

The effects and privileges of salvation (Quality: Very good)

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[0 : 00] I would draw your thoughts to Psalm 20 and to verse 5.

The 20th Psalm, reading verse 5, we will rejoice in thy salvation and in the name of our God we will set up our banners.

The Lord fulfill all thy petition. This short psalm is a very expressive and a very beautiful psalm.

There are not many psalms where we are definitely told of the circumstances and the occasion when they were written, just a few.

There are. And of others there may be some guide from the content of the psalm itself.

[1 : 27] But many, they are just titled a psalm of David or in occasions of others, many just a psalm of David.

And there is sufficient for us. David the sweet psalmist of Israel wrote this psalm by the inspiration of the Holy Spirit.

He was moved to express his desires and feelings and they are very sweet and gracious.

There have been the ideas, but we need not attach a great deal of importance to the ideas of men as to why and how it was written.

But we will see that the psalm has the mingling of supplication and of thanksgiving.

[2 : 31] It speaks of the time of trouble. It speaks of need where the Lord must be the supplier of that great need.

It draws a contrast between those who trust in other supposed ways of help and deliverance and those who trust alone in the Lord.

For instance, in this great word of verse 7, some trust in chariots and some in horses. But we will remember the name of the Lord our God.

Chariots and horses were held to be a mark of great power. Remember in the days of judges when Sisera was the captain of that host and they had chariots and they had horses.

And those in the days of the children of Israel who were struggling to obtain their inheritance.

[3 : 55] And there were those with chariots of iron, an ominous sound of great power. You may think of the heavy weaponry as they talk about it today.

Well, here was the human idea of power and might on the side of those who trusted alone in material things.

It stands for that which is greater. I mean, we don't have to think in purely literal terms.

But I find it an embracing thought. All who rely upon the help of human power or invention or worldly advantage.

Well, there are people who trust in that. In material things or their own ingenuity or the ingenuity and the wisdom of other human people.

[5 : 10] But the psalmist looks in a very different direction. We will remember the name of the Lord our God. In the days of the children of Israel, they looked other ways.

They went down to Egypt for help, which was a disastrous thing. They looked to various alliances. But the Lord was displeased with them.

They were not to stay upon the arm of flesh. They trusted in men. Or they turned to the idols of the heathen round about them.

Those idols that couldn't even save those nations. How foolish. And we may think of their sinful stupidity.

But then we ought to ask ourselves, Do we trust alone in the Lord? Do we rely upon him alone? The question really comes back to our own hearts, does it not?

[6 : 26] Well, here then is the psalm. It speaks of some need. Times of need.

It puts into our mouths those petitions that are suitable and supplicatory.

It speaks in a way of gracious direction. And it speaks with this mixture. What I might call it of, confidence and confession.

And the verse that we have read, again verse 5, has those elements. A confidence coupled with confession.

Confession in two aspects. Confession in the sense of that witness.

[7 : 29] That honouring of the name of the Lord. And that confession in the sense of calling upon him constantly.

And presenting all our needs, all our requests before him. Confidence. Confidence. It is said in this way we will rejoice in thy salvation.

I include the thought of rejoicing in the overall word confidence. The confidence. My soul shall make her boast.

The confidence of the true believer is in the Lord. Not in oneself. And their rejoicing is in the Lord.

Not in themselves. My soul shall make her boast in the Lord. that's how David puts it in that Psalm 34 you remember how he writes in that way very beautifully and in other Psalms it is expressed similarly O magnify the Lord with me not unto us says David in that 115th Psalm not unto us there is a very definite negative not unto us but unto thy name give glory and it is a remarkable feature of David in his expressions in the history of his life that he did always give that honour to the Lord he did not portion that praise to himself confidence we are not to have self-confidence it is a day when in the world at large this is somewhat recommended notice that a while ago someone was speaking of the way in which you went for interviews and presented your case to obtain a managerial job work of somewhat an over seeing capacity or advisory state and instead of them saying what you were required to do you were supposed to say what you were prepared to do and how you would tackle the job and how you were capable and have what was called an aggressive approach well the word aggression seems to me a word that is hardly suitable for

[10 : 42] Christians for believers unless we only keep it to sin if we are aggressive against that well that would be a good thing I don't doubt that would be good if we were always aggressive against that trouble is it's aggressive against us too isn't it but I allow that but in other ways I believe it is something of a spirit that is in ill accord with the meekness and lowliness of our saviour that spirit of the Lord Jesus Christ but here I'm just saying is a sort of idea of a self confidence you are supposed to have some confidence in yourself but that I believe is a dangerous thing in every way and when it comes to the salvation of the soul it is totally misguided totally misguided when it comes to eternal life we can have no confidence in ourselves

Paul expresses it as he writes to the Philippians he speaks in a very emphatic way we are the we are of the true circumcision he says we have no confidence in the flesh he insists upon that confidence alone in Christ Jesus he reminds the believers that as a Hebrew of the Hebrews as a well brought up Pharisee he might have confidence but he has cast that all away he speaks in that way we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh no confidence we are not sufficient he writes to the

Corinthians to think anything as of ourselves but our sufficiency is of God there is then this fundamental point and we do not rejoice but in the salvation of God we do not rejoice in ourselves what is there in us that can cause rejoicing what is there in us that we may glory over what can we say of ourselves we are sinful we are unholy we are unworthy Jacob speaks in that way unworthy of the least of thy mercies and yet God did have great mercy upon him and so we cannot rejoice in ourselves there is not always that which causes rejoicing in our circumstances and there may be those times of sadness and trouble and trials afflictions of various sorts which naturally cause a sadness and a lowness of spirit and yet here is a great word rejoicing

Paul speaks of that paradox we are sorrowful yet always rejoicing he speaks in a variety of ways of the Christian life the paradox of it how this is possible you can be poor and yet be rich how is that possible because of those riches of grace certainly we are poor in ourselves having nothing yet possessing all things because they are that rich gift of grace we have sung a free grace that sums it up the freeness of it the fullness that we have what we don't deserve we have that given freely to us struck by remark

I read quite some while ago someone said that grace is God giving to us what we don't deserve and mercy is God not visiting upon us what we do deserve and I thought that was quite a good pithy definition God giving to us what we don't deserve and not not rewarding us with what we do deserve grace and mercy grace mercy and peace the apostle praise be yours through the Lord Jesus Christ we will rejoice in thy salvation David says here is a great subject for our rejoicing in thy salvation salvation is a great word and it speaks of a great need obviously that must be so but still we may think of it and of the greatness salvation we are to be saved there is the salvation of

[17 : 29] God a condition from which we need to be delivered a state where we will be lost where we perish without that great salvation salvation that salvation which is from and that salvation which is to eternal glory salvation is that deliverance from our sins that forgiveness of all sins and you I am sure will understand because you have often heard the word of the gospel preach that that is only through our Lord Jesus Christ and all that he has done upon the cross at Calvary and in his rising again from the dead he has put away sin by the sacrifice of himself who has saved us who has saved us well we see that that is a salvation that is great and glorious a salvation that is beyond all our expression how can we really comprehend the greatness of that salvation that is in our Lord

Jesus Christ he has saved us saved us and he has delivered from the wrath to come it's a great word I was thinking of that word yesterday remembering how Paul wrote to the Thessalonians and he says that they have been brought from idols to serve the living and true God and to wait for his son from heaven delivered us from the wrath to come even Jesus who delivered us from the wrath to come that desert of our sins that just punishment here is cause for rejoicing in a salvation that delivers from such an awful end isn't it what a rejoicing there should be in that salvation this salvation salvation as I have already pointed out to you is salvation by grace by grace the grace of God manifest through our

Lord Jesus Christ how that we see as John said in this was manifested the love of God he sent his only begotten son that we might have life through his death that we might have forgiveness that he might be the propitiation for our sins here in his love not that we love God but that he loved us and sent his son to be the propitiation for our sins this says John manifests the love of God the greatness of it the wonder of it the eternal nature of it the freeness and the fullness of his love that he sent his son he gave him to be that propitiation that full and lasting sufficient and glorious salvation that sufficiency for our sins

I like those words to Paul to Titus where he says not by works of righteousness which we have done but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost Christ which he shed on us abundantly through our Lord through Jesus Christ our Saviour that being justified by his grace we should be made heirs according to the hope of eternal life he insists that it is not by works of righteousness which we have done and the grace of our Lord says Paul was exceeding great not because we have done anything not because we could not because we were able to because we were dead in our sins but of his grace by his mercy through his love through the Lord

Jesus Christ salvation salvation from our sins salvation deliverance from the punishment the due wages of our sins you know how Paul sums it up in Romans for the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord those due rewards of our sins and wages and we deserve that but he has saved saved his people he came into this world for that very reason that he might save his people from their sins his name called Jesus for that very reason that salvation is a salvation from the kingdom of

[24 : 52] Satan from that bondage within the minds of unbelieving people are held 2 2 Corinthians 4 the apostle sets it out quite clearly the God of this world has blinded the minds of them that believe not lest the light of the glorious gospel of God shall shine unto them and so we need deliverance from that state of bondage we need redemption from that power and hold from which we cannot deliver ourselves like those who were held captive the various times which are set before us in the word of God there are the vivid figures are they not of the prisoners and some of them in the pit where they cannot possibly get out by any of their own endeavours and they need deliverance and there is that mighty power it is put in that figure the prisoners delivered by the blood of the everlasting covenant says the prophet what a lovely word it is he has delivered those prisoners brought them out of the pit that salvation of

God his salvation is a salvation from all enemies and that deliverance from all troubles he saves his people David speaks of it in psalm 34 and that was another reason why I read with you that psalm many are the afflictions of the righteous but out of them all the Lord delivereth him we need that salvation salvation I might put it in that way in the greatest sense the overwhelming sense our sins forgiven our souls delivered our fears removed our doubts overcome and we need that constancy of salvation to be saved to know that great salvation of God and his deliverance in our daily life to save us from ourselves to save us from sinking to save us from despair hymn writer puts it in that well known line of the hymn he saves from death destruction and despair despair he saves his people and he saves to that everlasting salvation he saves to his eternal glory

I was thinking of how the Lord Jesus Christ put it to his disciples he said when he was speaking of the time of the end and the troubles that shall come and he says nevertheless he that shall endure unto the end shall be saved there is that sense in which we may say that those who believe on the Lord Jesus Christ are saved they are saved there is that certainty and sufficiency of salvation he that believeth on me hath everlasting life said the saviour he shall not he shall not die he shall not come into that darkness there is that deliverance what a cause for rejoicing to truly apprehend this and fasten upon this but then we need in a sense that salvation don't we and to endure and to realise the sweetness and sufficiency of that salvation to be saved from our fears and to be saved to the end to be brought safely into that presence of our saviour and to be brought into the glory of his wonderful holy presence to be with the redeemed in heaven that is salvation isn't it surely it is that is the fullness of it the end of it and so all

Israel shall be saved the great sound of triumph seems to me is in those words so all Israel shall be saved I know some think of it in that literal sense alone think of the Jews well maybe there is that great blessing yet to be poured out upon them I do not understand all that the word says relating to that nation and their future but I am sure that there is that deepened spiritual sense I'm sure that there is that salvation of all who are chosen in Christ Jesus and are kept by the power of God as Peter says through faith unto salvation ready to be revealed in the last time the fullness of it the consummation of it as the old writers used to speak we will rejoice in thy salvation a salvation to eternal glory what rejoicing this is how can they rejoice who trust in a

God that cannot save the psalmist asks that question doesn't he when he speaks of those who trust in their idols their imaginary gods their thoughts of some deliverance which is not based upon the living God the only true God and Jesus Christ whom he hath sent and so how foolish how limited how sandy is that foundation how can they rejoice and what rejoicing can there be in a salvation that is not of full and free grace somebody said some years ago regarding the Roman Catholic idea which is let me say today not only a

[33 : 04] Roman Catholic idea we find those in the Church of England who think of purgatory and think of these sad unscriptural ideas things and they said really what a depressing and despondent view they have that even when you die you cannot enter into heaven and there may be those according to their view ages to suffer in purgatory the thought that we have got to do something to aid the Saviour's salvation putting it in a blunt way what a depressing and despondent view that's not the view is it of the Bible that's not certainly the view of the

New Testament that's not the glorious sound of the Gospel we know says Paul that if our earthly house of this tabernacle were dissolved we have a building of God a house not made with hands eternal in the heavens and he speaks of that desire doesn't he that longing absent from the body present with the Lord this is not a cry of dejection this is not a any sense of despair this is a joyfulness this is a confidence and you know how the epistle to the Hebrews speaks so emphatically of that salvation that is in Christ Jesus by one offering he hath perfected forever them that are sanctified no more when he comes again says the apostle he will not come he will come without sin unto salvation he will come in his glory his work is not a work that is incomplete his salvation is not salvation that has to be carried on by anyone else it is a full and a finished complete salvation when our

Saviour said it is finished that's just what he meant I finish the work which thou gavest me to do he says father I will that they also whom thou hast given me be with me where I am that they may behold my glory here is a completeness a sufficiency which is that which we should rejoice in we will rejoice in thy salvation how it causes joy what joy there is what joy to sinners what joy what joy there was when the Saviour spoke those gracious words thy sins which are many are all forgiven what joy when he said thy faith hath saved thee what joy when he raised

Lazarus from the dead what joy when he appeared to his disciples it's a lovely expression then were the disciples glad when they saw the Lord he came to them he revealed himself has he done so to our hearts what gladness when they heard his voice be of good cheer it is I joy have we heard his voice he speaks calls his sheep leads them forth what joy what joy when he opens our understanding to the scriptures and they reveal Christ Jesus did not our heart burn within us while he talked with us by the way how they returned to

Jerusalem with great joy how there was that joy joy even though they suffered for his name's sake I think that's a remarkable word in the book of the acts at the end of chapter five and they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name daily in the temple and in every house they cease not to teach and preach Jesus Christ rejoicing that they were counted worthy to suffer shame for his name we live in an age where think it fair to say even in the Christian world at large that's a sentiment that is foreign to it to be reproached well that's not a cause of rejoicing at all to suffer and have affliction and difficulty well that's something that shouldn't happen

[39 : 08] I met a man who told me outright he didn't think it was the will of God that Christians should have illness and affliction strange thing to say told him so couldn't see where he got any validity from the word of God for such an idea but here are things that are propounded and seized upon and of course it's very nice isn't it in a natural way we like to think that that was the case but that is not so how different for the apostles rejoicing and that is a word that fulfills that direction of the Lord Jesus Christ himself again one perhaps that sometimes is overlooked where he says in the sermon on the mount rejoice be exceeding glad when you are reviled when men speak against you falsely for my sake for his sake and the gospels rejoice and be exceeding glad for great is your reward in heaven rejoicing how we rejoice in that prospect does it cause the joy to the heart to consider that's a great and wonderful place that the

Lord has gone to prepare that time we can call it a time that eternal state when we shall be without all of sin without any effect of it there shall we see his face and never never sin and from the rivers of his grace drink endless pleasures in what a plague to our hearts there is what a sadness that we are so weak and so helpless and so faulty what rejoicing though that we shall be like him shall see him as he is our saviour who has come for such great and black and unworthy chief of sinners who that is rejoicing in the prospect of this greatness of salvation

I said secondly confession we will rejoice in thy salvation and in the name of our God we will set up our banners something of the idea behind this expression is surely the going out to warfare when there was the coming of armies one against another and pitched battles ranging over perhaps a wide area then the troops needed a standard to rally to some prominent expression display of where their headquarters where the centre was it was a great thing to carry the flag the standard it was a shameful thing to lose it or have it taken warfare may be different today but we may bear these things in mind here as a banner the 60th psalm speaks in that way thou hast given a banner to them that fear thee that it may be displayed because of the truth a banner that is one sense of it we will set up our banners the rallying point the display that which we stand for against all opposition and enemies that which we are not ashamed to publicly profess

I'm not ashamed said Paul of the gospel of Christ in Romans chapter 1 and that was so on every level publicly and in the world at large he was not ashamed of it we are not to be ashamed we are to set up our banners to have that which we hold fast and return to in the name of our God there is another sweet sense too in which we may think of setting up the banners or in a sense the Lord setting it up I think of the song of Solomon where the church says his banner over me was love there is again the prominence of that which is made public think of banners for special occasions for times of the public celebration thanksgiving a banner set up or the banner over the church is set up that love of God that trust in him that holding fast to his word that dependence upon his name and his name alone in the name of our

God in the name of the Lord you will surely know is that which expresses his character and all his dealings with us that glory of his nature of his holy person his character the name of our God we are not ashamed to declare whom we believe whom we serve I trust we are not I hope that we are not ashamed we do not shrink from giving that reason of our hope in him Peter says that we should do this with meekness and fear to all who ask us there are those times when there is to be the open and public profession of his name and for those who join the church who desire to be united with the people of

[47 : 50] God to follow the Lord in his way of commandment then this should be true of them they set up their banners they're not ashamed to own who they believe in whom they trust and serve humbly to seek to follow him confession confession in that sense openly publicly before others and then confession in that sense of calling upon the Lord the Lord fulfill all thy petitions we are often exhorted to seek the Lord to make our requests known to call upon him and it is perhaps something of a reflection upon our cold and our unbelieving hearts backwardness that we should need so many encouragements and admonitions but still that's the fact we do we do and there they are they're not always to pray and not to faint it's our tendency a fainting a backwardness

I prize the privilege of prayer says one but oh what backwardness to pray sounds a paradox but how do we find it don't you find it sometimes so and yet it is a privilege it is a blessing the Lord fulfill all thy petitions cause you to cry unto him cause you to turn to him cause you to earnestly seek him and to seek him afresh come says the prophet Hosea come and let us return unto the Lord there is a cry let us lift up our heart with our hands unto God in the heavens so the prophet Jeremiah speaks in the lamentations in various ways do not they put these words into our mouths

I trust into our hearts come let us let us seek the Lord turn again turn us again quicken our hearts cause us to cry unto the Lord the Lord fulfill all thy petitions a great thing to be able to call upon him let us therefore here is the apostle speaking in the new testament let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need may the Lord help you so to do unite our hearts sin that true supplication Amen how will learn to relieve our