

The Spirit's teaching (Quality: Average)

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- [0 : 00] I come this morning to the Lord's health, to the last doors in the subject we've been speaking from, the last four Sabbaths.
- Epistle to the Ephesians, chapter 6 and verse 17. Paul's epistle to the Ephesians, chapter 6 and verse 17.
- Take the helmet of salvation and the sword of the Spirit, which is the Word of God. And take the helmet of salvation and the sword of the Spirit, which is the Word of God.
- There is no need to remind ourselves really that this is a war on the ground. In turning with, the Lord's people have an abundant acquaintance.
- And are no stranger to the wrestling against patient blood and principalities and powers and rulers of darkness in high places.
- [1 : 24] Spiritual wickedness. All the subject of vital importance. Remanding great grace. And for this reason, the Apostle is led to God, we firmly believe, to set out in such a character to see the nature of the war.
- The Lord's people give us these illustrations whereby they may consider them on their own and ponder over them as they stand before us in actual fact.
- We speak in the last Sabbath of the shield of faith. An only article that is not worn on the body.
- And we hope, as you will remember, the one illustration in Galatians of the Apostles standing alone on a sad day when evil men crept into the church to spy out their liberty and to bring in another gospel.
- And to denounce the freedom and liberty of the gospel by the law of their own work. So that even Peter dissembled and the apostles stood alone, nobly alone, obtruding the shield of faith.
- [3 : 12] And standing in defense of the sacred gospel of the liberty that is the people of God to the merit and work and righteousness of Christ.
- So that whilst he was very accustomed to standing against the obvious enemy of the truth, on this occasion, he found it among the very hindrance of his love.
- And in this, we notice his use of the shield of faith and the fiery darts of the wicked and their satanic nature, their satanic purpose.
- If we don't realize these things in our lives and see them as they are defined, then we lack.
- Because these things are written for our instruction. If you can identify even as your enemy, that which is to you a grave disadvantage, then that is part of the battle.
- [4 : 38] Here we have the helmet of salvation. And the apathetic, the sword of the spirit, is the word of God.
- This helmet, the apostle told the church in Bethel and Ica, was the helmet of hope.
- Putting on the breastplate of faith and love and foreign helmet, the hope of salvation. The helmet is, of course, for the protection of the head.

And although the fiery darts do great damage, a blow on the head can equally do great damage, if not destroy.

But a blow on the head is stunning. And often followed in due time by a recovery. By not a person unconscious, but often done.

[5 : 52] It affects the vital part of the body, the brain. And that, at the same time, it is not fatal. In this case, therefore, we are brought to consider the subject which Paul enlarges on, and that is the hope of the believer.

And that, so often attached, he sees a stunning role. What took place of, that when I am conscious of, in fact, and Bill said it, is that him, that person you said, finding hope almost expires.

Do you know what that is? If you do, then this subject will be a profitable incorrect.

Because you won't have anyone else who will be able to elucidate the problem, or help you with it. You will be like David was, cast out.

Yet in his casting gown, you could see the life.

[7 : 24] If you felt his pull, so to speak, critically, you would see he was still alive. Why? Because he said, Oh, said that thy life and thy truth.

There was the living desire in the time of casting down. Oh, that you may look for the same thing, and so may I, although we are cast down pretty often.

and so many things cast us down. Rehabilitate us spiritually, bring us into a sixth time.

How remarkable that these things should be recorded for us, and yet not remarkable, being that God knew and knows these conditions that are going to constantly arise.

You wouldn't say it happens every day with you, would you? But those times when hope is low, what can you do about it?

[8 : 42] Where can you go to find a stimulant, someone to revive it? Where? there's no place upon her for the spiritual enlivening of a good hope through grace.

You may find someone that will try and, as we call it, cheer you up, and that won't do, will it? How many times have some of us tried to cheer another up?

I think that you hinted, isn't it, to cheer a brother by the way? That's good in its intent but it doesn't work in its effect.

There is no consolation outside the gospel to a cast down soul who knows the bitterness of their own harm.

And therefore, we value, as the Church of God always has done, these insights into the experience of those who felt their hope and desire so that this helmet is necessary protection against these clothes.

[10 : 17] And the Apostle, as he does in the others, bids the Church at Ephesus to stand fast and having done all two steps.

Now you see David putting on the helmet in that psalm. You see him saying that, Why art thou cast down O my soul?

Why art thou disquieted within me? Who thou is God? Now there is no hithafall or Jonathan or any of his friends to help him do this.

So do you know. And what is this remarkable thing, we call it for the moment, that enables him to do the right thing?

Faith. Hope and faith go together. Of course they work together. They are spiritually, shall I say, synchronized.

[11 : 33] They are like teeth in a cog. And in this there is a remarkable beauty. But although you cannot give it a name and dare not, you have scriptural examples of those who certainly possessed faith and hope, but couldn't name it.

But here, David is not to let in his great hour of need to be hopeless and helpless.

And this is what you want to look at. And the times when you are passed down, are you really in despair? Passed down, says the apostle Paul, of himself, but not altogether without hope.

Now, this would be despair, utter despair, but it isn't. Can you say, you know what I'm talking about, that you've ever been really in despair?

Terrible play, you hear of it every day, poor things in despair take their life. Brunch themselves into eternal.

[13 : 11] Not believing a thing or knowing a thing. Coming to the end of everything. But the Lord's people are not left to suicide.

And that is the ultimate. There's only one, and that was Jobus, who cast himself down headlong. But as regards the low spiritedness and the disquietude, these do blow, form a blow on the head and you don't know where you are.

Noble character, John Newton, had a severe blow on his head when he said, do I love the Lord or no? evil. And if you can work that out or analyze that, it's all to your good.

So that so on, the very thing was that so true of us, we fail to say. As I've often said, you'll hear people pray for the very things they've got.

You've only got to come to our little prayer meeting every week and you'll hear our praying men pray for the very things they've got.

[14 : 41] Now, prayer. Why? Why is it? Because it's the pathway of prayer. Is this strange that it should be so?

Well, is it strange for David to say, lead me in thy truth and teach me? You say, David, why?

The Lord is leading you in his truth. He is teaching you. Yes, indeed he is, but you can't see it. So, with your prayers, you may be asking the Lord for the very things you've got, but that doesn't deter you asking.

It cannot, can it? In this, therefore, there is a repetition of prayer, but not an offensive repetition to the great high free.

and you see another evidence of life in David, in this wearing of this helmet, that is, as the path panteth after the water brook, so panteth thy soul after the old girl, and yet he's cast down.

[16 : 03] holy is desired after the water and the living God, mark you living God, are not going to be an exercise when he's cast down.

will you ask yourself, when you're cast down, who know again what I'm talking about, do you ever find any desires running in your path like this?

can you say it's true that you pant after the water brook?

the subject of course is figurative, but a very lively figure, for a man who was so used to seeing the wild beast of his day pant for the water brook, the water holes in the east are frequented, we understand, by all sorts of beings.

normally antagonistic to one another. So when it comes to drinking, there's no antagonism at the well, or the brook, or wherever it is they drink the water hole.

[17 : 38] So this thirst is a compelling thing. Where the water is, there will your heart desire be.

Belong to the house of God. What the house of God was to David, so the sanctuary of God is to the believer today. It may only have two or three people in it.

It may be a poor affair, according to the thoughts of men, unadorned, it may be. A poor little shambles, almost, the house of God for them.

How many there are who have proved this to be so true. Where the word of God, living clear as crystal, streams of water, have flown for their comfort and profit?

And who bestows it? Who gives them a taste for it? A relish for the water of love? So if you are cast down, there is a helmet for you.

[19 : 00] You may have received a blow, a blow in providence. Things have gone radically wrong. A mysterious blow, solemn blow, a blow that has stunned you.

But what of the, is it that you are out of measure? Or is the desire still in your heart for the water brooks of life as the heart panted after the water brooks?

So in this respect therefore, the helmet is to be put on in times of need. And that is put on by the hand of faith, but not that only, but also by the promise of the word of God.

As a deep education in the scripture for the believer, things are learned and practiced that they don't realize, like the children, that they don't realize they're learning, they're being taught, they don't like school, they say, oh dear, you've got to go back to school tomorrow.

A good thing too, the older ones say, but God can learn. So is the believer, he doesn't like school, he doesn't like correction, he doesn't like the heavenly teacher, he says, oh dear, the discipline is too severe, the world is too close, is it?

[21 : 00] There is a learning whilst we grow, and it doesn't stop a child, will it? Indeed, when you get old enough to realize that God is teaching you, it is then you begin to understand this heavenly discipline, and what is more the need for it.

This is the secret of it. Before I was afflicted, I went astray. When God wants to keep his growing children in grace, within bounds, he afflicts them, and brings them into places where they cannot break through the head that he puts about them, so that David showed signs of life, his pulse was beating, that's the test, and he was carved down, disquieted, couldn't really put two and two together, couldn't see a thing, there was something living in it, what was that, happening, after the waterfall, right down deep in his heart, that wasn't dead, there it was, my soul thirsted for God, for the living

God, when shall I come and appear before God, me, when that he means this, when will God appear to me, when shall this disquieted dude, and this casting down be removed, very similar to what we've been singing in Anne Steele's Gracious Him, it is this that evidence is the value of the helmet of hope, this protection from what might have been a very, very serious blow, and to this end therefore, the apostle takes a very lively figure through the preservation of the head of the believer, and then the psalmist looks back, see, if the

Lord has done anything for you, you'll be able to look back, you'll be able to remember the bitter and the sweet, the rough and the smooth, sunshine and the rain, call it what you will, plenty of examples, you'll look back over the way you've come, this is one of the natural resources of the human mind, but it certainly teaching of the holy spirit under the Lord's blessing thou shalt remember all the way the Lord thy God has led him.

There is a distinction led to be made in your way and the way the Lord your God has led him.

[24 : 54] Even from your childhood, a child's memory very impressive. We can remember things very, very clearly in our childhood and pibers and blessings and from the word of God perhaps just a few, two or three that have stuck with us all their knowledge and you sometimes wonder why?

I do. There is nothing outstanding about the occasion and yet there is something very impressive about the impressive.

Now David had this. Paul had it, all these sights of God were never allowed to forget the past, that past that was so intermingled with sin and mercy.

Rutherford once spoke and it was put into rhyme for him wasn't it? With mercy and with judgment my web of time he worked.

Now how true that is? Well that there is a looking path in this time of casting down I'm referring to when you need a helmet a protection which you say the damage is already done no it isn't not spirit to then because it's hope that's bringing up the helmet of salvation it is the hope of the believer as called as I read to you from the Thessalonians calls it the helmet of hope what is this hope then that you have this strain looking back you can't get away from it you can see the failure points in it they stand out so clearly you see the mistakes you see where you plunged into trouble that brought so much upon your head you see where

[27 : 38] David saw he consulted with man brought himself into worst trouble than ever you see the occasions where if you went back or could go back you certainly wouldn't go that way again but you can see where the Lord has put a barrier in your way and said no you didn't know it you are not going that way and then the times of deliverance it started with David when he slew the lion and the bear great days for lad they were but he knew who gave him the strength to do it when he comes to face Goliath a far greater proposition he remembers the past and he said that the same

God that helped him then is going to help him again I say this is putting on the helmet of salvation the Lord that delivered me from the poor the lion and the bear will also deliver me from this uncircumcised village and this has got to be put into practice well just don't for me to stand here and say today I've got to walk it out inside of you and the way won't get any easier as you get older either don't expect that there's going to be some easement now on a journey and crossing rough country you can often see a plane in front of you and think well that will be better yes so you can naturally but not toward the kingdom the

Lord will continue as we have solemn evidence our trials right to the end of the journey what for because it will keep us poor and needed so in this time of casting down David remembered God he says from the found Kerman and the Hill Knight the land of Jordan and the Kerman Knights from the Hill Knight the great hills for the little now Kerman of course was the mighty mountain gorgeous beautiful Moses looked forward looked at this in the day and the

Lord took him to the top of the mountain you may have had these Mount Hermons in your life don't start taking out your measuring tape will you and see where the highest one is I think possibly you'll find the highest mountain in your life will be the place where God met with you that will be the highest mountain and you will remember that and you will think of that it may just be a verse a line it may be like sometimes you see on a map just a cross and mark on it but there was the place where the Lord first spent with you the sacred place isn't it a water a health a strength this is to hold you go back to it now and think of that day when so quietly the

Lord first calls you to hope in his mercy the Lord said David David to take pleasure in those that fear him in those that hope in his mercy well this is current expression or I don't like the word but I must use it religion this is a scriptural religion and by this we must stand or fall for this aim therefore the helmet of remembrance a very beautiful strengthening thing to remember the way you've come now at this stage it will be quite long enough for you but it is ready on you look at others older than yourself and you say well they must have gone through a lot yes they have so will you

[33 : 27] God say and you will find a corresponding teacher you'll find that there is a similarity in their pathway in yours that though you perhaps are miles behind them in age and journey and distance yet you'll feel a union to them strange part about it is that there will be oneness of spirit though they have passed through many more trying scenes than you yet you will understand them and they will understand you remarkable eulogy is this and it is occasioned by walking in the same pathway they mark the footsteps that they prove are is real inspired there is applicable to young and old so that the helmet and I often like to think of the apostle going into these old testament scriptures that's that's all he had and digging into them for the gold they contain what spiritual union he must have found and what a firm rock he found under his feet as he preached the gospel of the grace of God in this there is that same oneness therefore in the church of God he says that beep call it unto beep for the noise of thy water spout and a sweet feeling come over me as I read that this morning it's a sacred scripture to me a scripture through which

I have passed in one wave has answered another like they do seemingly you listen to the waves of the sea and they're strong and often roaring one answers the other it is scarcely finished roaring before another answered and you get into trouble like that deep calling unto me I remember years ago preaching from this at an anniversary the dear pastor of that church is now dead but what a day it was the noise of God water spurns if you find these which you will as you go along you will know what

David meant when he was cast down but this is the point was he remembering them in rebellion or in thankful gratitude do you remember these dark mountainous seas with an angry spirit and say Lord why did I have to go through that way that's the point or do you in review look at them and say of them I can quite understand the thought and I am thankful for it I know what it means to be cast down you say and yet not to be rebelled not altogether without hope or cast down but not destroyed in this way the hope of the believer is a preservation now

David's hope also in the latter part of it is this the Lord will command his loving kindness in the morning that wonderful morning when things are straightened down my soul waiteth or watcheth for God more than they that watch for the morning morning you children won't know what it is to watch for the morning some of you may but to may it's when you can't sleep you watch for the morning I've watched for the morning the past three weeks for a month and seeing the waning moon rise it's accompanying the planet rise with it the day start and then seeing the sun begin to spread its light and both of them at last fight away in the more brilliant life of the rising sun the morning that first dawn of hope that time when there is a light upon your path when that which you little expected in your cast out disquieted condition begins to shine a cast a little quote from the scripture until the day star arise in your heart what a glorious hope this brings with how blessed is this in its effect it's impossible to describe it it's possible to feel it and this is the hope of the believer when hope thou in

God and what place and part does he refer to in the almighty who is the health of my countenance he said unto you that fear my name shall the son of righteousness arise with healing in his will don't put that scripture from you if you've been able to follow as far as this because the promise is the day star will arise you'll not always be in this cast down condition you'll not always be in this disquietude of heart this would be totally contrary to God's purpose and promise there is a time appointed for the rising of the sun now and putting on and take the helmet of salvation deliverance liberty that liberty of which we were speaking last

[41 : 55] Sunday that the apostle felt so fully praying in his heart for liberty of a fulfilled law the perfections of Christ's righteousness didn't want to go back again among his fellow Jews not to live with them and to enjoy their custom observing days and times and months and years didn't want to return where he'd once been why he'd been perfectly liberated from it he hadn't even got that same spirit of dissembling that brother Peter had lost and he withstood him to the face so great was his liberty that he was willing to discard all connections the nearest and dearest of the earth coming in in a spiritual sense he didn't cut them off but he could not enter into their part so that he reproved those certain elders that came down from

Jerusalem James John they saw the grace of God that was in it they couldn't help it could they and they too learned from this noble stand of the apostle that with regard to this standing and the light of God's countenance and all that means are the liberty just as when daylight breaks it's time for us to get up and be moving over the light of God's countenance time to be moving moving time to get up sinner it's time to rise away away says the prophetizer put on thy beautiful garments and so on what is more applicable than this the garments of obedience put them on take the helmet of salvation so that from this illustration as I said last Sabbath

I feel that the subject is so profound and quite beyond my capabilities that to leave you with just these parallel cases will be of more help in the Lord's gracious hands than something perhaps went from one truth to another as excellent as they are I'm not speaking disparagingly of any of them we can only assimilate a little at a time and that only by the help of the Holy Spirit Amen help any that can as