

So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken.

We also believe, we also believe, and therefore speak, knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

[7 : 43] For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redame to the glory of God.

For which cause we faint not? But though our outward man perish, yet the inward man is renewed day by day.

For our late affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

For we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

[8 : 55] For in this we groan, earnestly desiring to be clothed upon, with our haste which is from heaven. If so be that, being clothed, we shall not be found naked.

For we that are in this tabernacle do groan, being burdened. Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. For we walk by faith, not by sight.

We are confident, I say, and willing rather to be absent from the body than to be present with the Lord. Wherefore we labour, that whether present or absent, we may be accepted of him.

[10 : 11] For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

Knowing therefore the terror of the Lord, we persuade men, that we are made manifest unto God. And I trust also are made manifest in your consciences.

For we commend not ourselves again unto you, that give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance and not in heart.

For whether we be beside ourselves, it is to God. For whether we be sober, it is for your cause. For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead.

And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

[11 : 37] Therefore henceforth know we no man after the flesh. Though we have known Christ after the flesh, yet now henceforth we know him no more.

Therefore if any man be in Christ, he is a new creature. All things are passed away. Behold, all things are become new.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

Now then, we are ambassadors for Christ. As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

[13 : 16] Dear Lord, we look to thee and seek thy face. Grant a spirit of prayer this night we beseech thee. We would be conscious of all thy mercies and thy goodness.

Dear Lord, we seek the anointing of thy Holy Spirit as we come into thy house this night. And we seek thy gracious presence in the midst.

Lift our eyes above the things of time and sense, we pray thee, to thee in heaven, that we might have a sight of thy work and of thy divine purposes, of thy goodness.

And, Lord, seek that thou wouldst bless the foolishness of preaching to thy own honour and glory. And, O, grant grace to draw near to thee, that thou wouldst draw near to us.

Grant, dear Lord, the power of the Spirit may be known in the preaching of thy holy word, that there may be fruit, fruit, dear Lord, to thine honour and glory.

[14 : 48] And, O, grant a door of utterance, we beseech thee, that, Lord, there may be a flowing together to the goodness of the Lord.

We seek thy kingdom may come and thy will may be done in earth as it is in heaven.

We pray for thy workmanship. Lord, the work of thy Spirit, O, may it be manifest upon this hill of Zion here, Lord, and remember it, we pray thee.

Our dear brother who bears office in the church here, we pray for him in the pathway and in the church here, Lord, the candlestick of truth which thou hast long maintained over the years.

We pray for it that there may be, Lord, the work of thy Spirit, that building of thy own right hand, the establishment of the truth, that fruit of which we read in thy holy word, first the blade, and then the ear, and then the full corn shall appear.

[16 : 26] O, raise our eyes to thee in heaven, we pray this night, grant us the sight of that blessed truth in thy holy word, the government shall be upon his shoulder.

Lord, our time is always ready, thine is yet to come, and Lord, we look to thee for those movements of the Spirit under the preaching of thy word in the churches, in these solemn times in which we are living.

Yet we would be thankful that thou hast thus maintained the cause of truth here, and Lord, our raising up here the following generation of young ones.

And Lord, we pray first for the following generation. We know that thou alone canst grant grace and wisdom and teaching.

And Lord, we know that thou dost work here a little and there a little, line upon line and precept upon precept. And Lord, we know that thou hast to set time to favour thine.

[17 : 46] That we pray for the following generation here as they are gathered with their young families in the sanctuary of God. Lord, we seek that thou would teach them in their own hearts.

Grant them the teaching of thy spirit. Lead them into thy truth. And Lord, we pray thou would give them grace and wisdom to bring up their little ones in that nurture and admonition of the law.

And all come and manifest Lord, that sacred government upon thy shoulder. for thou hast divine purposes in thine own work.

And all we pray for our families, children and grandchildren, that they may be bound in that bundle of everlasting life with thee, the Lord, and that gracious God they would reveal in thy own time thy workmanship in their hearts hearts, and that Lord, they may be given a hearing ear, a lesson for themselves, their ears may be opened to the sound of thy voice, and brought to the doorposts, and that they may be as young as Samuel was, brought to know the Lord in their youth, to hear his voice, to know that sacred drawing power upon their hearts.

And gracious God, we pray that thou would work here in the church, see as the burden our dear brother carries in his heart regarding this church, the burden of the spirit that thou hast laid upon him.

[19 : 49] And gracious God, we pray, that thou would grant him some sacred encouragement. There there is, we believe, a silent waiting before thee, in humble submission to thy divine will, that Lord, thou art he who does work, and thou hast said, I will work, and who shall let it?

And Lord, we know the blessedness of thy word of truth, he himself knew what he would do.

Oh, gracious God, thou seest this candlestick of truth, and we have watched it over the generations. Lord, over many years now, over thirty years, we have watched this cause of truth, and we have seen many changes, many dear godly saints, we think of them, Lord, dear ones who worshipped here, who now worship before thy throne in glory, their dear dust lying here, waiting the morning of the resurrection.

And, Lord, we think of them, that we are indeed encompassed about with a great cloud of witnesses. And, Lord, thou hast said very sweetly in thy holy word, seeing you therefore encompassed about with so great a cloud of witnesses, let us lay aside every weight.

and, Lord, thou knowest the way, the unbelief, solemn as it is, how it weighs thy dear people down, that all we would remember that thou reignest, thine is in thy hands.

[21 : 58] She is thine, thou didst die for her, and art risen and ascended, and thou will gather her. And, Lord, we would also be mindful of the angels of the seven churches.

Oh, if the seven churches had angels that watched over them, how, Lord, true that is in our own day, let us not forget the sacred ministry of angels over the churches.

And, Lord, we pray that thou hast drawn near and, oh, grant thy watchful care over this candlestick of truth.

And, grant, Lord, sacred movements of thy spirit here, the work of thy own hand, thy right hand.

Lord, we have seen it in Zion, and there are those who, in their own day, who were here and bore responsibility in the church, many of whom we knew.

[23 : 05] And, Lord, are now gathered safely home. And, one generation passes away and another takes its place. And, dear Lord, we pray the ministry of thy sent servants in this place, that thou will grant the anointing of thy spirit upon their labours.

And, as one sows in another waters, Lord, we seek that thou wouldst give thee increase. O, grant us faith to look to thee in heaven, to know that thou art he that abidest faithful.

Thou changest not. And, Lord, thou dost work, and who shall let it?

And Zion is in thy heart, he is thine. And, as with idea, people in ancient Israel, not a hoof was left behind, they all came out.

so we believe it will be with thy dear church, not a hoof will be left behind. And, gracious God, we pray for this people that gathers here, the church and congregation, and we pray, dear Lord, for the work of thy spirit to be manifested and revealed, that there may be fruit, attending the preaching of thy holy word, and there may be blessing.

[24 : 50] Look down upon Zion and thy servants, Lord, even as they stand up in thy holy name this night. Lest the preaching of the word we beseech thee, use it to thine honour and glory, and all grant to thy servants grace and liberty, a door of utterance, in the preaching of thy gospel.

And, oh, grant, dear Lord, there may be those who shall come desiring a portion for their own souls. And, where, Lord, there are those who are hard and cold and dead, ignorant in darkness, we pray thou hast opened their eyes.

Grant to them, dear Lord, the desires. But, Lord, thou knowest, the work is thine, thou art its alpha and its omega.

And, we pray that there may be given that hunger and thirst, and may there be even this night in the sanctuary of God feeding upon thy holy word.

lead us into the truth which thy word contains we beseech, see, the deep that couches beneath.

[26 : 18] Fill our earthen vessel, Lord, grant a little dew and unction upon our own spirit. Lift us above thee things of time and sense and of the day, and all grant we may come apart even this night and rest a while.

Lord, we seek that there may be a flowing together to the goodness of the Lord. From those unable to be in the sanctuary of God this night, and those in sickness and affliction, Lord, from thy dear aged people in their need, especially we remember thy dear aged servant who often preaches here.

Dear Lord, brought him through a long life and a long ministry, but now the weakness and affliction attends his death. Yet, dear Lord, we pray for him that thou wouldst, as thy holy word speaks, keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.

Convign him in age and infirmities with eternity close by, and all grant him, gracious God, that quietness and confidence which thou hast said shall be thy strength.

Upon all thy dear servants, Lord, and remember them as they go forth in thy holy name. and we pray that thou wouldst raise up and equip and send forth other labourers in thy holy name, those whom thou hast eternally ordained to the work.

[28 : 17] For thou hast said, how shall they preach except they be sent? Thou hast equally said, how shall they hear without a preacher?

And Lord, we pray thou would send out those whom thou hast ordained to the work, who have dipped their foot in oil and are made acceptable to the brethren.

Lord, look down upon this iron then and build her up if it can be thy sovereign will. we are deeply conscious of the great withholding of thy spirit in the preaching of thy word.

Solemn lack of fruit in the absence of it so manifest in the churches. And Lord, we are conscious in our own hearts of the solemn intrusions of the world into our lives.

The dear Lord, we would be separated from this world that lieth in wickedness. But all leave us not to coldness, lukewarmness, sloth and indifference.

[29 : 34] But all grant gracious God that we may be given grace. One said in thy holy word my soul followeth heart after thee.

Lord, we often feel to follow thee at a distance. And we need afflictions to draw us closer to thee.

But all we pray for more grace and wisdom to be kept from the many things that would draw us apart and desire and seek dear Lord that thou would draw near and be with us.

We would desire to walk in sweet communion with thyself to know thy love and to know thy presence and to know thy gracious help and to know the sweet warmth of thy spirit in our soul.

Wash us now, we beseech thee, and cleanse us from all thy pure and holy eyes sees evil in us this day. Separate us from the things of time and sin and draw out, we beseech thee, Lord, our affections to thee and, oh, grant, gracious God, more faith how we feel to need it.

[31 : 17] Faith to be enabled to trust in him at all times pour out our hearts before him. Faith to look up to thee in heaven and to rest in thee and to commit all our way into thy hands and to seek thy divine guidance leading and teaching in all things.

Dear Lord, we pray for our land and nation in its vast darkness. So see as the evils that are bound on every hand. and the solemn turning away from thy holy word and thy holy day and thy holy law.

Oh, the deep evils and darkness that abound in the land and all the solemn confusions brought about regarding thy holy word by the multitude of modern translations of thy scriptures.

Oh, the subtle workings of Satan who would undermine the very foundations that Lord, thou remainest, thou changest not.

And oh, we pray in this dark land of such ignorance and death. In this day spoken of in thy holy word when the love of many shall wax cold and few come to thy solemn peace.

[33 : 06] When there is a great falling away, when knowledge has increased, when many go to and fro throughout the earth, yet we know that thou hast a remnant.

Thou seeest the solemnity of the times in which we are living, as our leaders would attempt to unite us, the Catholic powers of Europe. And our religious freedom, and our freedom of speech, the laws of our land, the sovereignty of our land, Lord, are all under threat and solemnly we see that, Lord, the enemy at work.

Gracious God, we beseech thee, that thou yet appear. Oh, that thou hear the prayers of that very small remnant, thy one church, and look down upon us as a nation, and spare to us our independence.

Raise up God-fearing men in the affairs of this nation. Lord, our leaders acknowledge thee not, but all we pray for our Protestant heritage and constitution.

Thou art above all and over all and in all. And dear Lord, we pray that thou would yet appear, all come and turn the vast tide of wickedness, and come by thy spirit and work, work for the good of thy people, hear their cries, we beseech thee, have mercy upon us, and draw near to us, and grant, Lord, there may yet be the mighty outpouring of thy spirit, that others may be gathered into the churches, the mighty power of the spirit in conviction may be known in the land, and there may yet be, Lord, others gathered in, bring back the many wandering prodigals that have gone out of the sanctuary of God, Lord, have mercy upon them, gather in the strangers we beseech thee, and all grant,

[35 : 31] Lord, that the churches may yet be built up again, on the Queen and the royal household, Lord, thou seest the solemn wickedness in the royal family, on our Prime Minister and his cabinet and Parliament, thou seest all things, oh, the godlessness in high places, and the abominations on every hand, dear Lord, we pray thou raise up God-fearing men in our Parliament, and grant, Lord, that there may be a turning unto thyself, as he is the great roads, inroads of Rome and Islam in this land, but, Lord, we know that the hearts of all men are in thy hand, and thou doest as thou wilt with thine own among the armies of heaven and the inhabitants of the earth.

And thy dear servant Moses, he's watched the scene before the Red Sea, under thy divine leading, was led to say, stand still, and see the salvation of the Lord, for the Lord will fight for you, and ye shall hold your peace.

And, Lord, we would watch in all these things in this solemn time in which we're living, to see thy hand put forth. We thank thee for many mercies and prayers heard and answered in some of the most solemn abominations that men would permit in this land.

Oh, gracious God, come and turn us again to thy law, to thy word, and to thy holy day. And then we have that glorious standard when the enemy shall come in like a flag, the spirit of the law will lift up a standard against him.

And for that we pray. Now, dear Lord, we come to thee this night, thy word before us. Oh, fill our earthen vessel with beseech, and lead us into the truth as the truth is in Jesus.

[38 : 08] And look down upon us and grant the anointing of thy spirit. Touch our lips with the light cold from thy heavenly altar. grace.

For gracious God, thou see us to all our needs. And we pray that thou would raise our eyes to thee in heaven.

And oh, may thy holy word drop us the rain and distill us the dew. We ask these mercies for the pardon and forgiveness of every sin.

For Christ's sake. amen. Amen. Hymn 990, Shun 449 Jesus, now thyself reveal Manifest thy love to me Make me saviour, make me feel All my souls delight in thee Hymn 990, Shun 449 Hymn 990, Shun 449 Hymn 990, Shun laughs

Amen. Amen.

[40 : 47] Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Seeking the Lord's help, I ■■■■■ your attention this evening to the second epistle of Paul, to the Corinthians chapter 5 and verse 17, the second epistle of Paul to the Corinthians chapter 5 and verse 17.

[43 : 52] Therefore if any man be in Christ Jesus, he is a new creature. Old things are passed away. Behold, all things are become new.

Therefore if any man be in Christ Jesus, he is a new creature. Old things are passed away.

Behold, all things are become new. If ever a man could speak out of the experience of his heart in this way, the Apostle Paul could.

The Lord had dealt with him. And when we look at the way the Lord had dealt with him, we see the truth that lies in these words.

We do well to remember when we look at these scriptures, their context. The context here is the experience of this man of God, the Apostle Paul, and all that the Lord had done for him.

[45 : 25] Out of it, he preached the gospel. Those who preached the gospel must first be partaker of the fruit.

And we know that this man was. When he writes in this way, and we stop to consider the path he had walked, then we catch a glimpse immediately of what he's talking about.

Old things are passed. It is old religion. He went so far, we know, dear man of God, that he was taught by Christ himself to have such a sight of the rags of his own righteousness and those old things that he went to that extent where he said that those old things which he'd counted gain, he counted dung and dross for the knowledge of Christ Jesus his Lord.

They had been made that old religion in his heart a stench.

He hated it. And he was glad to be separated from it.

[47 : 17] But firstly, we would also look at this opening word if. What a solemn word it was to him.

If any man be in Christ Jesus. And what a truth lies here. He knew the day when he was not in Christ Jesus.

And he wrote to the church at Ephesus. He spoke to them of that day in their experience. And he uses language which equally applies to himself.

He speaks of them in those old days as dead in trespasses and sins. Walked according to the course of this world.

The prince of the power of the air. the spirit that now worketh in the children of disobedience. And he goes on among whom also we all had our conversation in time past.

[48 : 30] In the lusts of our flesh. He goes on to say fulfilling the desires of the flesh and of the mind were by nature the children of wrath even as others.

And then he says even when we were dead in trespasses and sins. And he goes on to speak in this way. He speaks to the Ephesians as ye were without Christ being aliens from the commonwealth of Israel and strangers from the covenants of promise having no hope and without God in the world.

he himself was that. Whenever he wrote like that as he did to the Ephesian Christians he was speaking about himself.

And he speaks in another place of his credentials as a Pharisee and where he rested. All that he had been resting on in the days when the Lord when he was not in Christ.

When he had no knowledge of Christ. When he had a religion which was entirely of the flesh. Entirely of his own making. And when he speaks to the Ephesians he goes further and he says to them now therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God.

[50 : 08] He could look back to a day in his own experience when he was without hope and without God in the world dead in trespasses and sins.

He had a religion he had a Bible but he didn't know Christ. He'd never heard his voice. He didn't know the power of Christ or the love of Christ.

And as he comes to write to the church at Corinth he says this if any man be in Christ he is a new creature old things are passed away behold all things have become new.

We see here what has happened grace and wisdom has been given. He is looking back as he writes here if any man be in Christ Jesus.

He is looking back to the day when the Lord brought him to this blessed place where he was brought to know the person of Christ to hear his voice to come like Job came many centuries before yet he came to exactly the same experience.

[51 : 38] Job came to that place where he said I've heard of thee by the hearing of the ear but now when I see you see that's exactly what happened to apostle Paul he'd heard of Christ by the hearing of the ear he hated him he did not desire him he despised him the day came when he could truly say but now my eyes see thee all the mighty work of God the Holy Spirit in bringing a sinner to this place therefore if any man be in Christ Jesus and all how we need to be brought to that blessed place where we examine ourselves in Christ all the truth that is contained in this word if

I would say this if a man is truly in Christ then he will look back to a day when he was without hope and without God that is without Christ in the world the apostle could look back to that day and immediately it marks the beginning of the work of God in the heart it marks the change we need to be very careful about this in the scriptures there are some very remarkable moments and the apostle Paul is one of them when he knew the precise moment when Christ spoke to him that does not mean necessarily that it was the moment of regeneration it was the moment of conversion but not necessarily regeneration the moment of regeneration

I feel myself was prior to his conversion when the Lord spoke and said to him it's hard for thee to kick against the prince he was then journeying to Damascus and the scriptures are very clear about this if any man be in Christ Jesus the Lord said to Nicodemus the wind blow and thou canst not tell the sound whence it cometh and whither it goeth so is every one that is born of the spirit and when we look at that blessed work of God's spirit in the hearts of his dear children that is a beautiful figure the wind blower where did the wind blow in the heart of the apostle Paul well certainly he stood by when Stephen died and certainly

Stephen prayed that the Lord forgive those road road to he he prayed he prayed he prayed when we read that he straightway rose up and preached Christ when his sight was restored we know we know then that he was in Christ where exactly the

Lord wrought this mighty work in his heart we do not know this he knew what it was to be brought into sweet union and communion with the Lord Jesus Christ and when we look at God's dear people we see divine purposes God has a people whom he has eternally loved in eternity past and he prayed for them in the 17th chapter of the gospel of John that prayer which concluded the last supper and he spoke of them that he should give eternal life unto as many as thou hast given him and this is life eternal that they might know thee the only true

[56 : 57] God and Jesus Christ whom thou hast sent then he said I pray for them I pray not for the world and we see there the divine will of God in gathering his dear people to himself and bringing them into a knowledge of Christ when we look at cases like the one whom the apostle Paul was sent to Lydia we see a remarkable sequence of events as the apostle is said to go into Bithynia and Asia Minor and so on the spirit forbade him he was directed directed of God to Lydia and we read how he was brought to the very place where she was the wall of prayer and how her heart was opened that she attended to the things were spoken of by the apostle and we see there the purposes of

God relative to her in bringing the apostle Paul all the way from Asia Minor into Greece right to the place where she was and how the Lord had a set purpose regarding her that her heart should be opened and that she should be brought into a knowledge of Christ and we read again very clearly in the scriptures as many as were ordained unto eternal life believe and the Lord has determined through the foolishness of preaching to use his God ordained means as in the wisdom of God man by wisdom knew not God so it pleased him by the foolishness of preaching to save them that believe I do believe this that not a hoof will be left behind all will be safely gathered in their ears will be opened their eyes will be opened they will be brought to know the eternal son of

God and to know his voice and to hear it in the fulfillment of Christ's words my sheep hear my voice age does not come into it how blessedly we see God's dear people brought to himself one of the sweetest cases in the scripture is Samuel and the remarkable way in which the Lord called him as a child we're told quite clearly in scripture in the beautiful simplicity of it Samuel did not yet know the Lord he was not in Christ and we're told equally in beautiful simplicity Eli perceived it always struck me as something quite beautiful and glorious

Eli perceived that the Lord was calling the child how did Eli perceive why only one way and that was because the Lord had called Eli and Eli knew what the call of God was it was deep in his experience scripture does not reveal where the Lord called Eli that that he was a man of God scripture beautifully reveals that Eli perceived and then we have that lovely scripture the Lord called Samuel the third time and Eli in his gracious wisdom told Samuel to reply speak Lord for thy servant hearers and I say on the strength of that scripture that age has no factor in the Lord's work however we trace that blessed beginning the

Lord has said the Lord Jesus Christ that he is the Alpha and the Omega of that work of God in the heart and this leads us to the vital truth that we must have a beginning if any man be in Christ Jesus and we need to look very closely at how that is done and what is wrought out except said Christ and Nicodemus a man be born again he cannot see the kingdom of God except a man be born of water and of the spirit he cannot enter into the kingdom of God this is the Lord's words and how vital is a right beginning it must have about it a number of characteristics but the fundamental one is that it must be God's work it is the work of the Holy Spirit it must be a divine work and if it is to be indestructible cannot be touched by man you can never destroy it it is

[62 : 53] God's work in its origin and as a divine work it can never be destroyed whatever Satan may do to attack it it can never be destroyed and here we see the apostle writing to the church at Corinth now when the Lord had wrought that right beginning in the apostle's heart it had an identical effect to what it had to the church at Corinth why the members of that church had worshipped in pagan temples just as they Ephesus when the apostle looked back in his own life oh how he could see not a pagan temple but equal godlessness blindness death deadness out of Christ almighty power says the hymn writer can do nothing but devour and the apostle knew he had been out of Christ didn't know him then came the time when he was brought to be in Christ when he looked at these

Corinthian Christians he could see how the Lord had wrought in their hearts and how he had brought about that mighty change in them and he could look back to the day in his own experience when light and life and power and grace and heavenly wisdom and sight had been given to him unto the church of God which is at Corinth he wrote in his first epistle and what did he have to say to them which are sanctified in Christ Jesus called to be saints with all that in every place call upon the name of the Lord Jesus Christ both are theirs and ours and he could see that the same divine sovereignty that had called him from his pharisaical religion his legality that religion which had nothing in it but death lifelessness and led to death he had been delivered out of it and he could see that they had been and he uses that beautiful expression called to be saints called from their paganism as he said to the church at

Ephesus you who once were far off are made nigh by the blood of Christ for he is our peace he speaks in that letter to the church at Ephesus of that blessed oneness that existed between the Ephesian Christians and the Jews he I believe is thinking of himself and through him that is Christ we both that is Jew and Gentile have access by one spirit under the father that he might reconcile both unto God in one body by the cross and he says this to make in himself of twain one new man so making peace all how he saw Ephesian Christians and himself walking in different ways in the same death the same ignorance the same darkness and then therefore if any man be in

Christ there's going to be an effect he's a new creature he's changed and he goes on to speak of what's happened old things have passed away what does he mean by that you see when we look at the old things in his life all his resting upon the traditions of his fathers all his phariseeism all his legality all that religion of his own self righteousness god had so wrought in his heart and given him such an affection and love to the Lord Jesus Christ that the old things were dung and dross they passed away they passed away from his affections his desires the Lord had given him such light and wisdom that he could see they were dung and dross they were wood hay and stubble they were gone they passed away as instruments for his hope of heaven he no longer rested in them for his hope of heaven they passed out of his affections where did he rest in

Christ to any man be in Christ is a new creature old things have passed away all things have become new there was something new in his affections something blessedly new in his desire something he never had before a solid foundation I would notice notice notice this you see the scriptures that he studied under Gamaliel in great detail in his mind had passed away as an intellectual exercise the scriptures now as he read them took on a completely new understanding in his denial of

[69 : 03] Christ he would never see in Isaiah the beauty of the words he was wounded for our transgressions now he saw it it became new to him new in the sweetness and savour and blessedness of it in the experience of it in his own heart now he could see the beauty of that lovely word which we never see before when he stood by when Stephen was stoned there was hatred to Christ but now he saw something completely new in that lovely word he was a man of sorrows and acquainted with grief oh how the scriptures were open to his understanding when he was brought to know Christ himself and to love him then he saw Christ in the scriptures then he saw him again and again he had long known that Christ was crucified but not until the

Lord Jesus revealed himself to him did he see the beauty of the 22nd psalm they pierced my hands and my feet then he understood the blessedness of the truth they parted my garments among them and for my vesture they cast lots and he saw the glory of the fulfilment of God's holy word and the scriptures became a new book to him and oh when the Lord reveals himself in the hearts of his dear people then he speaks to them in his word then he comes with his holy word and applies it in almighty power and in precious promises and divine truths in their hearts and then as they look at God's word it is a different book they can turn in the scriptures to places where the

Lord has spoken to them and where he has applied his word in their hearts those places may not be many they may be few but are blessed if we have a bible that contains in it sweet portions which the Lord has spoken to us over the years in life's pathway and which he has used to teach us out of his holy word and equally as the Lord has ordained the foolishness of preaching we read of the apostle in the book of Acts how he went on preaching till midnight when God's dear children are given a hearing ear for God's holy word they'll be sorry when the minister sits down they'll know the sweetness of his word which is sweeter than the honey comb there will be precious times when the

Lord anoints his dear servants and they enter into your case and it is made a blessed comfort like water to the thirsty there is a drinking of Bethlehem's sacred well I will remember travelling with my father when I was young 7 8 9 10 11 12 up to 14 I frequently travel with him preaching I used to quite easily develop a practice of thinking about I don't know what in the service I could almost go to Australia or somewhere in my mind I couldn't have told you what he preached about at the end of the service I wasn't a little bit interested much more interested in meeting the people and going to the places where he went but I never listened to his preaching the most I could remember about some of his sermons was perhaps when there was a thunderstorm over the chapel and the lightning flashed remember that vividly but not what he preached from at all but there came a night in my life when listening to a servant of

God when I was about sixteen in Manningford chapel dear old Mr. Clark of Barton in the Clown never forget that night and he preached from a text through much tribulation he sent the kingdom and all how I listened to him and when he sat down I hadn't noticed the time he'd gone over time and I wished he'd gone on never forget that night oh when the Lord begins any man being Christ a new creature old things are passed away the dislike of the gospel the dislike of the sermon the dislike of the services there's a change wrought all things have become new there is a beginning there is a desire there is a learning of what it is to feed under the ministry of God's holy word he speaks in the heart and there is life and there is hearing and the truth is fulfilled in its beautiful simplicity my sheep hear my voice and I know them and you see when as a child

[74 : 31] Samuel came to know the voice of Christ and was in Christ Jesus then we have another very beautiful example of this work of God and that's in the case of the anointing of David the Lord sent him in the days of Saul and it was quite dangerous to go and anoint David king of Israel and he was sent to Bethlehem to the house of Jesse and the sons of Jesse were called before him and oh here we see the servant of God went prayerfully and he listened for the Lord to show him who was the Lord's anointed and Jesse had some ideas as to who was the Lord's anointed but they were completely wrong and when he had seen them all the Lord had clearly shown him obviously he was listening to the voice of the Lord when the Lord had clearly shown him that they weren't there was there any more and there was one who they had forgotten he was far from considered to be the

Lord's anointed yet he was the one just like Gideon the least in his father's house and what is the beauty of this is that Samuel was directed and he may be in Christ he's a new creature old things are passed away all things have become new Samuel no longer looked to his own wisdom to know who was the Lord's anointed he listened to the voice of his God in his heart the voice that said arise anoint him this is he he knew the voice of Christ in his own heart and he knew the Lord's direction and when we trace the blessed work of God in the heart of young David we see exactly the same any man being Christ Jesus a new creature old things have passed away all things have become new if we see the Lord's servant

Samuel being taught to know the voice of his God calling him and speaking to him and leading him in the beautiful simplicity of it and Eli perceiving that the Lord had called him also understanding what it was to be in Christ Jesus to be born again of the spirit of God we see the same in Daniel in David as he went to fight against the Philistines and out of his heart comes that lovely truth the Lord that delivered me from the lion and the bear we see how old things have passed away all things have become new in the heart of David not exactly the same as Samuel we don't know what the beginning was with David but this we know on the hills of Judah when he fought with the lion and the bear he knew he did not win that conflict in his own strength he wrought it by prayer faith in

Christ Jesus and the Lord in his own day very remarkably refers to himself as the son of David all the work of God in the heart of his dear servant David used to prophesy as he was and to write that beautiful psalm regarding Christ the Lord is my shepherd I shall not want and yet though I walk through the valley of the shadow of death I fear no evil for thou with me he had a sweet sight of Christ as he penned that psalm he knew him and again and again we hear of God's dear servants being brought into this blessed place if any man be in Christ he is a new creature old things are passed away behold all things have become new human wisdom has gone a glorious sight sight has been given by faith of Christ his voice has been heard his mercy seat has been approached in prayer his holy word has been entered into sweetly in the precious nature of it and mark this a godless world has been left behind typified very beautifully in the armour of

Saul the armour no he didn't want that armour old things had passed away with David he couldn't rest in that armour he went alone with his sling and his stones in the strength of his guard and very beautifully said the Lord that delivered me from the lion and the bear he shall deliver me from this Philistine and we see that lovely hymn faith in the only sacrifice that did for sin atone to fix our eyes to cast our hopes on Christ on Christ alone the Lord will bring his dear people into the refiner's fire in the pathway that they may be brought to this one resting place the rock Christ Jesus that is their only hope and we see it here old things are passed away no help in self I find and yet have sought it well the native treasure of my mind is sin and death and hell to Christ the help

[80 : 18] I fly sinner's only friend and we see this in the case of the Lord's dear servant the Apostle Paul or therefore if any man be in Christ Jesus he is a new creature he'll not go back to his old resting place the Apostle never returned to his Phariseeism the Corinthian Christians never went back to their paganism they never went back to their rest in their idols they brought out of it completely old things are passed away they're gone forever ye must be born again said Christ to Nicodemus and though the process was slow and gradual over a period of five years we see the day came when at the cross of Calvary he came with Joseph of Arimathea and took down the body of Christ and in that moment in that moment old things were passed away he had left all as the

Apostle Paul did his pharisaical contacts and he had joined the party of the disciples come out in the open when they didn't come these men these secret disciples came and oh what an hour it was no longer were they secret disciples no longer were they ashamed of Jesus now in the most glaring light as the soldiers watched the cross and Pilate was seen by them they came to ask for the body of Christ everyone knew then who they were no longer were they secret disciples they had ventured out into the open to testify that glorious truth that they were in Christ they came sacredly to confess their love for him and to own that they were not ashamed of him any longer

Joseph of Arimathea and Nicodemus are lovely characters in the scriptures they trembled to come out Nicodemus was marked are they one of them but he came in the end right out into the open and if any man be in Christ Jesus or how they were true of that lovely word in James I'll show thee my face by my works they came out to manifest in that glorious work of taking the body of Christ to the tomb that they loved him and the Lord brings each of his dear children out he does in time the lips are open to confess and there is a work which is of God and it is like coming into the womb of the morning there's a birth there's a manifestation of the work of

Christ if any man be in Christ he is a new creature old things are passed away all things have become new and there is an opening of the lips and a confession of his holy name and a following of him amen amen hymn 275 tune 345 let me thou sovereign lord of all bow at thy footstool humbly fall and while I feel afflictions rod be still and know that thou art God and humbly him 275 tune 345 tune 345

Church of the Malinois Today we are laughing.

[86 : 10] Hail of A starter for such an evening, children who are experiencing a death marOk Glory to a maker that's full and worthy of loveNER Hat missiles generally ever after weeks But God And where and where Thou shalt stand Teach me to Thy soul Read God And under thee The power is full

Peace and love That thou art come And to know that Is there a secretation And as I lifespan And as I ratio I menos thin Are being unc mood And as I rebuild I cherish Thee, Lord.

The Lord I found thereby. When peace of flame did so arise, To see just peace above the skies.

I shall not know, and by the light, I shall not see the world my own.

And now may the grace of the Lord Jesus Christ, The love of God, The communion of the Holy Spirit, Abide with you each.

[89 : 13] Amen.