

# John (Quality: Good)

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Date: 27 June 1999

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[ 0 : 0 0 ]      Once more dependent upon the help of God I ask your attention to the 13th chapter of the gospel as recorded by John in verse 7 John chapter 13 verse 7 Jesus answered and said unto him what I do thou knowest not now but thou shalt know hereafter Jesus answered and said unto him what I do thou knowest not now but thou shalt know hereafter we tried this morning to bring before you the person who spoke these words even the blessed son of the highest tried as we hope felt some help to do so trace a little of his path that which was ordained before the world was ever created that which had and hereafter concerning it the salvation of the church of Christ spoke a little we felt of the depths of those paths of that path of the opposition to that path and of the victory that day of resurrection that day of resurrection that we close with was the day of victory when Satan defeated hell was defeated death was defeated and Christ rose from the tomb and the church of Christ eternally safe now the Lord help us to go on a little further what I do thou knowest not now but thou shalt know hereafter and just a few more words concerning the person of Christ and indeed the finished work of the Saviour all this was accomplished to bring his people into the blessing of redemption this way was the way of atonement this way was the way of redemption there was no other good enough to pay the price of sin there was no offering sound enough except this offering there was no offering acceptable but this offering every offering every sacrifice of old time was but a mere type and a shadow of this sacrifice those sacrifices and offerings of old testament times was weak not there was anything wrong in them because they were

God ordered there's something wrong in them they were weak because they couldn't accomplish salvation that was where their weakness was not all the blood of beasts on Jewish or to slain could give the guilty conscience ease nor wash away one stain there was the weakness but they were a type and a shadow of good things to come now that good thing to come that work was completed that salvation was settled and that way of atonement was certain this is what was the accomplishment this is what thou shalt know hereafter and in due course the Lord Jesus Christ ascended to glory he led them out as far as to Bethany and blessed them and returned to glory the work finished the work accomplished what I do thou knowest not now now the Lord help us to look at this word another view of this word that we may be led a little by a gracious spirit that we might speak a little of the work which he does in you we have done we have spoken of a work that was done for his people we now as helped will speak of a work that is done in his people what

I do that's where religion real religion begins my friends it's not upbringing it's not many years of attendance to the house of God is not godly parents blessed be God if you've had them or have them it's not the religious nature it's not the storing of this book in the mind many people do rightly so wouldn't couldn't say a word against it read the word search the scriptures for in them you think ye have eternal life and they are they which testify of me but it's what he's done it's what he does and what he will do is what we want to come to now what I do there is the authority of the work and there is too the unfailing nature of that work here is a work that

God will do here is a work that no one can overthrow this is the work that will be done begun in the heart this is the work that will continue by the gracious teaching of the spirit when you read and one quoted in his prayer a moment before we come into the vestry but or rather I think it was then but growing grace and in the knowledge of our Lord and Saviour Jesus Christ my friends it is in the heart that work is done it is in the heart that work is accomplished and it's his work what I do no preacher gifted or writer of the scriptures no grace taught deacon member of the church parents whoever can do this work God will begin it God will continue it and God will bring it to a glorious end there will be a hereafter what what I do it will be the subjects of

Satan's opposition as the work of Christ was it will be the subjects of that solemn sin of unbelief that we spoke on it will be attacked on all quarters it will be it will be subject to the fire of temptation and the taunts of the enemy what I do but as sure my friends as the work of creation will be maintained till the last day and no one can destroy it so will this work Paul wrote to the church he loved at Philippi and said being confident of this very thing that he which hath begun a good work in you will perform it unto the day of Jesus Christ you look at the book of

[ 8 : 51 ] Job and you will find there a certain truth my friends amongst the sufferings amongst the losses amongst the afflictions the poor man was to know you will find this that Satan was a chained foe but touch not his life my friends and that so not only his natural life he was not allowed to touch his spiritual life and you will notice too and we've been reminded of what Job himself said concerning about this work he knoweth the way that I take and when he hath tried me I shall come forth as gold what I do you never begun it child of grace and neither will you hinder it and it is certain of this you know it has an eternal issue it has a most blessed issue it has a sacred issue and it is confirmed by the scriptures of truth in life now my friends that blessed work then is life in the soul life in the soul the earth quickened who were dead in trespasses and sins what a wonderful mercy that there is such a work and what a wonderful mercy my friends

God chooses those who are the subject of that work what I do I feel that's the most remarkable word it seems to be far and beyond the strength in it there is power in it there is authority in it there is security in it what I do and my friends who he does it to I came out of chapel yesterday and a man I had not seen for oh some number of years I can't remember when I saw him last he was just driving off and he said what a wonderful gospel and I said the deeper you know of your sins more wonderful is that gospel that's what it is to me the more you know of your sins the more wonderful is that gospel and he has begun that work and it is a work which he alone can begin the work of grace and it brings sinners into need and it brings sinners into concern it brings sinners into a sense of their own condemnation it brings sinners to admit the truth

I said yesterday the first act of believing is to believe one is a sinner and that my friends is truth now that's God's work faith is given to believe in this that we are sinners it will bring you to mourn over sin and after him it will bring you to the footstool of mercy to supplicate for mercy for your soul it will put things in order in your life the work of grace will do the closing verses of chapter 10 of the gospel of Luke has these words the Lord Jesus Christ speaking to Martha and he says to her but one thing is needful and my friends everything else comes after that it doesn't matter who you are or what you have what position in life you have or had my friends where you are or what you are in the ways of the world once this gracious work begins it is the all important work what I do you know my friends how solemn it would be and I believe there's a day coming when there's going to be a lot of people brought into great distress and into great sorrow when they shall be brought to the judgment seat and find that the work isn't

God's because there's there ever has been I suppose there ever will be these characters who take up with religion they are religiously inclined it is as if it's a second nature to them and they take it up and they seem to get into great lengths and great heights and positions of responsibility and authority and so on but has the work been begun by God or has they begun to deal with God but themselves is it the sparks of their own kindling or is it that sacred slothering gracious work of the Holy Ghost within my friends what a solemn thing it would be to live and die destitute a few months ago we listened we don't often have the opportunity and we was at

Hanover listening and the Lord's servant Joe rut preached about the wise and the foolish virgins and it impressed upon my spirit the solemnity of what it is to be in possession but not to be in profession you know a lot of people say there's professors and there's possessors there's also those that are in in religion that are not professors because they're not in possession of what is a true and real profession and in that account of course as you remember there were five wise five foolish they all had lamps and if you stood them together those ten you wouldn't know the difference they all dressed the same as virgins did they all carried a lamp and you would never know the difference in appearance and this you would never know they all slumbered and slept but there come a time there came a time the cry went forth the bridegroom cometh and those with their vessels so trim their vessels and those with oil put the oil in their lamps and their light shone but that's where the difference was there was no oil and so their light had gone out what I do how essential my friends and I believe this it will be only the child of

[ 16 : 53 ] God that will be concerned a true grace taught soul will be concerned and only concerned with the state of their soul with the state of what they trust is God's work in the heart and they will seek to know and continually to know how it stands with them you find them everywhere religion my friends that are settled they're not settled on the rock but they're settled and they're settled with their own works their own ways and their own doings and there isn't a doubt crosses their mind but they're on the way to heaven but you find the poor and the needy of the church of Christ and I say this assure my conscience of its part in the redeemer's blood and bear thy witness with my heart that I am born of God sacred are the poets that we have my friends all had who have left on record their exercises tis a point I long to know oft it causes anxious thought do I love the

Lord or not am I his or am I not a hymn that professors don't understand I'm talking about empty professors don't understand a hymn that the children of God love what I do but those beginnings be it long or short are real beginnings because God is the author of it and the purpose of such beginnings must ever be my friends to be sick of self and fond of him is to bring a once destitute once dead in trespasses and sins once as far from God as it's possible to be is to bring them into need of salvation in the need of atonement in the need of forgiveness in the need of

Christ what I do you know some of the old saints of God were brought into some deep places deep places some of us have been perhaps brought into deep places and what was the purpose of it all well my friends it wasn't to destroy us or as he'd have done so it was to bring us closer to his son it was to bring us into this that we might possess Christ into the heart in our hearts the hope of glory this is what he was doing however long however short the work is and my friends don't get into ministers say the first work the work of conviction and you hear men speak about going on once the sinner near despair saw his mercy seat by prayer mercy came and set me free

Lord that mercy came to me but continually through your life's pathway you will be in need of this person you will be in need of his precious blood you will be in need of his communion in the soul my friends it's not steps like steps of promotion you know you don't get better as you go on you get worse as you go on in this religion oh he'll show you the inmost parts of your heart it's like it reads in Zephaniah the Lord taking a candle to these to Jerusalem and you know my friends that's the simple description the Holy Spirit leaves there of a careful looking with a candle you have to come up close a careful looking my friends you will know more and more as you go on the need of this blessed person the need of his blood the need of his sacrifice the need of his intercession in glory what I do that wonderful work of grace what I do thou knowest not now but thou shalt know hereafter that will be known by sweet and precious faith in the soul by gracious revelation salvation it was the old dear old pastor at

Staple earth wasn't it mr. hammond used to say i remember when i was young he used to come to ham over once a year and he would say application is the work of god alone and i never forgot it my friends it is a work that god alone must do not god alone shall do god alone must do to bring you and i into possession of blessings that will never be removed let me just pause for a moment and explain why i read those words in the prophecy of daniel two reasons but one reason more than the other reason it was this kingdom my friends that was to be set up and in the days of these kings shall the god of heaven set up a kingdom which shall never be destroyed now i'm sure these biblical historians will be able i used to remember who these kingdoms were that were spoken but i can't remember them now but they've all gone kingdoms have risen up and kingdoms have been overthrown and it doesn't matter what those kingdoms are the roman kingdom was one of them but by prophecy and by revelation by the teaching of the lord daniel was able to speak of a kingdom which the god of heaven sets up and which shall never be destroyed and the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms and it shall stand forever where will it stand it will stand within every believer god will set it up there and in the kingdom of his grace give a little child a place we used to sing when we were at sunday school it will be set up in there my friends and it is god's work now that was one of the reasons why then we came to that solemn word of

[ 24 : 01 ] Nebuchadnezzar and I this is where there's a difference you know how you look at great men and you must say this well some of them anyway god raises up great men for the benefit of the nation we don't have many great men if we have any great men we don't have many great men today but Nebuchadnezzar was to learn something of Daniel which he is not to know himself and it was a solemn word that we came to the close of that second chapter and the king answered unto Daniel and said of a truth it is that your god is a god of gods and a lord of kings and a revealer of secrets saying thou couldst reveal this secret that struck me very solemn your god it's like what was the name of the man in the acts of the apostles how close my friends we come to the knowledge of the truth as it is in

Jesus and not being in possession of it how close do men come king Agrippa said unto Paul all most thou persuadest me to be a Christian Nebuchadnezzar had the truth revealed to him not in the interpretation when we spoke this morning of the word in Genesis that interpretations belong out to God the interpretation is the fulfillment of the vision the vision he had forgotten and he didn't know the interpretation anyway but he not only had the vision returned to him in the words of Daniel but the interpretation of the vision and though it affected him we might say providentially it never affected him in his soul and that's why he said your God there was no knowledge of that God and he never came into the knowledge of that God well these are the people my friends whom God has had dealings with in life by his grace and by his mercy what I do he has begun with them he has led them taught them brought them along convinced them of their sin then led to Jesus blood this is this people

I'm sure of this and I know it for truth because I walk my walk in it I was going to say I walk in it every day my friends and what is that you say being brought to nothing being brought to nothing have you ever been brought to nothing I quoted this morning I think it was the apostles words though I be nothing my friends how often does a child of God come to nothing but they do come to nothing every day one comes to nothing every day with engagements before us to stand in a pulpit what do we stand upon my friends where you can say well men is to surely look back and say well thus far my God has led me on as I quoted in prayer my friends they get to a place where they have nothing to stand upon but the faithfulness of God and if that fails they fail what I do they'll know it's not

God begun to deal with your soul my friends it's a sure work that none can overthrow it's a work that strips you from help of man removes all other foundations that you once thought was to rest upon tradition upbringing denominational foundations to my friends when it comes to your soul and its salvation its redemption and glory at last you'll rest on nothing else my friends on nothing else but the person of Christ and his complete work what I do thou knowest not now but thou shalt know hereafter and blessedly and sacredly and wonderfully and if I may say it say also simply he brings to the knowledge by revelation of the person of his son of the way of salvation what did that him say the more I strove against sin's power

I sinned and stumbled but the more till late I heard my saviour say come hither soul I am the way lo glad I come and thou blessed lamb will take me to thee as I am nothing but sin I thee can give nothing but love shall I receive it's like the thief on the cross we spoke of of the cross this morning what did he have to give for this blessing absolutely nothing absolutely nothing what I do thou knowest not now sinned all his life thieved all his life suffered the judgment of the law that was meted against him crucified on a cross death was his appointed not lived a life of sin brought by the spirit to look to the person of

[ 29 : 44 ] Christ for this man hath done nothing amiss he was to see the holiness the sinless pathway of the person of Christ and indeed of the people for whom he suffered and died for Lord remember me when thou comest into thy kingdom he was to come into a knowledge this is the word of promise this is the word of strength and comfort to the people of God what I do thou know is not now but thou shalt know and there's the promise plead the promise tell the Lord ask him bring with you words the scriptures say when you pray when you lay before the Lord the matters of your soul tell him that he's promised to show you the afterwards the hereafter the blessing the promised blessing the possession that the people of God come into enjoy and eternally reside in but thou shalt know you know when the

Lord Jesus Christ spoke to the thief he said today shalt thou be with me he knew he was safe assurance from a moment from that onwards he was in glory my friends he went to heaven on assurance every child of God will go to heaven on assurance they won't go on doubts and fears assure my conscience of its part in the redeemer's blood Lord remember me what shall I what I do thou knowest not now but thou shalt know and you will know as it's revealed you won't be like some religious people some people tend to think well that's sin alright once they come into possession of a comfortable hope of glory that their sins are forgiven well they just go on their way no need to worry about sin anymore somebody said to me that's all gone and I said yours might be all gone because you lost sight of them

I said but every day I have to mourn over sin and plead for pardon and forgiveness I said no sin is dead and I said that's the truth it's your dead dead to the knowledge of sin you don't know sin you don't feel it you've not been shown it my friends what a solemn religion it is isn't it when you are dead to the knowledge of sin not to the consequences of it that is you're insensible to sin that's what I'm trying to say you have to mourn over it every day what I do thou knowest not now but thou shalt know hereafter I want to come to this the time's almost gone I believe we may rightly take this view of this word also what he does as far as the pathway that is appointed for his people I would bring before you the tried people of

God I read for my own instruction whilst you were in the prayer meeting or I came to this conclusion as we read those words would you say a word about the pathway my friends every one of God's children has a pathway and have a tried pathway those whom the Lord raises up in the house of our God to positions responsibilities lays upon them the ministry let us just for a moment keep to that exercises their soul respecting the future the hereafter begins to exercise them burdened with the word of God burdens with the souls of the people of God are concerned for Zion and Zion's welfare and the church of

Christ prosperity and increase such souls are taught of God led of God such souls have an exercise resting upon their spirit that God has laid there what I do thou knowest not now I was on my mind yesterday evening I looked at that chapter in the second book of Samuel and chapter 18 I think it is where we read about two men one named Himes and one named Cushai and if ever there was a description of the service of a minister there was in those two men one was in possession of the authority commissioned to run and to see the king and to present the message that it was his to give the other went in his own kindling his own strength his own way and when he got there what happened he failed miserably he failed miserably told lies actually he said he didn't know what happened he knew what happened he was fearful but we read this

[ 35 : 33 ] Joab said then said Joab to Cushai go tell the king what thou hast seen and Cushai bowed himself unto Joab and ran he ran the hard way he went across the mountain a high maze ran the plain way of the plain and he overran Cushai came easy when he got there a high maze got nothing to say when Cushai got there he had tidings to tell he was obedient to his commission but he was also faithful to his commission which is another thing my friends these whom God exercises concerning the ministry what I do thou knowest not now to be faithful men thou to be like Jonah what you say run away oh no the other is it the second chapter or the third chapter begins that he is to preach the preaching that I bid thee what I do thou knowest not now but thou shalt know hereafter the fulfillment of the exercises in the hearts of the people of God specific particular singular personal exercises no one may know about but God because God is the author of it what I do but bring it to pass in the time that God will appoint and in a way that God will approve not going before the time that will not run today why wasn't he run today he got no message ready he got no message to take and these will run according to the appointments of God these appointed ways what I do thou knowest not now but the day will come when the

Lord will put their feet in the pulpit and he opens their mouth for them and fill them with the good things of the gospel and they shall preach but thou shalt know in the fulfillment in the completion of that work my friends they shall know the time shall come when they shall open their mouth in public and preach the word of his grace then we might say this too my friends your pathway and I want to be very careful the pathway of the Lord those who fear the Lord the Lord's dear people their pathway in life their providential pathway is one of divine direction I said this morning Israel moved because the pillar of cloud moved and they stopped when the pillar of cloud stopped and my friends they may not know the reason for it or they may not know the purpose of it why they were led in this pathway while you are led in this pathway while you are brought into this trial while you have to wait because here

I'm losing time rapidly my friends here is a word that speaks of the Lord's time your time is always ready my time he said was not yet what I do thou knowest not now there's a season there's a time there's a space there's an exercise there's a waiting there's a prayerful looking there's those desires within the souls of the people of God for the fulfillment of these things but my friends the promise is but thou shalt know thou shalt know it will be revealed it shall come to pass and nothing can fail when the Lord says it's his work when it is seen it is his work my friends none can overthrow it none can overthrow it what I do back in 1980 it just dropped in then when we did the five oak green I was going out the door to Sunday school and the Lord dropped this word upon my spirit

I have set before thee an open door and no man can shut it you say well that word may apply to the ministry I felt it did so but my friends it applies to the people of God to their pathway in life their spiritual their temporal their providential the appointments of God for their soul and for their circumstances none can shut it if God has opened but you can't open it if God shuts it either but I must close it's such a sweet text isn't it such a full text it's a word for the seeker and it is the fulfilment of the promise you'll enjoy Jesus answered and said unto him what I do thou knowest not now but thou shalt know hereafter Amen conclude by singing hymn number 1071 and the tune is

Rycroft Hall 493 hymn number 1071 happy soul that free from harms rests rests within his shepherd's arms who his quiet shall molest who shall violate his rest oh that I might so believe steadfastly to Jesus cleave only on his love rely smile at the destroyer nigh hymn number 1071 2021 that's not one

[ 42 : 16 ] Its SahajaRY The End The End

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The End The End Now may the grace of the Lord Jesus Christ and the love of God the Father and the fellowship and communion of the Holy Spirit, the Comforter, remain with us, both now and forever. Amen.