

# 1 Corinthians

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 19 October 2004

Preacher: Wood, Clement (1920-2010)

[ 0 : 00 ] Amen. With verse 23.

First Epistle to the Corinthians. Chapter 3. Verse 22. The last are three words.

And verse 23. All are yours. And ye are Christ.

And Christ is God's. All are yours.

And ye are Christ. And Christ is God's.

[ 1 : 23 ] From time to time. I take a walk. In a very lovely park. Where there are lakes.

And streams. And across. One part of those streams. Are stepping stones.

I often look at them. Because. This is the way. The Lord.

I hope I may see. Leads me. From time to time. Into his word. Like stepping stones.

Like stepping stones. From one part of the word. To another. The last night.

[ 2 : 28 ] At a prayer meeting. At home. My mind. My mind was directed. To words that we have already read.

This evening. Three words. Three words. I have enough. Three words.

Twice spoken. Different men. Twin brothers. Esau said. I have enough.

I have enough. Jacob said. I have enough. By start there.

What. A solemn. Distinction. An everlasting. Difference.

[ 3 : 29 ] Between those. Two men. Certainly. Jacob. By deceit.

Received the blessing. It was God's purpose. To bless Jacob. We. Know. That God.

Overruled it. Esau. Received a blessing. And that was. Of the.

Fruit of the ground. And. His land. Would be. Fruitful. He would be. Strong. And so forth. Without. Any.

Mention. Of. God. Her. Jacob. Wed sprang. It received. The blessing. And we observe.

[ 4 : 26 ] Through the. History. Of those. Twins. The. Vital. Difference. Between the two. Of them. And that.

Right. Through. the ages of the Old Testament. The descendants of Esau were those that lived in Edom, a very fertile land, strongly fortified, very rich, very prosperous, and enmity to the Israelites would not let Israel pass through on their journey through the wilderness, and so forth. But what is the difference in those words? Esau's enough confined itself to earthly blessings, earthly riches, without God. Jacob, indeed he had his troubles, indeed he was a sinner, but loved of God. And we observe when Jacob is speaking, Esau said, who are these, pointing to the children of Jacob. And Jacob said, these are those whom God had given him. When Jacob pressed his present on Esau, Esau said, I have enough, that enough, then entirely earthly blessing.

And when Jacob said, I have enough, it is because God had dealt graciously with me. So we see there a very solemn distinction. And that goes right through the word of God, right through time, right through time, right to the very day of judgment, when Almighty God will separate for ever and ever, ere they sheep from the goats. And was saying to his own dear children, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

to the others who depart, ye cursed, into everlasting fire. And do remember, is prepared, is a most solemn word.

We speak of heaven as a prepared place for a prepared people. But depart from me, ye cursed, O beloved, how unutterably solemn, how stands the case, my soul with thee. For heaven are thy credentials clear.

[ 7 : 58 ] Is Jesus' blood thy only plea. Is he thy great forerunner there? O beloved hearer, and I do speak in love to your souls.

How is it with thee. O beloved, yes, how is it with you? Are you in this world? Yes, you are. All of us are in this world. But is it with you that you are without God, without hope, without Christ? O but wait a minute, we must be careful.

you may say yes oh I'm a Christian oh yes I go to chapel oh yes I'm a straight Baptist my friend that in itself is not a proof that you are a child of God ye must be born again a work of grace begun in thine heart is it well with thy soul oh beloved hearer do it seek that you might examine yourselves whether ye be in the faith you see as I've just said the distinction between Esau and Jacob they said the same three words but the vital difference between the two one without God the other the God of Jacob and again as I look at that we see it right through the scriptures the preaching of the cross is unto them which perish it is foolishness unto us which are saved it is the power of God unto salvation we view again Calvary we behold the cross of Christ we look to the two manufacturers crucified with him and we see that that scripture fulfilled the preaching of the cross is foolishness to them that perish how solemn that a man hearing even what his friend had said even what the Lord had said and yet there was no turn no change no conviction of sin no coming to Christ proving to us the vital essential of the power of the Holy Spirit to work in our hearts that great work of his grace what a mercy to be brought to acknowledge of our sins and acknowledge that how that by our sin we deserve the everlasting wrath of God and yet to turn in our sin to plead the mercy of God

Lord remember me oh this man receiveth sinners and my friend we prove it we know it he does not cast them out whoever so vile the vilest sinner out of hell who lives to feel his need is welcome at the throne of grace the saviour's blood to plead is a wonderful gospel I must continue this line just for a moment if I may and I do not want to preach legally I want to preach the truth I want to preach the separation between these two paths paths yes that broad way that leads to destruction and multitudes follow it and in that path I see religious people so called destitute of the grace of God oh the solemnity of it not only those out and out worldlings as we may say but those that are deceiving themselves but my friend there's the narrow path and that way gets narrower but oh

I say blessed soul entering that path taught of the spirit convinced of sin and like the dear Christian in the pilgrim's progress brought to sink and to cry for mercy to be delivered from the wrath to come oh where shall I go oh directed to the cross to the dear saviour of sinners and there at the foot of the cross to lose the burden of his sin again I go to the teaching of Jesus and I hear the solemn teaching of Jesus and I just have named many so called religious people on the path to hell though destitute to a real beginning a right beginning a new birth beginning because the Lord speaks of those ten virgins five wise but there were five foolish the profession of religion they looked like the wise they were with the wise they had a vessel and my friend they were all waiting and yet it was not till the bridegroom came and the cry came behold the bridegroom cometh go ye out to meet him that oh awful awful awful awful come to die no hope gone

[ 13 : 46 ] I read an account it's a rather strange account but it oh it has often stayed with me it's ever so many years ago a simple minded man from the country went to the sea for the first time and got into the sea and got into difficulties he couldn't swim well he was saved brought out but he said this in his quaint ignorant way what a strange place that is there was nothing to hold on to I've never forgotten that come to death and all you hold on to and I if I'm not ah but I know

God has saved me but I say to come to death and all you hold on to is your sin that's there oh friend I say do not trifle but you say minister you can't give us I can't but my solemn accountability before God is to preach Christ warning warning every man that one might be clear of the blood of all who hear and so we would go on the rock and the sun oh what a lovely house that house was on the build on the sun many profess a great religion out would show that my friend unless we're on the rock all will fail all will give way because if nothing but that on the rock will span the storm of God's testing and trial oh then my friend how sweet the language rock of ages cleft for me ah what a word what a sweet testimony cleft for me room for me in the rock on the rock and there rock of ages cleft for me let me hide myself in thee let the water and the blood from thy rib and side which flow be of sin the double cure cleansed me from its guilt and power brethren and sisters in Christ oh what can we render unto the Lord for all his mercy toward us sinners saved and called by divine grace and my dear friend

Christ may so precious and oh that we yes and as we grow older are weaned from the world can all things but done that we may win Christ and be found in him as having nothing yet possessing all things all things are yours and ye are Christ and Christ is God all things yes all that you need in life journey God's providential supply and that which he has decreed in his eternal purposes and in his unerring wisdom in the love of his heart even your physical health and strength and the Lord has supplied and will that he what about those who are in the dead the life my dear friend if they are God's dear children they will prove all things are yours they will prove in a special way that grace can it will be an awful struggle doubtless at times that they may complain and feel to banner and yet will be submissive unto the will and hand of

God and prove a special grace in their special need I'm sure of it because I use that as just one illustration God's dear children are called at times to walk in the path of trial all things are yours even that path of trial even that time of testing even those temptations of the devil even those reproaches of the world even that valley of the shadow of death my friend is ordered by God it's yours your path but you've got a God that won't fail you any no I'm not singing a song to a heavy heart I know you may be long in that valley at times you may feel very much alone but my friend your God will never fail you you fear that the devil said you can't be a Christian look you're on your own you're in the dark you don't know where you are and so forth

I won't do the devil's work in saying these things but my friend he will bear you I have visited in my pastoring for the first 30 years at least there was someone one or more in the mental hospital just outside Croydon and there were godly people there and they felt all were gone but you know I proved and found that underneath there was a secret hope there was something in them that could not quite give up I don't know if I ever told you this it just come to my mind but it became one of the most wonderful cases of the power of god's word that I have proved in my own life in the case of another and there was a dear man who was tender in the fear of god but his mind was deranged and I went to visit him on two or three occasions and on this particular visit he was restless he couldn't sit still couldn't stand still couldn't he wasn't violent no question of that but I couldn't convey with him couldn't convers with him couldn't reach him couldn't pray with him

[ 20 : 30 ] I felt lord I wasted my time oh I felt so distressed in my mind so helpless but I think just inwardly praying to god to have mercy and help and I said joe I can't stop any longer I must go home now and all I can say is these words were put into my lips joe Jesus said lo i am with you always even unto the end of the world and I left I did not know he heard them he did and they delivered him and brought him out of all that dark path and though after time he died they have graven on his gravestone my friend there is a case some may go through deep wars all things are yours but your god won't fail you your god won't forsake you your god won't forget you he knows just what his need was for us and he's through muck he's through it through it through it you're not going to be overwhelmed in it you're not going to be lost in it you're going to come out of it it may be a long time it may be a foolish heated seven times hotter than it is won't be heated but my friend god is there god will bring you through god will help you god will sustain you because all things are yours and ye are christ and ye are precious you but and do i belong to Jesus did Jesus die for thee well my friend is there the heart's desire of your soul to know this for your dear self some of you here know it proved it walked it out and said yes i am my beloved and thy beloved is mine i am my beloved and his desire is toward me he is the altogether lovely one he is he is altogether lovely and him that my soul seeks on whom have i in heaven but thee and there's none upon earth that i desire beside thee oh this precious christ to your soul i say i seem to just lost the line of my thought but let's carry on to dear christian oh my dear friend all things of you this precious christ yes ye are christ how do i know i know that in the eternal purpose of god i his people are chosen in christ given by the father to the son of his love and their names are in the lamb's book of life and these are they that will be found in glory lost then some will say it's no good my brain well if i'm to be saved i shall be saved if i'm not to be saved well i shall be lost my friend if you were in some danger would you just say well if i stand still i might it'll be alright if i run i might my friend if you value your soul you will seek to try and pray and i pray that the lord will help you to pray and remember this i said this in the afternoon if i have to repeat it again bear patiently with me i'm preaching a sermon i've never prepared my friend i cannot tell you what i've been through i was going to take that text in in the genesis but it's been taken from me i didn't know what to do but i say the lord help me but i say all things are yours and ye are christ and christ is god so beloved pray because the lord in life and his compassion does not as it will happen it is a secret book in one way and it is an open book in another way as i said because the lord reveals in his word those whose

names are in that book he tells you about them they are they that fear the lord both small and great and remember the smaller first and you'll find them in the psalms you'll find those that fear god in maletimes course in other places but you'll also find those that fear god both small and in the book of the revelation yes before the throne those that fear god both small the little ones are not left out they're there they're in joy because all things are yours and he are right and prizes god so will they come right back again now let's pray that the lord will give me the spirit to speak to some poor struggling soul a bruised read the smoking flask ready to give up feeling oh i can't be me i'm too fine i'm too black and the devil tells me that oh my friend i say is there some longing in your poor heart is there some secret cry for mercy is there a venturing hope is there a turn in your heart is christ the one thing need for you though you can't possess it as yet you can't say anything positive except you're a sinner a wretched lost vile sinner you don't make excuses now for your sin i'm filthy i'm black i deserve the wrath of god but my friend you see christ you venture to him you yes you're longing for him then my friend he's on the path the lord will need you all things are used it's a bar as i've said like this afternoon or that one yea i've loved thee with an everlasting love that one's in the lamb's book of life you wouldn't deny that i've loved thee with everlasting love therefore that's god's word what god has joined together let no man put aside therefore with loving kindness have i drawn me my friend the very drawings of his grace and mercy towards you the vile sinner is there evidence that he's a purpose of love to you that you are his you are eternally his therefore as his then as christ died on the cross he died for all whose things are in that book and go to the 17th chapter of john read the prayer of the dear saviour as he was coming so close to the cross and i just named it it was so sweet a communion last communion when jesus you know closed the prayer he entered into a garden with his disciples think what it was but he said father i will hope that these whom thou hast given me those in his book will be with him and that they may be whole and my glory a little earlier in that same self-same prayer let me turn to him as thou has given him power over all flesh that he should give eternal life as many as thou hast given him and this is life eternal that they might know thee the only true god and jesus christ whom thou hast said he are christ therefore beloved that dear saviour on that

cross knew all for whom he died take the illustration i read you to my dear sister this midday today i am the good shepherd the good shepherd give it his life for the shame if you're one of those lambs in the fold and you say oh i do do you know what is it a bleat you may say what does that mean you feel you can't pray it's just a few bleating words my friend take courage i remember in my business days on the surrey sussex border we're just checking on a call and i stopped by a few and there was a lamb that had just been born and one now that's but that little lamb i don't think it was mistaken i just had the faintest bleating and that little lamb could hardly stand it could and the mother was watching over me oh my friends aren't these lessons you learned they're sweet to my soul i i know it's wandering a bit from my subject but what i saw there as one whom his father comforted so will comfort you so should you be comforted in

Jerusalem have you ever thought there's nothing like a mother's love don't mistake father i'm not leaving him out father's care protection and love in a special way but there's something distinct about a mother's love you see it in the animal world and certainly should see it in families i know one of them i just remember once when i was about twenty-eight i was working away from her i been very ill the night before i struggled at work and got her i wasn't married then and i turned to twenty-five and i walking up the road there was mother standing watching for me to come and you know that's what i saw i just broke down it was mother you may say that's sentimental my friend it was real i know that because i don't give way to tears for reason it's mother's love you are crying comfort you comfort you my people say to your heart speak to her and her iniquities pardon she should receive double of the

Lord's hand for all her sins oh my dear christ he gave himself for you he died on that cross he poured out his soul unto death he bore the punishment instead the sword instead of smiting the poor sinner that is smitten the saviour a cup that you should have drunk of the everlasting worth of God he drunk right up and to you my dear friend this precious christ loved you gave himself for you died for you oh you dear children perhaps you do not follow me for you may wonder what we're talking about I do pray that the Lord lead you to Jesus you're not too young to come to sin not too young to pray now let me tell you this I said at Sunday school on Sunday at Black Boys and they sung gentle Jesus meek and mild look upon a little child pity my simplicity suffer me to come to think

[ 32 : 06 ] I said yes I used to say that as a little boy but there came a time when I was very young I knew I was a sinner God was holy God was punishing I knew I was lost and I believed there and then though the conviction in comparison of some was a gentleman it was real it led me to pray and we used to sing this verse in our day school it was ancient and modern years ago it was cut out in Mr.

John Gostin wrote in an article in Friendly Companion morning such a cutting out of it then oh my God prepare my soul for that great day oh wash me in thy precious blood and take my sins away oh may be your prayer may you be helped to come Jesus received children Jesus the shepherd takes the lambs and carries them in his bosom gently these those that are with her oh this is the Christ ye are Christ and therefore his then the fullness that you've been singing about in that opening hymn is yours it's poured out you say ah but I feel so lacking my friend it's all and poured out for the sovereign purpose of God just as he'd need for for and sometimes I feel this the Lord will give his people just enough now that's not meaning that the Lord is unkind or mean

I don't like that word I thought of a better word but it means he knows that it's needful for you to prove the blessing of the gift he's going to give you that you've got to wait for it you've got to prove it it's not going to be just given to you you just ask when it's given to you you've got to wait you've got to keep praying to do the manual of it the precious of it and the personal gift of it ye are Christ all things are good so beloved in him yes in him when the Lord Jesus Christ died on the cross now that's very wonderful made sweetly a year or so ago if I'm in him and then I believe yes that is true in him therefore I'm in him as a sinner not that Christ is a sinner although my sin in me I in him therefore my sin was charged at him he took my sin and he suffered on that cross the justice of God in those hours of darkness the sword of the dear father to smite the shepherd so that payment

God cannot twice be loved first at thy bleeding shortest and then again at time my friend is precious to your soul don't you love him even love him in the anticipation in the sweet hope I go back to my seeking days I think of my old chapel at Dunbridge I think of this chapel the old chapel and this one how there were seeking days of my soul how there was something here and they just raised up a little hope just encouraged me and made me hungry and thirsty and reaching for after these blessings all things are good so here is the procession of precious faith because a born again sinner is a sinner with spiritual life that sinner with spiritual life is blessed with spiritual light and that spiritual life and life is inseparable from faith it's the gift of

God and that faith is an indestructible grace though there are degrees of it great and small little and small little and great little faith will carry you to heaven but pray for great faith don't hug doubts pray to be preserved and presumptu yes doubts are sin my friend may God give us faith to clear away those doubts and even later in life doubts will come wherefore didst thou doubt oh thou of little faith if you might say in one place how is it that you have no faith you say that looks they had any faith at all it go on no it means no faith in exercise it was there because that little faith led them to awaken the Lord

[ 37 : 19 ] Jesus to come and save them when the water was coming into the bank ye are Christ and this faith is that is the grace is an active grace it's that which feeds on the broken body and shed blood of Christ the finished work of Christ it has business to do at Calvary it flies to Calvary when sin condemns you when Satan roars where the Lord points out all your broken your sins and the broken law you point to Christ you flee to Christ flee to Calvary and there to find that comfort and consolation in the dear Saviour and then again ye are Christ and as we have here all are yours and ye are Christ and Christ is God again oh think of a good hope you see the wicked all the force the hypocrite they've got a hope what went down by

God a big spider's bed a touch I go by the sea I see these big boats or small boats I see an anchor that anchor will hold that I know even anchors can break away they can generally speaking off the spider's bed has no power whatsoever it's beautifully done marvelous wonderful but my friend your hope if it's outside Christ it'll be gone in a moment but a good hope though you may have the storm the temptress the waves and everything against it tossed to the temptress and not comfort it yet that anchor will hold which anchor we have which hope we have as an anchor to the soul sure and steadfast which enters within the land it enters into heaven to where the lamb is in the midst of the throne the slain lamb the risen lamb the precious blood that's there at the throne before the throne to there

I the poor vile sinner am received before God as a good hope through grace and my friend all things are good and here are Christ and Christ then again another scripture comes to mind your life is filled with Christ in God devil can't destroy them he'll attack it underneath everything comes against it but my friend the secret is your life that life in Christ is a life though we come to literal death but oh death where is thy sting and I am persuaded that neither life nor death nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in

Christ Jesus our Lord oh my friend what a real religion it is oh what possession I go back to that word I have enough possession to possess Christ possess the work of grace possess spiritual life possess precious faith a good hope through grace exceeding great and precious promises the fullness that is in Christ you'll need it it's not going to be easy even with that but you're going to be carried because underneath of those everlasting arms you won't sink through them oh my friend so here it is all are yours and ye are Christ and Christ is God oh my friend father son and holy spirit all concerned in the salvation of his dear people but though all things are yours and what about the end

I was come to a close heaven is yes death is ours is appointed but is falling asleep in Jesus and they're the greatest hours but that glorious resurrection morning when the Lord in all his glory the dear redeemer the bridegroom is coming for that bride and change our final body and fashion his life into his glorious body and there gather his bride his church his flock every stone of that building in the heavenly Jerusalem gathered into glory the redeemed oh my what a possession let not your heart be troubled ye believe in God believe also in me in my father's house of many mansions if it were not so I would have told you

[ 43 : 01 ] I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself that where I am ye may be awesome and I love it receive you because it received me on this earth by the grace of God I come to him no just as I am without one plea for that thy blood was shed for me and that their bits be come to thee oh love of God I come this is the way as I know it and my friend this is the prospect to be with Christ forever and ever and we shall see him as he is we shall be like him and we shall have a body passioned to bear the weight of glory and there on the face of this earth as we be passing the pilgrim journey yet I say that we look back and though with mercy and with judgment my web of time he woe and in the years of sorrow and lust with his love

I bless the hand that died and I bless the heart that went thrown in highest glory in magnanimous and then you'll say yes if such the swing is of the stream what must the fountain be where saints and angels draw their bliss immediately from them and and I just take you and I must have a word an unusual place to go to the prophecy of over diod just that one chapter when the Israelites were fleeing for their life Jerusalem was being destroyed the Edomites were hogging them up delivering them over to the enemy but yes the Lord said yes there's coming a day there'll be a return and the Israel shall possess their possessions yes dear child of God your position is heaven is Christ forever and ever so my friend may grace begin to us to hold on to look up to trust in God to run with patience the grace said before us looking unto

Jesus so all are yours and ye are Christ and Christ is God the collections today are for the Gatsby Memorial Christmas Fund after the benediction we will sing the doxology we'll now sing hymn 934 the tune is Jerusalem 162 mieszalled to finish.

hymn 934 Jerusalem my happy home name ever dear to me when shall my labours have an end in joy and peace and thee.

THE END THE END THE END

[ 48 : 15 ] THE END THE END