

Ephesians

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Preacher: Broome, John Robert (1931-2013)

- [0 : 00] May the Lord help us to commence this evening service by singing hymn 1107, tune 349.
When some sweet promise warms our heart and cheers us under every care, it is the Spirit's gracious heart to take that word and fix it there.
Hymn 1107, tune 349.
Let Jesus' hand our way, when we care, it is the Spirit's gracious heart, to take that word and fix it there.
Let Jesus' hand our way, from the heart of sin and hate of sin, He is the Spirit's gracious heart, He is the Spirit's gracious heart, He is the Spirit's gracious heart, He is the Spirit's gracious heart, He is the Spirit's gracious heart, He is the Spirit's gracious heart, He is the Spirit's lamp, He is the Spirit's grace,
- [2 : 38] He is the Spirit's defer LOOKING Thank you.
Thank you.
Thank you.
Thank you. Thank you.
Thank you. Thank you. Thank you.
- [5 : 50] Thank you.
Thank you.
Thank you.
Thank you. Thank you.
Thank you.
- [8 : 32] Thank you.
Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
Thank you. Thank you. Thank you. Amen. Thank you. Thank you.
Thank you.
Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
- [10 : 11] Thank you. one faith, one baptism, one God and Father of all, who is above all and through all and in you all.
But unto every one of us is given grace according to the measure of the gift of Christ. Therefore he says, when he ascended up on high, he led captivity captive and gave gifts unto men.
And that he ascended, what is it but that he also descended first to lower parts of the earth? He that descended is the same also that ascended up far above all heavens that he might fill all things.

And he gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man and to the measure of the stature of the fullness of Christ.

[11 : 47] We henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive.

But speaking the truth in love they grow up into him in all things which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplies according to the effectual working in the measure of every part.

Make it increase of the body unto the edifying of itself in love. This I say therefore and testify in the Lord that she henceforth walk not as other Gentiles in the vanity of their mind having the understanding darkened being alienated from the life of God through the ignorance that is in them because of the blindness of their heart who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness but she have not so learned Christ if so be that she have heard him and have been taught by him as the truth is in Jesus that she put off concerning the former conversation the old man which is corrupt according to the deceitful lust be renewed in the spirit of your mind and that she put on the new man which after God is created in righteousness and true holiness therefore putting away lying speak every man truth with his neighbor we are members one of another be angry and sin not let not the sun go down upon your wrath neither give place to the devil and him that stole steal no more rather let him labor working with his hands the thing which is good that he may have to give to him that need it let no corrupt communication proceed out of your mouth that which is good to the use of edifying that it may minister grace unto the hearers and grieve not the Holy Spirit of God whereby he is sealed unto the day of redemption that all bitterness and wrath and anger and clamor and evil speaking be put away from you with all malice and be kind one to another tender hearted forgiving one another even as God for Christ's sake has forgiven you dear Lord in need and emptiness we come to thee for health and grace and approach thy mercy seat and seek once again

Lord thy presence in thy house this night that the power of the Spirit may rest upon thy word of truth the truth as it is in Jesus we have read in thy holy word if so be you have heard him and been taught by him and Lord we pray that there was looked down open deaf ears unstop deaf ears open blind eyes grant that there may be known in the heart that divine call even the work of thy Spirit oh what a solemn if was that the apostle wrote if so be you have heard him

Lord we pray that I would grant this night a hearing ear and ear to hear thy voice a heart to receive and Lord that thou wouldst attend the foolishness of preaching with the power of thy Spirit that hard hearts may be softened and that Lord they may be given a appetite a hunger a desire for thy truth a thirst for that water of life a hunger for that bread of life that Lord there may be a true feeding upon it we desire

[17 : 53] Lord those blessings that will stand in that great day and all else will be burnt up that Lord which will stand the hour and hour of death when we shall be called to stand before thee face to face and now just warn us as we watch dear ones taken one by one into thine immediate presence they have left behind them a good hope oh gracious God we pray that thou would use thy word in its sacred simplicity and that there may be teaching in the heart send out Lord the light of thy truth the arrows of conviction into the soul that there may be given a solemn knowledge of our fallen condition and of the guilt and felt and darkness leprosy of sin thou didst in thy holy word reveal the solemn work of the spirit in the heart of thy dear servant thy dear servant

Job came under thy spirit dealings finally to that place where he said behold I am vile and when Lord the work of sanctification was done in his heart there was fruit I have heard of thee by the hearing of the ear but now mine eyes seest thee wherefore I abhor myself and repent in dust and ashes Lord when thy dear servant Isaiah Daniel and John by faith were brought to view thee it had a solemn effect upon them they fell at thy feet as dead they were as the hymn writer said though dust and ashes in thy sight we may we must draw near and

Lord we pray that may be given a solemn realisation of what we are before thee how we stand before thee the solemn nature of the guilt that is ours and how Lord we must be called to answer for it oh when thou dost bring sinners under a realisation where they are and what they are in the light of eternity then there will be a coming to thy mercy then there will be a begging and the heart will be served then there will be an entrance into the truth of what it is to do business with thee in deep waters and in the light of eternity in the face

Lord of thy truth all flesh is grasped and all the goodness thereof is the flower of grass the grass withereth and the flower thereof faded away but the word of our God shall stand forever then there will be a need of that cleansing fountain the desire to enter into the sweet knowledge of it and to press toward that mark for the praise of the high calling of God in Christ Jesus wrestling with thee as Jacob knew at Brook Jabba and the Lord prevailing I will not let thee go he said except thou bless me and he came to that at the end of his days when he could truly say the Lord that redeemed me from all evil bless the land Lord may there be a knowledge of that redemption from all evil may there be an entrance into what we have read in thy holy word this night the hope of our calling

Lord come by thy spirit and grant that divine call in the heart that irresistible grace that work of thy spirit Lord we pray for it that thy voice may be known and heard that we may know in our hearts that we have heard thy voice if so be you have heard him thy dear apostle had heard thy voice who art thou Lord I am Jesus whom thou persecutest what wilt thou have me to do Lord we pray the mighty work of thy spirit in the soul for thy voice to be heard and known and

[23 : 40] Lord for the blessed work of the spirit to be known in the heart the hope of that calling in justification sanctification and glorification Lord that is the hope of thy dear church oh deliver from every vain and empty hope from every false foundation all that would please the flesh and please man gracious God grant us that which will stand thy gaze in that solemn hour only that which carries that divine hallmark year his workmanship will ever stand in that great day oh look down upon us teach us lead us Lord in that way everlasting lead us through those sacred paths of thy holy word whom he did predestinate them he also called and whom he called them he also justified and whom he justified them he also glorified lead and bring us into the experience of the truth in revelation that we may know what it is to have

Christ formed in our hearts by revelation as the hope of glory once again we pray Lord for this candlestick of truth the work of thy spirit here which thou hast carried on over many generations we are truly compassed about as we know so well over the many years we have come here by a sweet precious cloud of witnesses who have gone before there thus lies here beside the sanctuary of God waiting that glorious morning of the resurrection our flesh is fast hastening on to follow them and Lord we pray for that same blessed preparation that was in their hearts Christ formed in the heart the hope of glory

Lord look down and teach and work by thy spirit each case is different we know there is a diversity of operations by the spirit yet it is the same blessed work some have walked in one pathway some in another and yet we have read of that blessed unity of the spirit one Lord one faith one baptism one God and father of all dear Lord we pray that teaching by the blessed spirit in the heart that entrance into that precious truth of justification that pathway of sanctification for thou

Lord art made unto us we read in thy word righteousness sanctification justification for we pray that it may be so Lord look down we are compassed with a cloud of witnesses and thou said let us therefore lay aside every weight the sin which doth so easily beset us let us run with patience the race that is set before us looking unto Jesus his author and finisher who for the hope that was the joy that was set before him endured the cross despising the shame is now set down at the right hand of the throne of glory for consider him that endured such contradiction of sinners against himself lest he be wearied and faint in your mind he have not yet resisted unto blood striving against sin he forgotten the exhortation speaketh unto you as unto children despise not thou the chastening of the law whom the

Lord loveth he chasteneth and scourgeth every son whom he receiveth for if he be without chastisement whereof all are partakers then he bastards are not sons all lead in that sacred path of sanctification grant us grace to be as clay in the hands of the heavenly potter my word speaks in comfortable words in our hearts thou art our father we're the clay thou art our potter we're all the work of thy hands Lord grant grace to be that clay in the hands of our potter that we may be conformed to the obedience of thy dear son in sweet paths of submission to consider him oh may we this night be enabled to consider him and to be still oh

[30 : 03] Lord look down then and sanctify teach and bless build up the sanctity of God here work by thy spirit manifest thy workmanship in thy ordered time and way add to the church as thy word speaks daily such as should be saved grant the gracious movements of thy spirit bless thy servants as they labour here our dear brother in his office in the diaconate and look down Lord and strengthen him in the way and again gracious God we may thy servants as they stand up to preach thy word at this time we know that only the spirit anointing can grant any sacred prophet and

Lord we pray for it we live in dark days you come to thy solemn feast as great falling away the signs of the times are all about us knowledge has increased many go to and fro throughout the earth men are lovers of pleasure more than lovers of God and there is this great falling away which we have witnessed yet dear Lord we come to thee and pray that thou would yet appear dear Lord we seek grace to bow beneath thy sovereign will and dealings we sigh and cry for the abominations done in the land we mourn Lord the solemn turning from thy word and thy holy law and thy holy day and thyself Lord Jesus Christ we live as a very small remnant in the midst of a heathen land once favoured that has turned their back over the past century upon thy word that has cast solemn dates upon the sacred truths that lie in it we live in an age of apostasy amongst our national leaders turning from the truth

Lord thou seest all the darkness and our rulers cannot see the cause of all of it we live in a time of indiscipline defiance immorality promiscuity and every abomination Lord we pray for the young as they grow up that thou was looked down upon them and give them grace and wisdom oh protect them grant them grace to stand in these solemn times and give their parents wisdom bring them up in that nurture and admonition of the Lord dear Lord look we pray thee upon our rulers as thou has commanded us to pray for those in authority over her pray for the queen our protestant reformed heritage and constitution pray for the royal household our prime minister and his cabinet pray for our parliamentary assembly we pray for our sovereign national independence as a nation

Lord look down upon us in thy mercy that thy judgments are heavily upon us stem the vast tides of iniquity raise up God fearing men in high places have mercy upon us Lord we know that all is in thy dear hand the government is upon thy shoulder thou the king mortal invisible God only wife Lord we pray Lord that thou would yet turn us to thy word to thy law to thy day to thy truth to thyself Lord Jesus Christ pour out thy spirit render heavens Lord and come down yet once again and grant a sacred movement of thy spirit in this land Lord now we seek thy face upon us as we gather a few in thy holy night thy word is before us

Lord we pray that thou would use it lighten our darkness as we pray thee feed our souls with that bread of heaven look down upon us Lord this night grant the anointing of thy spirit which I live through the life cold from thy heavenly altar fill our earth and vessel as we would look to thee pray Lord for thy workmanship to be manifested in Zion and ask every blessing and divine favour the part of every sin for Jesus Christ say Amen Hymn number six tune three four eight

[36 : 01] God's ways are just his counsels wise no darkness can prevent his eyes no thought can fly nor think and move unknown to him that sits above he and him number six tune three four eight ■■■■■■■■ of No darkness can be with His eyes.

No thought and thought, no fear and fear.

And enter Him as Jesus above.

He in the faintest darkness dwells.

Heaven is lost, the cause comes soon.

[37 : 58] Follow His plans, follow His plans.

Judgement and trust, support His trust.

He and lander and air and sea.

He executes, it should decrease.

Hand by His face, we stand for a place.

[39 : 08] And what He does, He's ever been.

May that my Son, shall be this in a way.

When the Savior is born, full of sin.

And reach the terrace of the finished cross.

Just in a way, and the gracious Lord.

[40 : 18] Amen. Amen. Amen. Amen. Amen. Speaking of the Lord's help, I direct your attention this evening to Paul's epistle to the Ephesians, chapter 1, reading verse 17.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.

We have here the apostle Paul in his presence.

Present in Rome, revealing to the church at Ephesus the substance of his prayers for them.

We see him here as he describes himself in the opening of the third chapter as the prisoner of Christ for you Gentiles.

[41 : 52] And it is not only in the third chapter. And it is not only in this chapter. We read again in the third chapter. For this cause, I bow my knees unto the Father of our Lord Jesus Christ.

And we see the servant of Christ on his knees in Rome, revealing the substance of those prayers, his heart's desire for the church at Ephesus.

And we know that what he desired for them was what the Lord had taught him and wrought in his own heart.

That he desired for them that same blessed revelation which he had known himself.

That same gracious knowledge, what he speaks of here as wisdom. To be shown the solemnity of their life, the folly of their ignorance and darkness, the sin and iniquity of their heart, the frailty of their flesh, the reality of eternity, the responsibility which was theirs regarding their sin, the condemnation of God's holy law, bringing down of their heart before God in condemnation.

- [43 : 29] He is speaking here of spiritual wisdom, an understanding of what they were before God and where they stood and the judgment of God which would rest upon them out of Christ.
- It was his desire, the Lord would give them wisdom, teach them in their own heart, deliver them from their ignorance and darkness and blindness and apathy.
- And the awful ignorance of their heart that worshipped the stone goddess. That he would give them light and life in their souls. And bring them into a knowledge of himself and bring them where he brought the apostle to that blessed place where he could feel and know the things he counted gain.
- He counted dung and dross for the knowledge of Christ Jesus his Lord. Wisdom here speaks of the opening of the eyes to see the folly of a false foundation of a vain hope.
- It speaks of the ignorance of darkness. O the blessed light of wisdom and knowledge that the apostle desired for them. That they might be taught and brought down before the cross of Calvary as convinced sinners, lost, ruined and brought down to feel their need of Christ.
- [44 : 59] And to be prepared for eternal glory. We spoke this morning from that opening word in the first chapter here.
- And in it there was worship. I thought in meditating upon that word this afternoon, I wonder how many of you here in your hearts have anything for which you can truly say, Blessed be the God and Father of our Lord Jesus Christ.
- Anything you can truly bless him for, that you hope he has done, wrought out in your heart, given you by his Spirit.
- What a solemn, searching word is the gospel. It separates. It separates.
- It solemnly separates. When the apostle from his cell in Rome penned his epistle to the church at Ephesus.
- [46 : 21] He didn't know what lay before him. In his letter to the church at Philippi written at the same time. He speaks in that lovely word, for me to live, he says, is Christ and to die is gain.
- I am in a strait betwixt two, having a desire to depart, to be with Christ, which is far better. I, if I, for me to live is Christ, to die is gain.
- But if I live in the flesh, this is the fruit of my labour. Yet what I shall choose I what not. Nevertheless, to abide in the flesh is more needful for you.
- But he faced eternity. And as he faced eternity, he prayed for these at Ephesus.
- And here in our text tonight is the substance of his prayer. And we would desire to look at him. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.
- [47 : 42] I do say this in opening tonight. There is such a revelation. There is a knowledge of him.
- It is very sacred. It is revealed. We are brought to know him.
- His voice is to be solemnly heard in our hearts. There is a call divine.
- It is spoken of in scripture. It is known in the hearts of God's dear children. There is, as the old Puritans used to speak, an effectual call of God.
- There is a knowledge of him. The Lord calls his dear people by a divine omnipotent call.
- [48 : 50] It is not an offer. Oh, that is not his manner of working.
- He is the king, eternal, immortal, invisible God, only wise. He does not offer himself to anyone.

He effectually calls those for whom he died on Calvary's cross. His redemption there was particular for them. He had loved them with an everlasting love.

He has no need to offer them anything. He came to die for them and to redeem them. And in his own mighty power and way, he sends forth his spirit into their hearts to bring them to their knees and to his feet.

He did that to this apostle. He separated these Ephesian Christians from their idolatry. It was omnipotent power that did it.

[49 : 56] We read here and later, we desire to come to it. But you know, the apostle in his prayer desired not only this spirit of revelation in the knowledge of him, but that the Ephesians might know what was the exceeding greatness of his power to us for.

Or what do you know of him? What do you know of his power? What do you know of what the scriptures speak of? In the words of Christ, No man can come unto me except the Father which has sent me draw him.

God sends his servants at a particular time and picks a place in a particular way, with a particular work. He does indeed.

I think of this apostle in Asia Minor. He is saved to go into Bithynia. The spirit forbade him.

And directed him to Philippi. It in fact, the Spirit of God directed him to suffering.

[51 : 16] But he was directed to Philippi. But there was a purpose. Blessed purpose. Blessed purpose. The Lord has a purpose. And when we look at that purpose at Philippi, we see first Lydia.

Then confusion. Then prison and beating. And then the very man who had beaten him. Brought down in that remarkable work of God. The effectual call.

What must I do to be saved? Who put that prayer in his heart? Only the Holy Spirit of God. Who gave him the wisdom and revelation to come to the Lord's servant, where alone he could find divine help and grace?

The Spirit of God. The apostle didn't go in vain. He was sent to effectually call that jailer and be the means of that mighty work of God.

That man had heard the gospel. He knew all the riot. He knew the beating. But oh, how we see the purposes of God blessedly revealed.

[52 : 18] Lord, the God and Father of our Lord, Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

We see it in that jailer. The spirit of wisdom and revelation. Oh, how he was brought in that divine spirit of wisdom, that grace to his knees to cry out.

We see it in the dying thief. What wisdom was given him to ask. The opening of that crucifixion there as he was nailed to the cross. He with the other thief, cast it in Jesus' teeth.

Thou that savest others, save thyself. I was told he did that. From the third to the ninth, sixth to the ninth hour in the darkness, the spirit wrought in his heart and he asked.

The Lord gave him the spirit. There was no offer there. None whatsoever. Christ worked in that dear man's heart to bring him to himself.

[53 : 32] He died for him. He could not be lost. Oh, the blessed nature of the work of the spirit. And when we see it here in this dear man. Did there any offer come into his soul's salvation?

Not on the road to Damascus that didn't. Omnipotent power. Omnipotent power. Halted him. And bowed him before Christ.

I am Jesus. Whom thou persecutest. What a sight. Christ said to Ananias. As behold he prayeth.

Wisdom and revelation in the knowledge of him. Had brought him to his knees. He knew him. The effectual call of God.

Had brought him down to that blessed place to be as clay in the hands of the heavenly potter. What do we know of the effectual call of God?

[54 : 38] What do we know of our sins? What do we know of our fallen and ruined nature? It is God that reveals sin and iniquity in the heart.

It is the mighty work of his spirit to bring us down and to give us this wisdom to see where we are. What we are. To bring us to stand before the judgment bar of God.

It is the mighty work of the spirit to reveal sin in our hearts. And to bring us to mourn and repent over it. When we speak of doing business with the Lord in deep waters.

We speak like Hezekiah. Eternity. Tremendous sound. To guilty souls. A dreadful wound. It is true.

Have you ever known it? Has the Lord brought you to face this solemn issue. That you have to stand at the judgment bar of God one day. And it cannot be long.

[55 : 40] And now are you ready? Are you prepared? You may well have loved ones whom you loved who have gone before. They have gone to that judgment bar of God.

And they were ready. And they were prepared. This little sanctuary of God echoes to so many dear saints of God. Whom I have known over the last thirty years or more since I have preached it.

Whom I have loved. Who are now there. For all as we spoke this morning. Without blame. To stand in the presence of God. They were brought here in this world under the teaching of the spirit.

to have this sacred wisdom given them in revelation by God's Spirit and brought to feel their need of Christ and brought to flee for refuge come where dear top lady came when he penned that lovely hymn Rock of Ages all the wisdom that brings us all to flee for help to Jesus Christ the apostle had a beautiful desire then here for the Ephesian Christians that the Lord would give unto them the spirit of wisdom and revelation in the knowledge of him and he goes on in the following verses the eyes of your understanding being enlightened beautiful expression it is the work of God's Spirit it is the gift of faith that we read of in the second chapter the eyes of your understanding that's your spiritual understanding being enlightened that he may know what is the hope of his calling oh when the Lord gives that wisdom and revelation in the knowledge of him how he opens up the heart of a child of God to see what he needs what is vital and essential if ever he is to reach glory

I do ask you here tonight look now and ask yourself what has the Lord taught me how far has he brought me what has he shown me I felt with this word the hope of your calling here is the vital work of the Spirit in the knowledge of him a calling and the fruit of that calling is a blessed hope the Lord causes dear church and you know we read of that hope in the 8th chapter of the epistle that Paul wrote to the Romans whom he called he justified and whom he justified them he also glorified we see in the hope of this calling the blessed work of God in justification sanctification and glorification that is the work of God's Spirit what is the hope of your calling oh the hope of God's dear church rests essentially entirely in Christ and you know there are various aspects of that it rests in his finished work it rests in being made conformable to his image it rests as the apostle says in his letter to the church at Philippi that I might know him the power of his resurrection having fellowship with him in his sufferings being made conformable unto his death there is that blessed knowledge of justification we spoke of this morning in the application of his precious blood as by faith the soul is brought to rest in him and to know the sacred benefits that flow from his life and death into the soul but you know there is equally here in the hope of the calling the conforming to his image the path of sanctification predestinated we read in

[60 : 24] Romans 8 to be conformed to the image of his son the work of God in the hearts of his dear people to bring them as the apostle Paul desired to have fellowship with him in his sufferings walk in his footsteps to be brought down before his mercy seat these are sacred powers the Lord calls his people to walk in and they have an effect upon the soul in the fires of affliction there they learn of him there they know him just like the three men did in that fiery furnace he did seven times hotter they walked with Christ and they learnt his faithfulness his presence his blessing oh how they were brought to utter dependence upon him and to prove him to be that God who is faithful and changes not oh what do you know many of you are young yet what lies before you in the paths of sanctification none know God has wisely hidden that from our eyes when the

Lord began in my soul his first word in my heart was this listening to the Lord's servant Mr.

Eben Clark Manningford Chapel when I was 16 or 17 through much tribulation they shall enter the kingdom I look back now over over 50 years could not have conceived what it ever contained that tribulation but it is the path of sanctification and it is an ordained path the hope of our calling this was the desire and you know the hope lies beyond the tribulation through much tribulation he shall enter the kingdom the Lord doesn't hide the tribulation of his dear church we read most sacredly the steps of a good man are ordered by the Lord what is somewhat more difficult to say is this and he that is the good man delighted in his way the apostle did say and did write

I glory in tribulation knowing all he desired that the power of Christ might rest upon him he preached a lot lately from his thorn in the flesh and that beautiful word in in the Corinthians my grace is sufficient for thee but you know in that pathway the apostle learnt such wisdom most gladly therefore will I rather he says glory in mine infirmities that the power of Christ may rest upon me I take pleasure in infirmities in reproaches in necessities in persecution for Christ's sake when I'm weak then am I strong he desired in the mighty work of the hope of his calling justification sanctification glorification he desired the presence of his

God and in it all this blessed truth that lies in our text the knowledge of him we cannot enter in to the path of Christ that he walked for us in his life and death in his suffering sorrows the path he walked of humiliation he humbled himself we cannot enter into it feelingly lest the Lord bring us solemnly into this path of sanctification and then we only taste his car he alone has drunk it up but the path of sanctification in the hope of the calling of God's dear church is the path where they enter into a little precious knowledge of him and have what the apostle speaks of fellowship with him in his suffering they draw near and commune with their redeemed they have a sight of what he suffered for them it is particularly sacred it is in the deepest darkest hours of suffering and sorrow weakness and pain they learn the path of their savior they enter into those truths in the prophet

[65 : 31] Isaiah he was a man of sorrows and acquainted with grief and they enter into that glorious truth surely he has borne our grief carried our sorrows yet we did esteem him stricken smitten of God and afflicted so true that was so true so true stricken smitten of God and afflicted then they come to this heart was wounded for our transgressions or do you see the sufferings of the son of God would never have happened if it hadn't been for the sins of his church and his desire they might be with him in glory and he was prepared and ready to walk out that path of suffering sorrows for them oh dear friends there is a depth lying here tonight wisdom and revelation in the knowledge of him the apostle was walking it down manacles were on his hands freedom taken from him he could speak of himself as he did here this cause

I Paul the prisoner of Jesus Christ for you Gentiles and he could go on so blessedly I therefore the prisoner of the Lord beseech you and here is the prisoner of the Lord in his cell at Rome I bow my knees this cause I bow my knees that he would grant to you according to the riches of his grace to be strengthened with all might in the inner man that Christ may dwell in your heart by faith as ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and height and depth and to know the love of Christ which passeth knowledge that ye may be filled with all the fullness of God his prayer for them now we know in part that is him then shall we know even as we are known all the apostles desire for the church at

Ephesus was for the sacred reality of a knowledge of Christ formed in her heart the hope of glory and he goes on what is the hope of his calling the riches of the glory of his inheritance in the saints the apostle said much on this blessed subject of heaven he said I'd rather depart to be with Christ which is far better he said for me to live is Christ and to die is gay and he said in his last letter to Timothy there's laid up for me a crown of righteousness beautifully in line with this lovely word here before us the riches of the glory of his inheritance in the sign they had to be gathered to that inheritance to glory to his immediate presence to worship him face to face and here there is a hope of their calling a blessed hope they seek not the things of this world hold them with a loose hand they come in with the language of the dear apostle

I rather depart to be with Christ which is far better they're separated from the things of time and sense their desire is to be with him like the apostle which is far better time and their hope is built on his finished work on the revelation of it in their hearts hear a little there a little line upon line precept upon precept love the love it is like the corn in the field and it is ripe it doesn't need to be blown by the wind for the seed to fall and the Lord's people are wrought on by his spirit sacred paths of justification and sanctification until the

Lord puts in that sickle they're ripe for glory they're prepared they're made ready in that solemn hour they rest in his arms as Moses did they've known him here below and in a dying hour they prove there's none like unto the God of Jeshurun you ride it upon the heaven in thy help and his excellency upon the sky the eternal God is thy refuge and underneath are the everlasting arm blood and righteousness of Christ to their hope for glory they have been brought here to know him conformed to his blessed image they are prepared and ready to stand before his faith oh the blessed nature of this truth the desire of the apostle these dear

[73 : 15] Ephesian Christians that the Lord would in his own time and way give them the spirit of wisdom and revelation in the knowledge of him that they might know what was the riches of the glory of his inheritance in the saints and this you know what is the exceeding greatness of his power toward us this is a remarkable word who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places the exceeding greatness of his power toward us which when we come to look at it you know we think of the mighty power of God in creation the mighty power of God in this glorious universe but you know when we come to consider the power of

God in salvation we see the sacred nature of his God head in all its majesty and holiness and glory glory and then we come to look at fallen man in his ruin his degradation and his darkness and his death and how can he be raised to heaven then we come to look at the majesty of God in salvation and the exceeding great power that he manifests here in this the exceeding greatness of his power to us which he wrought in Christ when he raised him from the dead oh the majesty of God revealed at Calvary's cross when his dear son offered himself body and soul as a sacrifice for his dear church that number which no man can number he himself bearing their sins in his body on the tree we cannot comprehend the nature of that cup he spoke of in

Gethsemane if it be possible at this cup the cup of God's wrath and when we read of the eternal son of God made sin for us who knew no sin that we might be made the righteousness of God in him what a majestic transaction in all its glory took place at Calvary as the father witnessed his son in that hour bearing the sins of his dear church and we hear his dying words my God my God why has thou forsaken me or when we view that scene and look here at these words the exceeding greatness of his power to us for it was on his church that power rested according to the work of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places far above all principality and power and dominion in every name that is named not only in this world but also in that which is to come and has put all things under his feet and gave him to be the head is all in all redeemed here is the church redeemed with

Jesus blood redeemed it was the apostles prayer that in divine wisdom and revelation his dear people might have a glimpse of the majesty and glory at Calvary and the work that the Lord wrought out for them oh we see the work that the Lord had perfected there even the redemption of the body of Christ and the gathering of them to glory but we see equally in it the eternal son of God walking in weakness walking in agony walking alone dying for his dear people and the apostles desire was that the church might have a glimpse of his suffering sorrow

I was in the hospital recently at Bristol after the operation feeling desperate weakness and sickness nausea and vile sickness came over me in that night feeling dreadfully sick and ill that word came with such sacred savour and power they gave him vinegar to drink mingle with gall people I believe I had to go into that valley to take a step of understanding of the path he passed through and to enter into a little in which I could never have comprehended who his weakness knows and I felt another sacred step in that place surrounded by godless godless men they knew my bible was on my bedside locker they never said a word to me but

[79 : 19] I found myself in the night sleepless quietly praying to myself and saying from time to time Lord Lord and in that hour I heard them nearby saying the old reverence praying and he was and you know when that word reached my ears this came they hated him without a call and in that worldly godless place the lord gave me such a sweet view of himself without a cause I lay and I meditated on the hatred to Christ at Calvary it was without a cause they crucified him because he said he was the son of God but he was they had no cause to hate him he done nothing to any one of them the beauty and blessedness I could never have seen it elsewhere they hated him without a call oh when we look at the apostles prayer here he was in Rome walking in the footsteps of his dear master hated without a cause facing eternity and death writing lovingly as the prisoner of the

Lord for you Gentiles ready and prepared to die writing these letters to the Ephesians the Philippians the Colossians from his prison they're beautiful letters he knew so well what he was writing about his desires were mellowed and matured in the fires of his own afflictions and sorrows but let us mark this there was a glorious reality in these desires they were simple they were real they were burnt in his own soul in his own experience he knew him whom to know his life eternal he knew Christ and his desire was that the

Lord in these blessed paths justification and the sanctification would bring his dear church to glory to be with him and his desire was simply this as it was in his own heart that I might know him he oh I do ask you here tonight do you know him has he drawn you has he called you has he brought you to plead that precious blood that he shed on Calvary's cross is your desire that you might be found in him not having your own righteousness for that which is from above then the Lord has given you wisdom revelation in the knowledge of him oh I say to you seek earners for the best games they're divine they come from the hand of the king of kings and lord of lords they're dispensed to beggars and when the Lord dispensed them to his dear servant

Hezekiah he so beautifully said as the Lord brought him into the precious powers of justification he said I'll go softly beautiful word softly all the days of my life that is in the tender fear of God all to be brought to these blessed plays scripture reveals them again and again we're we're enabled to say Jesus thy blood and righteousness my beauty are my glorious dress amidst flaming worlds in these arrayed with joy shall I lift up my head and the savor the dear hymn writer redeemed with Jesus blood redeemed his beauty is called to trace no angel come with it compare a sinner saved by grace cease wherefore

I also after I heard of your faith in the Lord Jesus and love unto all the saints cease not to give thanks for you making mention of you in my prayers that the God of our Lord Jesus Christ the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him the eyes of your understanding being enlightened that he may know what is the hope of his calling Amen The Lord will Mr.

[84 : 47] Sayers will preach on Wednesday evening and Mr. Wallace next Sunday close by singing hymn 646 Sheeran 218 Great God whose universal power through all the earth is known who governs heaven and earth nor sits on a precarious throne hymn hymn 646 tune 218 Her our regress me's _____ oh her her her whole her

Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[87 : 58] Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you.

Thank you. National In mercy God The Son To God In mercy Stand As the Peace Lord Thy Vengeance On The Almighty King Of Grace In The The Even God

To be Br PP The The The Vai T to the Lord Jesus Christ and to the Lord Jesus Christ And now may the grace of the Lord Jesus Christ, the love of God, the communion of the Holy Spirit abide with you each.

[90 : 46] Amen. Amen.