

Philippians

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Date: 28 October 2012

Preacher: Broome, John Robert (1931-2013)

- [0 : 00] May the Lord help us to commence this morning's service by singing hymn 328, tune 363.
Afflicted saint to Christ drawn near, the Saviour's gracious promise dear, his faithful word declares to thee that as thy days thy strength shall be.
Do you want another song? No, it's alright. Hymn 328, tune 363.
Hymn 338, tune 363.
Hymn 338, tune 363. Hymn 338, tune 373. We will.
- [1 : 47] Um As ever as I Excuse encompass myetry, I amacer, je Brother and Prince.
Thank you.
Thank you.
Thank you.
Thank you.
- [4 : 38] 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. Thank you. Thank you. Thank you. Thank you. Thank you.
- [6 : 40] 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. of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.
Even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds and in the defence and confirmation of the gospel, ye all are partakers of my grace.
For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.
- [8 : 29] But I would, ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace and in all other places.
And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Some indeed preach Christ even of envy and strife, and some also of goodwill. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds, but the other of love, knowing that I am set for the defence of the gospel.

What then? Notwithstanding every way, whether in pretense or in truth, Christ is preached.

And I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now, also Christ shall be magnified in my body, whether it be by life or by death.

[10 : 25] For to me, to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour, yet what I choose, I want not.

For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.

Nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith, that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit with one mind, striving together for the faith of the gospel.

And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation and that of God.

[12 : 03] For unto you it is given in the behalf of Christ not only to believe on him but also to suffer for his sake, having the same conflict which he saw in me and now here to be in me.

if there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy that ye be like-minded, having the same love, being of one accord, of one mind.

Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

And being found in passion as man, he humbled himself, and became obedient unto death, even the death of the cross.

[13 : 58] Wherefore God also has highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

For it is God which worketh in you, both to will and to do, of his good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without great rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and rejoice with me.

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

[16 : 04] for I have no man like minded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's, but ye know the proof of him, that as a son with the father he hath served with me in the gospel.

Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly.

Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour and fellow soldier, but your messenger and he that minister to my wants.

For he longed after you all and was full of heaviness, because that he had heard that he had been sick. For indeed he was sick, nigh unto death, but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.

I sent him therefore the more carefully, that when ye see him again ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness, and hold such in reputation, because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

[17 : 56] thee. Dear Lord, we look to thee in heaven, thou who changest not that rock upon which thy church is built, that foundation tried cornerstone, and Lord, here we would stand, our faith resting in thyself, to know that peace which thou hast to give, the peace of God which passeth all understanding.

Dear Lord, we pray that thou wouldst grant us that blessed faith that thy dear servant, the apostle had, when he had that sweet assurance, for to me he said, to live is Christ, and to die is gain.

As we walk through the wilderness of this world, gracious God, may we know that blessed foundation, and to walk in thy presence, and in the light of thy countenance, and have that good hope through grace, that one day we shall be safely landed on yonder shores of bliss.

Oh, wash us and cleanse us, Lord, from all sin and iniquity that thou seest in us, and raise our downcast eyes to heaven this day, and may we be enabled to look unto thee, to roll every burden upon thee, and to be still, and know that thou art God.

And dear Lord, we pray for thy blessing, to rest upon the foolishness of preaching, or use it as an instrument in thy dear hands for thy own eternal and everlasting purposes, even the ingathering of thy kingdom.

[20 : 17] Lord, we pray that thy kingdom may come, and thy will may be done in earth as it is in heaven. And Lord, we pray for this corner of thy vineyard, that thou wouldst come and work here by thy mighty power, and grant that there may be some fruit to the labours of thy sent servants.

Lord, we pray for the work of the Holy Spirit in salvation, that that blessed spirit of truth may enter into the hearts of the hearers, that an ear may be given to hear, and that work of the new birth may be carried on.

Lord, that there may be a building up in this place. We have witnessed it over the years. Lord, we have seen one generation pass away and another take its place.

And thou art the same. Thou remainest, thou abidest faithful. And Lord, we pray that thou wouldst work in every generation.

We have seen that generation which has gone before, and the fruits manifest in their lives. Lord, the work of thy spirit, the work of grace, the conforming to thy blessed image.

[21 : 50] And gracious God, we pray for that divine work of the new birth, that the wind may blow, that blessed wind of the gospel, and Lord, that it may bring forth fruit to thine honour and glory, that there may be those who are born of the spirit of God.

And Lord, that there may be manifest in their lives, in that growth in grace and in the knowledge of Jesus Christ our Lord, there may be manifest the work of thy spirit, that it may stand in that great day when the secrets of every heart will be revealed.

Lord, we pray for the possession in the hearts of the people, of those things which cannot be shaken, that those things, Lord, may remain, and that there may be a solid foundation of hope resting upon Christ and his finished work.

Dear Lord, we pray that they would take away all that is of the flesh, all that is of the mind, Lord, all that is not thine, and grant, gracious God, that there may be that work which is divine, the work of thy spirit, that will stand every fire and every tempest, and will live at last.

Lord, look down in mercy, and grant in the heart that divine seed, that heavenly kernel of life, even the life of God, and may be a hearing ear this day, that thy holy word may drop as the rain, and as still as the dew, and know as the desires of the hearts of those who are gathered, each heart is known unto thee.

[23 : 48] And gracious God, we pray that thy holy word may have free course and be glorified in the souls of thy dear children, that they may feed upon it, that they may be strengthened with all might in the inner man, and Lord, that there may be that growth in grace and in the knowledge of Jesus Christ, our Lord.

And grant above all else, we beseech thee, thy rich atoning blood, to be known upon the heart and conscience, that, Lord, which thou wilt see in that great day, when thy dear people stand before thy throne.

Oh, then, to be washed in his blessed righteousness, his precious blood, and clothed in his righteous righteousness, that, Lord, there may be that ability to sing that heavenly anthem, unto him that loved us, and washed us from our sins, in his own blood.

Lord, we pray for that divine preparation for eternity, that we may be made ready, as thy dear apostle felt.

He said, I'm now ready to depart, to be with Christ, which is far better. Lead us into the truth this day, as the truth is in Jesus.

[25 : 25] Lord, we seek that we may have a blessed understanding of it, and be able to speak well of thee, and that, Lord, thy holy word may enter into the souls of thy dear people with some sacred softness and dew upon their hearts, and that there may be, Lord, a feeding upon thy holy word, and the work of thy spirit may be carried on.

Look down upon the churches this day, all thy sent servants, Lord, we would bear before thee, and pray that thou would grant them the anointing of thy spirit.

Oh, look down, Lord, we pray thee, in this dark, evil day in which we are living, when the love of many waxes cold, and few come to thy solemn feasts, and there has come a great falling away.

And yet, gracious God, we would be mindful that thou still hast a remnant, a very small remnant, Lord, whom thou wilt bring to be with thee where thou art.

And dear Lord, we pray that thou would come and work by thy spirit in the churches, and grant that there may be that blessed movement, and Lord, that there may be that fruit to thine own honour and glory.

[27 : 01] Oh, have mercy upon us, Lord, as we walk in these days of darkness. May we be given grace to stand in this evil day, and having done all to stand.

Keep us from the allurements and attractions of this world, and oh, may we be enabled to set our affections on things above, and be enabled, Lord, to rest in thyself.

Oh, look down, we pray thee upon this guilty darkened land, once in the generations past, so favoured, now, Lord, so dark and evil, and we see the solemn times in which we're living.

Lord, we are drawing near, we believe, to the end of time, and now as said, when thou dost return, shalt thou find faith in the earth.

Gracious God, we pray that thou wouldst enable thy remnant to stand, look down in thy rich mercy, gracious God, and yet pour out thy spirit once again in this darkened land.

[28 : 20] Anoint thy servants, raise up others in the place of those who have long past the allotted span of life, as many of thy servants have.

And, Lord, we pray that thou wouldst raise up another generation of thy servants to serve thee. And, oh, if it could be thy holy mind and will to raise up God-fearing men in high places in this land, thou seest the abominations that our rulers would pass in Acts of Parliament and intend.

Lord, we think of the marriage union and the way our rulers would destroy it, in great evil and darkness. And, dear Lord, we pray that thou would yet halt it and bring it to nothing, and in thy rich mercy grant that there may yet be a turning to thy holy word and to thy holy law and to thy holy day.

For, Lord, we see thy day utterly desecrated all throughout this land. And, gracious God, we pray that thou would yet stem the vast tides of wickedness and darkness and have mercy upon us as a nation.

Lord, thou seest all things and knowest all things, and we know that thou are a God of judgment, a God of wrath, and those nations thou hast said, that turn their back upon thee, thou would turn thy wrath upon them.

[30 : 12] And, Lord, this once favored land, now so ungrateful, has turned its back upon thee. And, gracious God, thou seest the great evils and darkness and the confusion, moral, immoral, that pervades this nation, the broken homes, Lord, the divorces, the solemn adultery, the promiscuity, the deep darkness and sin, Lord, thou seest it all together.

And so we pray that thou wouldst hear the prayers of the tiny remnant who sigh and cry for the abominations that are done in the land.

Lord, look down upon thy one church in sickness and affliction. Thou seest the lot of thy dear people and in thy divine purposes thou hast said that whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth.

Gracious God, we pray for thy dear people in deep waters of affliction and bereavement and carrying heavy crosses, Lord, and thorns in the flesh for thy servants in weakness, some having to give up their pastorates, we would remember them.

Gracious God, we seek in all the tribulations of thy dear remnant that, Lord, there may be prophet, that it may be sanctified and there may be spiritual benefit in it, that souls may be brought nearer to thyself and there may be a resting upon that foundation even Jesus Christ.

[32 : 12] Gracious God, look down and grant that the work of thy spirit may be accomplished and that thy people may be conformed to the image of thy dear son and that they may be enabled to wrestle on toward heaven.

Thy dear servant, the apostle said, not as though I had already attained, either were already perfect, but I pressed toward the mark for the prize of the high calling of God in Christ Jesus.

And Lord, we pray for that grace to wrestle on toward heaven, to fight that good fight of faith and to lay hold on eternal life.

Look upon the young, we pray thee, as they're growing up with their lives before them. Guide them, lead them, grant them grace to look up to thee, provide for them, grant them answers to prayer, and gracious God, lead them in that right way, even the way everlasting.

Oh, may they be enabled to seek first the kingdom of God and his righteousness, and now as promised all other things will be added to them.

[33 : 40] Lord, we pray for thy keeping care about them in the solemn temptations of life's pathway, that they may be kept by the power of God, through faith, under salvation, ready to be revealed in that last great day.

Lord, look down upon us now. We come to thee once again and seek that thou would fill our earthen vessel, touch our lips with thy light call from thy heavenly altar, and grant gracious God, that the work of thy spirit may be carried on.

We ask these mercies with the pardon and forgiveness of every sin. For Jesus Christ's sake. Amen. Amen. In 286, June 408, pilgrims, we are to Canaan bound.

Our journey lies along this road, this wilderness we travel round to reach the city of our God. Amen.

Hymn 286, June 408. Thank you.

[36 : 05] Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you.

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

[39 : 42] Thank you.

Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. looking back over his life's pathway from the time when the Lord had begun with him on the road to Damascus.

And it was a progress. In his spiritual experience, he had passed through much, many tests and trials and temptations, some extreme, such as the stoning at Antioch, others less extreme, but the Lord had used them all in his life to bring him nearer to Christ.

They had been the means of him praying earnestly all the days of his life as he preached the gospel and travelled around in his day, in his missionary work.

[41 : 56] But in the process of it all, there was a work of God in his heart. He had a view by faith of Christ and what he was passing through, that this world was but a temporary place in which he was living and that there was something to be attained.

There was a fight, a conflict. He was wrestling, as the hymn writer says, on toward heaven. And so he says in the opening part of our text this morning, not as though I had already attained.

And we would look for a moment at what he had in mind, what he desired to attain, where he desired to go and what he desired to reach.

And we would look for a moment at how that was to be done and what he had to have to attain that blessed object. And we know that object was heaven itself.

It was beyond this world. And how was he to attain? Well, we can say this, not with his own efforts, not with his own works.

- [43 : 18] Then how was he to attain that blessed object? If he was to reach glory and heaven and to be with God in that land of perfect bliss and holiness, how was he to attain it?
- He was well aware of his own fallen, ruined nature. He was not unaware, as he tells us in the 7th Romans, of his nature, his human nature.
- And he tells us of the conflict here in this world, which he had with self and sin. And in that 7th chapter of Romans, he speaks so clearly and so beautifully of the pathway he was walking in here in this world and all that he passed through.
- And that conflict is this, I'm carnal, sold under sin. For that which I do, I allow not.
- What I would, that do I not. And what I hate, that do I. I do wonder if that is your experience. To attain?
- [44 : 36] Well, there is something to be conquered. There is a solemn pathway to walk out here below. It is the work of God's Spirit to bring us into that place where the Apostle came.
- To know our ruined and fallen condition before God. If then, I do that which I would not, I consent unto the Lord, it is good.
- Oh, how we see the old man and the new in the heart of the Apostle. Here is the solemn conflict that he had to overcome to attain eternal glory.
- At the end of this chapter, he says, Oh, wretched man that I am, who shall deliver me from the body of this death, I thank God through Jesus Christ, my Lord.
- And you know, in this unequal conflict, and this is the experience of those who are converted and called by grace out of nature's darkness.
- [45 : 50] It is their experience that the path of attaining is a path of conflict and fighting. It is a bitter conflict. There lies in the fallen nature a massive amount of unbelief, solemn unbelief, and a great knowledge of sin and evil in the heart.
- Do you know anything of it? Have you been brought to feel that sin is a burden to you? And are you in the pathway where you are pressing, as the Apostle says, toward the mark for the prize of the high calling of God in Christ Jesus?
- And I do say this to you this morning, do you find it easy? Do you know where to look for your strength? You see, in this attaining, the people of God are looking up to heaven and looking for help.
- Are you? One of the simple prayers of Scripture is this, Lord, help me. Help me to attain.
- Help me to fight that good fight of faith. I press toward the mark. Oh, I thought as I was coming along this morning, that verse came to me.
- [47 : 18] Many run in the race. One attains the prize. It's not easy when we look at this word attain.
- It's not a matter, if I may put it simply, of putting our hand forth and taking it. When you read in the Apostle's letter to the church at Ephesus, he speaks there of the children of God in that solemn conflict.
- he speaks of them wrestling. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual wickedness in high places.
- We wrestle. What are we talking about? Prayer. Oh, this is the pathway of God's dear children to attain.
- Looking up to the Lord. Perhaps in the language of the psalmist, pardon mine iniquity, O Lord, for it is great. There is a solemn spiritual conflict and a fight.
- [48 : 40] And so the Apostle says, we wrestle not against flesh and blood. There is Satan, a great evil angel that would tempt God's dear people.

Oh, what do you know about him? He is a solemn, subtle foe and he will quote scripture in your heart and tempt you and your own heart has within it that fallen nature of unbelief and the two will link up in a most solemn way.

what are we to do in this attaining? You know, the Apostle gives advice, take unto you the whole armour of God that you may be able to withstand in the evil day and having done all to stand.

And then he goes on to speak of the armour of God's dear children and he speaks of loins girt about with truth.

What a blessed armour that is in this attaining. To be taught the truth, not in the head. We may study the truth in good books and the doctrines but we need to be taught the truth by the Holy Spirit in our hearts.

[50 : 10] We need the truth applied by the Spirit with power in our souls. And so I ask you this morning has the Lord girt your loins with truth?

You see, I might name some of those sacred truths here. I ask you this, what do you know about sovereign grace? I was reading Philpott this morning in its portions.

The grace of God that comes in salvation when the Lord calls a sinner out of nature's darkness into his marvellous light. It is of sovereign grace. God comes suddenly unexpectedly into the path of his children as he did to this apostle.

he stopped him suddenly on the road to Damascus. It was love and mercy which descended in that moment from the purposes of God into his soul and he knew it.

He had no desire for God at all. He had a religion hard rock like a Pharisee resting on his own righteousness.

[51 : 32] The Lord taught him something so different. Christ his mediator his intercessor his redeemer his great high priest he brought him to know him.

He says in this chapter we're speaking from this morning that I might know him. That's not about him.

He's heard about him he hated him. The day came when he knew him. I say to you this morning do you know him? Have you heard his voice?

Has he called you by his grace? Has he led you into the truth? Led you to himself? You see from the moment the dear apostle was called by the Lord Jesus on the road to Damascus we read these words the Lord's words to Ananias behold he prayeth straight away he started in that race and so he says in our text not as though I had already attained he had passed through much conflict but he had been brought to that place where the Lord was now bringing him close to eternity yet he had not attained there was still a conflict you know we come to the end of the pathway and how

God's dear people need dying grace in a dying hour I do say to you this morning what has the Lord taught you what has he showed you what has he applied to you in your heart loins girt about with truth we read in the apostles writings here as the truth is in Jesus it's nowhere else it is a know him and we shall know the truth and ye shall know the truth and the truth will make you free oh to be brought to have our feet upon that one foundation Jesus Christ to have our rest in him our hope for eternal glory and to know this that if ever we attain anything it will be that we attain him and know him the apostle says in our third chapter that I might know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death oh what a desire that was if by any means

[54 : 42] I might attain unto the resurrection of the dead you see the attaining is this to meet to be with Christ forever in eternal glory to pass through the gates of death which he himself passed through and to be brought to be with him are you in that way are you pressing toward the mark are you desirous to attain that blessed reward to reach glory and to be found with him here then is the armour of God's dear people and having on the breastplate of righteousness how are we to attain what is the breastplate of righteousness you know it is the blood and righteousness of Christ it is to be brought to know our fallen and ruined nature and to be brought to possess a knowledge of that atoning love and blood in our hearts

John the divine says the blood of Jesus Christ his son cleanses us from all sin and I do say to you this morning can you say that can you enter that little word us and join that company who know that blessed armour of righteousness the righteousness of Christ this is the only way we shall ever be fit and acceptable to stand in the courts of God above in his presence only as we are washed cleansed from our sins in his precious blood and washed and clothed in that spotless righteousness these are they which came out of great tribulation we read and have washed their robes and made them white in the blood of the Lamb oh what a blessed path that is that a sinner should be brought to that sacred place

I believe this apostle was he knew the blood and righteousness of the eternal son of God he had a breastplate and what did it cover it covered his heart the heart is deceitful and all things above all things and desperately wicked we read who can know it then the Lord said to his dear disciples ye are washed ye are clean oh what a blessed truth lies there to know the healing balm of the blood of Christ upon our souls and upon our hearts and then we shall be able to sing that anthem in glory unto him that loved us and washed us from our sins in his own blood the apostle could say I fought a good fight not as though I had already attained but I fought a good fight was he thinking of himself

I believe not he was thinking of this armor which the Lord had given him he fought not in his own strength he fought in the strength of his God and he goes on to speak of this attaining feet shod with the preparation of the gospel of peace you know that is very glorious a child of God as taught by the spirit of God through faith in Jesus Christ brought to anchor in him and to know something of his precious blood in their hearts and his spotless righteousness imputed to them enter in to a sacred peace of God which passeth all understanding it is part of the pathway to attain do you know it what do you know of the peace of God in your souls you see fallen man is at war with God he is in bitter conflict with God he says we will not have this man to reign over us but you see when the

Lord works in the souls of his dear people they are brought down as clay in the hands of the heavenly potter and they are at peace with him and they know something of the peace speaking blood of Christ as upon their knees they confess their sins before him and pour out their hearts before him and as with the psalmist David they say wash me and I shall be whiter than snow purge me with hyssop and I shall be clean have you ever come there come to your God and sought with the language of those one of old have mercy on me oh God with the dying thief remember me all to turn to Christ and to seek that blessed peace of God which passes all understanding a poor sinner then will look for his sins and can't find them when the

[60 : 36] Lord reveals himself to them and gives them a hope that he is their God and gives them sacred promises that he will never leave them nor forsake them taking your feet shod with the preparation of the gospel of peace this is the way his dear people come to glory brought to be at peace with God through our Lord Jesus Christ no longer a conflict no longer ignoring him no longer as this apostle did hating him but now at peace with him oh how well he knew his dear apostle how well he knew what it was to have his feet shod with the preparation of the gospel of peace at one with his God oh how blessed is that word be still and know that I am

God this is the work of God's spirit to make a poor sinner still before him and when we look at that you know it's this to own and confess his sins and to seek mercy at the mercy seat when you see these truths loins girt about with truth to know something of redemption and the blood of Christ upon our souls to have a sight of that blessed truth of the sovereign grace of God and to know these truths in our heart by precious experience oh what a foundation this is the apostle knew it he had walked this path and take he says the shield of faith how to attain do you know anything about faith we live in a world where we hear many things said of many faiths and theories that they're all equal but scripture says one lord one faith one baptism one God and father of all there's only one faith and that is the gift of

God have you got it has the Lord given it to you the Lord says faith is a grain of mustard seed will save a soul you know our hearts are full of unbelief but it will never destroy that seed of divine grace and faith that the Lord will put in the hearts of his dear children how many times God's dear people have been tried and you know faith is tried the trial of your faith being much more precious than gold that perishes though it be tried with fire may be found under honour and glory and praise the appearing of Jesus Christ all God's dear people's faith is tried right down to the very end to a dying hour shall

I to the end endure they say but what the Lord and this is so clear in this epistle the apostle could say being confident of this very thing that he which has begun a good work in you will perform it until the day of Jesus Christ that divine work of the new birth the wind that blows is indestructible it's a divine work it cannot be destroyed and what a blessing mercy to have this armour that the apostle speaks of here and to take the shield of faith oh he says take the shield of faith wherewith he shall be able to quench all the fiery darts of the wicked and what fiery darts come to God's tried and tempted people they get into paths of great darkness distance from their

God and Satan will tempt them do you understand it have you walked it out he will tempt them that the Lord has never begun to work in their heart but what is the effect it's to make them cry and wrestle not as though I had already attained there's a wrestling in this armour a fight and the Lord increases faith and strengthens faith and works in the hearts of his dear people and in a moment in a second he is able do you understand this he is able to speak a word into your heart and in your unbelief and darkness and temptation and the trial of your faith he can strengthen it and raise it to a flame it's like the fire and the ashes over it and the fire goes down and down but you fan it and it comes up again and burns and what is indestructible and what appear to be at a low ebb the Lord can raise do you know anything about this one word from his divine lips into your soul with heavenly power will raise you up to a blessed hope that he has begun a good work in you but is it not a fight is it not a conflict you know real religions like this false religion has no conflict no fight false religion is full of self satisfaction it is full of self it's all in the head it's not in the heart or when we look at this conflict not as

[67 : 35] I had already attained I press toward the mark and so he goes on with his heavenly armour and take the helmet of salvation you know the Lord reveals to his dear people the way of salvation salvation and that is through his dear son and his finished work on Calvary's cross it is to be made flesh of his flesh and bone of his bone it is to be united to him and to be brought to know what it is to be saved called out of nature's darkness brought to Christ washed in his precious blood clothed in his spotless righteousness and raised to a hope of heaven have you ever come there oh what standards these are but I say to you this morning they're attainable they're attainable

I felt this morning and I do when I come in these chapels having preached here for over 40 years now to look back on one generation that have gone I've seen three deacons at this desk two of them are in glory they've left a precious memory behind them they attained they walked through the conflict they knew the trials and I think of other godly men and women in this congregation who have now gone before but they attained they were led into that straight and narrow way which leads to life and now I see another generation of you young ones raised up my desire is that God would work in your heart to bring you into that straight and narrow way which leads to life that you may know that conflict in your soul and this great fight of faith to reach eternal glory for you can be certain of this and it comes home to me now at the end of my life it comes home to me so much eternity tremendous sound to guilty souls a dreadful wound but oh if Christ and heaven be mine how sweet the accents how divine the only peace we shall ever have in a dying hour is Christ to know he is ours and to have wrestled as the dear apostle did to attain that blessed glorious end to be with Christ which as he says in another place is far better not as though I had already attained and so he speaks of taking the sword of the spirit in this great fight say to you this morning have you got a sword here is the word of God in my hand but will this save me

I believe not I need more than just the printed word do you understand me I need that word taken by the spirit of God and given to me in my heart the sword of the spirit is the word of God I say to you this morning what of the word of God has the spirit given to you what can you say I've just been writing out my life my family wanted my spiritual experience and how the Lord has dealt with me it's brought me to look back to those exceeding great and precious promises the Lord gave me and has given me in my life these are the sword of the spirit which is the word of God have you got a promise has God given you one that is the sword of the spirit when

Jacob came to Peniel faced with a brother and 400 armed men and much hatred and he faced eternity he went aside by himself and he wrestled in this attaining with his God he carried with him the sword of the spirit what did he carry the blessing of Bethel I'll not leave thee I'll be with thee in all places with us whoever thou goest the work of God began in his heart with a promise the sword of the spirit was placed in his dear heart straight away then at Peniel he could wrestle he could say to his God Lord thou saidst

I do say to you this morning what has the Lord put in your heart that you may say to him thou saidst what has he said to you oh there is a vital power in real religion that I might know the power said the apostle have you ever known the power of God's word why I tell you this if you know a promise given you in your heart it'll be given in an hour of weakness and the power of that promise will enable you to do what Elijah did he ran before the chariot of Ahab in the presence of his God having witnessed that scene on Carmel when his God had answered his prayer have you got an answer to prayer or when the Lord answers the prayers of his dear people when he applies the exceeding great and precious promises how they're strengthened is part of the attaining part of the attaining part of the pathway of his dear people and so he comes to the conclusion praying always with all prayer and supplication and here is peculiarly the heart and core of this attaining wrestling prayer can wonders do bring relief in deepest straits prayer can force a barrier through iron bars and brazen gates and God's dear children will be a praying people to a dying hour will they not they won't be dumb their prayer in a dying hour will still be

[75 : 47] Lord help me not as though I had already attained either were already perfect don't be deceived by that word he didn't think he would be perfect perfection is in glory not here there will always be sin here in the heart of poor fallen man because he carries a fallen nation so what did he mean this word perfect means mature he says in another place when I was a child I spake as a child he means when he became a man when he grew up and he was mature and he says not as I'm already perfect no there is a growth in grace and in the knowledge of Christ Jesus is Lord there's a coming to a divine perfection and that is when the soul and body are separated and this sinful body is laid in the grave until the morning of the resurrection in that beautiful description the apostle has of it it is sown he says a natural body a fallen body it is raised a spiritual body when that body is raised in the morning of the resurrection and the soul and body are united once again and taken to glory then not as though I were already perfect not as though I had already attained either were already perfect there is a perfection but it's not here below there's a maturity here there's a growth in grace the sinner and how is that growth developed it's in this way you know downwards downwards that's a beautiful verse let this mind be in Christ which was also in you which was also in

Christ Jesus made himself this is the growth in grace made himself of no reputation took upon him the form of a servant made in the likeness of men found in fashion as a man he humbled himself this is the work of God in the souls of his dear people down down and down in himself humbled in the dust what a pathway to attaining to become as little children and yet to attain to be made perfect except you become as little children you shall not enter into the kingdom of God dare to be humbled and brought down became obedient unto death I do say this you know this morning what about obedience it's rested on my soul a lot lately the path of obedience the Lord walked it think of

Jordan and his words to John the Baptist suffer it to be so now for thus it becometh us to fulfill all righteousness a path of precious obedience in confession and submission to him to follow him in his footsteps has he ever given you that command follow thou me he requires implicit obedience and submission to be made as clay in the hands of heavenly potter but it's a precious path it's part of this attaining oh to confess him before men I have been a witness to those who walked in disobedience all their days solemnly walked in disobedience darkness and walked in darkness

George Cook who died some time ago I was with him once and he told me that he had been exercised about baptism and he had never come and never did come I went to the dying bed of a dear old man once and he said if I get up from this bed I'll be baptised I was exercised 14 years ago and never came oh this blessed path is part of the conflict it can't be easy but this path of attaining is a path of obedience and submission and you know implicit obedience we're not to lay conditions down before our God and to say Lord if thou give me so and so I'll come and have some idea of what we think we ought to have to come

I was present at a church meeting of a dear old man he came at the age of 85 I thought he would never come and he came and at the church meeting he hardly said anything but I never forget that meeting he said friends I can't say much but I say this I believe that Jesus Christ is the Son of God oh what a sweetness and power there was in it and Mr.

[82 : 04] Kinderman who was in the chair turned to the church and said what more do we need what more do we need does do we need to believe in the Son of God oh blessed pathway not as though I had already attained either were already perfect but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus the apostle was apprehended of Christ Jesus on the road to Damascus I say to you this morning I say to you young ones have you been apprehended can you look back to the time when the Lord apprehended you when he put his hand on you and held you and stopped you has he touched your heart under one sermon in this place did the word enter your soul with power has he called you out of the world and separated you have you heard his voice come out from among them do you know the power all the

Lord works with divine power in the hearts of his dear people and he will bring them out and he will work by his spirit apprehend them two things so blessedly linked once apprehended their desire is to apprehend Christ and to be with him where he is and their pathway from the moment of their apprehension by him is to apprehend him and to be with him forever and that is their desire not as though I had already attained either were already perfect but I follow after are you following after blessed mercy if you are there is nothing in this world to be compared to it I follow after not at a distance

Peter followed him at a distance I read this morning of Moses he said thou hast not told me whom thou send with me what did the Lord say who is he going to send my presence shall go with thee and I will give thee rest all to have his presence apprehended yes to know him here below and to be with him hereafter which I am apprehended of Christ Jesus there is a purpose in the apprehension of his dear people it is that they may know him and one day be with him amen Lord well

Mr. Broom will preach this afternoon service commencing at 2.30 Mr. Bus tomorrow evening and Mr.

Sayers next Sunday afternoon reading service in the morning and our collection today is for the pilgrim poem close by singing hymn 670 tune 735 united to Jesus divine we life strength and righteousness to but this he will teach us in time without him we nothing can do our hope of performing what's right and strictly obeying our God if not wholly built on his might will leave us exposed to his wrong hymn 670 tune 735

[87 : 20] As just clam■■■ as so God bless you.

God bless you.

God bless you. God bless you.

God bless you. May save you.

God bless you. God bless you. God bless you.

[89 : 26] God bless you. God bless you. God bless you. God bless you.

God bless you. God bless you.

God bless you. God bless you. God bless you. God bless you.

God bless you. God bless you. God bless you. God bless you. God bless you.

God bless you. God bless you. God bless you. God bless you. Lord bless you.

[90 : 29] Amen. See future... May the grace of the Lord Jesus Christ, the love of God, the communion of the Holy Spirit abide with you each.

Amen.