe there are those in communist countries today who can see things far more clearly than we do. They know what it is to take up their cross, they know what it costs, and they're willing to face the cost and to bear the cost.

I'm afraid if the time came in this country, many of us who have professed the name of Christ would find that the cost was far greater than we ever thought it would. Some little way we may feel we've borne a little of that cost, but only a little.

But friend, there's one thing that's very clear to me, when that ultimate test comes, there's no room for this indecisiveness, this haziness, this confusion.

If someone said, if you're going to be baptized tomorrow, you're going to be thrown into prison, and you'll never see your family again, what would you do about it?

you'll go to the other things, you'll very readily find an excuse for them. You'll say, well, I can leave that till later.

[51 : 38] I can always plead that I'm not really a suitable character anyway. I'm not fit to be a church member, so that's a very easy excuse. Friends, do you hope that when you get to the end, there's going to be a place in heaven for me?

Well, I hope you do. I hope there's a place for me. Indeed, I believe there is a place for me. Honestly, with trembling, I can say that.

I cannot but believe that there is. Jesus said, I've gone to prepare a place for you. If it were not so, I would have told you. Friends, if there's a place for me there, surely, God has made a place for me in this church on earth.

If you hope to have a place there, surely, you should be hoping that there's a place for you here. What's the difference? It's only just that these palaces are on earth now.

There are glorious inhabitants in heaven. He knows many, many mansions that he went to prepare. Ah, be well the bulwarks.

[52 : 55] Consider their palaces that you may tell it to the generation following. God is our God forever and ever. He will be our guide even up to death.

Amen. Amen. We will sing the last one on the hymn sheet.

After the singing of the hymn, we will be seated for the closing prayer. And after the prayer, we will rise to sing the doxology.

The last hymn on the hymn sheet, under tune, Brother Doohy. I am as a wonder unto me.

By night I sometimes wonder, and wonder oft by day. I wonder now, and wonder shall, while on earth I stay.

[54 : 19] It will be a pleasing wonder when I shall safely come, through every storm, desire my peaceful happy heaven.

I wonder now, and wonder, and wonder oft by day.

I wonder now, and wonder shall, while on earth I stay.

Still hear of this wonder, where I shall safely come, through every storm, through the island.

I feel like I shall safely come, through every storm. I wonder now, and wonder shall, while on earth I stay.

[55 : 47] I wonder, and wonder shall, while on earth I stay. I wonder, and wonder shall, while on earth I stay. The earth will wander, the light of the day.

Our future of the gloomy of heaven upon the sea.

We'll be an endless wonder that I should take the rise.

To the people of heaven upon the sea.

The world's hate will greatly wander, and shout the people's song.

[57 : 13] A loyal, greatest wonder, that near gives Jesus' love.

A wonder of wonder, who's genuine black and white.

Why, dear, and love of heaven upon the earth of heaven?

O Lord, our hearts go out in humble gratitude. Thanksgiving.

Thank you.