

Necessity of the Spirit's work (Quality: Average, sermon start missing)

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- [0 : 00] Gracious youth, how the Lord Jesus put this weapon into the hands of his disciples.
My peace, my truth I give unto them. This was a gradual giving, this sword of the spirit.
They were not entrusted with the whole of it immediately.
They were not skilled in the use of it. It needed Pentecost, the outpouring of the Holy Spirit, to enable them to use it right.
And then see how they did use it, and to what effect, and with what comfort. How many references are there back to the Old Testament?
So that we may view this sword as the Apostle writes in the Epistle to the Hebrews. This is a sword at discerning and dividing, even between the joints and marrow.
- [1 : 24] And is a discerner of the thoughts and the intents of the heart. That when you put the helmet in the earlier claws here and the sword together, It's a very warlike condition.
It is not a peaceful home scene, is it? Not a scene like this here. But it's battle facing the enemy, knowing your enemy.
See, it's overcome that enemy. And that sword that is welded by the good spirit of truth in the hands of a believer, Is of constant use.
He constantly needs it, because his enemy is constantly on the alert. And attack. Do not wonder, therefore, that from time to time, You are, as we were saying this morning, cast down.
And that you have need of this gracious protection upon your head. There is another form of attack, which is a blow upon the head.
- [2 : 48] And for this reason the helmet is needed. And that is the major temptations of Satan. One of the greatest, strongest, and most forceful is that to infidelity.
Is there a God? Is there a God? The very few, if any, I am persuaded, Who are not of times dealt heavy blows with this great cudgel of the Pope?
Is there, is it proof? Is it worth going on with them? Do not the wicked cross them? Not a flat looking at them and tenting at them?
Why should not I, sir? Why should not I, sir? Why should not I, sir? Why should not I, sir? The enemy, with his heavy blows, He brings about this solemn questioning in the mind.
I've been much subject to it. And a prayer said, And the prayer said, And the prayer said, And the prayer said, And the prayer said, In the years past, That, as one gets older, the enemy takes great advantage and tempts with infinite thought.
- [4 : 12] Goes back to the Garden of Eden, at God's head, that it doesn't take old age merely, it is in the prime of life, this awful, devastating glow, committing to do injury and harm to the judgment, to the end, to the mind, to the thought.
I wouldn't put evil thoughts into your mind, but rather counteract them by giving you some confirmation to this be your case if you are not alone.

With regard to gospel pathway, with regard to this ordinance that we have just taken of, with regard to the ordinance of believers baptism, what principle blows of devil by the great adversary to say, well, is it necessary?

Is it really now in these later days something that needs to be attended? Does he not point, if not in this direction, in another, to say that that is too simple?

It has in it never. And he embellishes the ordinance with a kind of grace, as if the person concerned is beckoned by it.

[5 : 56] It is the sword of the spirit that answers this question, so often repeated, so often pronounced with the full visit, ye love me, keep my commandments.

What a two-weighted sword this is. And how it cuts, and how it enters into the secret parts, dividing between the flesh and the spirit.

Oh, what exercise of heart it begins. What concern, even down to the end. Is this the truth?

Is it intended for such as I, you will say? How only the spirit can give you this exercise. As much as it's preached, as much as it beholds those of us who stand on the walls of Zion to keep it constantly before our heroes, there is only one who can use the sword to profit and to success.

And overcome your heart, all its obstacles and fields. Stay out of the covering and get into the Bible.

[7 : 27] So that it is not a matter of any preacher doing it, or being persuaded by the voice of man, and the sword of man, and the sword of the spirit entired.

It is exactly the same with those precepts which Paul outlines in the 2nd of Thessalonians as he closes his epistles.

So, therefore, comfort yourselves together, and edify one another, even as also ye do. Warn them that are unruly.

Is this necessary? What is an unruly child? Very difficult to manage. Will one warning be sufficient? Warn them that are unruly. In what spirit?

Hark? Angry? What did we read in this same chapter? Fathers, provoke not your children to wrong. What is an unruly child? Very difficult to manage. Will one warning be sufficient? Warn them that are unruly.

[8 : 36] In what spirit? Hark? Angry? What did we read in this same chapter? Fathers, provoke not your children to wrong.

Nothing is gained by wrath. James tells us in his first chapter, The wrath of man worketh not the righteousness of God. These precepts come very close. More close than we realize.

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And I get in the full walls of your home. Oh, what need there is of the use of this gospel precept.

Warn them that are unruly. What about the church of God? Is there not need to appreciate that even in the smallest company, there may well be those that are unruly.

[9 : 47] The scriptural world. They are to be warned at the right time and the right place. So that this warning is part of the use of the sword of the spirit.

And Paul doesn't hesitate. Comfort the feeble minded. Not a distinction and difference. Don't cast them on one side and push them away.

The feeble minded. The feeble minded. Oh, you may say, well that's not need. But be very careful.

Very careful. The feeble minded are capable of being comforted. It doesn't mean those that are mentally afflicted. That is a different problem altogether.

When the mind fails, you cannot administer comfort less. Not in the same way.

[11 : 05] The feeble minded run. Parallel is Paul's reference in Hebrews to the feeble knees. Those that run steady in their gate and cannot walk.

A hesitating comfort. The feeble minded. Would you be offended if this were pointed out by the good spirit to you?

Would you get on your knees tonight? And this word comes to you or is sent to you. Would you say, the Lord it wasn't me.

I'm not feeble minded without you. And what is to be done with you in any case? Turn away and left until you're strong minded?

What is this feeble mindedness? Why it's what the scripture calls little faith. Bunyan personifies that character, don't they?

[12 : 14] Why it's what the scripture calls. Why it's what the scripture calls little faith. Write a book on him. Feeble mindedness. Is this the sword and spirit?

Is this the protection of the head? The preservation From that downhill course of which we spoke this morning.

Why art thou cast down? O my soul. Why art thou disquieted within me? Because my mind is feeble. Because my faith is weak.

Because things are dead against me. And I have problems of a nature unknown to anyone.

Your answer may be right or may be wrong. And this is part of God's preceptive word. And I have often thought about it. What a low place it comes to.

[13 : 25] And how necessary for, if you've ever been feeble minded. And I know what it is myself.

To really weep over such a scripture of this. That we know not. What to pray for if we ought.

The spirit held with our infirmity. And that scripture of the apostles regarding the ministry. Where he speaks again.

Not that we are able, he says, to think anything as of ourselves. But our sufficiency is of good.

Always felt that feeble mindedness in the pathway of illness. Laying upon a sick bed. Utterly unable to put two thoughts together.

[14 : 35] Let alone meditate. Let alone meditate. And there is something to be put on one side. The sword of the spirit is not only wounding.

But the good spirit is also the healer of the wounds he makes. And the word of true comfort. Points out that these things are in fact realities.

to appreciate indeed involve cure. The cometis. The physical he is of theria. Oppure the Fear of death.

Support the weak. Where are they? Are you one of them? This needs to be weighed up spiritually, of course. I'm not asking you about your health.

But support the weak. And is this part of the sacred sword of truth that it comes into your heart that you have the answer?

[15 : 56] You know it's praying. You remember it that we are but dust. Comforting truth, you know.

When you are in the position, not until, then it is, as in all other cases, the receptive word of God that you will find that it is so suitable that it will need to penetrate. It will need to convince and convict.

So that having done this, done its gracious work, what a preparation. What a safeguard is this power there.

What a victory. If you confess and admit to this singleness. If you admit to this unruliness. What a victory.

If you admit from the bottom of your heart that you are an unruly walker and an unruly talker, as some of us have to. What a victory.

[17 : 20] The sword has done its work, hasn't it? But this end there, for the word of God, is a sword. But don't be a sword as bloodletting all the time, will you?

It's penetrating. It's penetrating. It's a two-edged sword and sharper than one. But we might have strong consolation, says Paul in the 6th of Hebrews. We won't turn to it now.

You know the well-known verses in the latter part of it. We might have strong consolation who have fled for refuge, to lay hold upon the hope set before us where? In the gospel.

This same gospel that has been the preparation or a prepared gospel or a prepared walker in these shoes that Paul is speaking of.

The potion toward all men. Now this is just one verse in the latter part of the Thessalonians. Just one verse. Enough to show us what the Spirit wields in the sword of truth, as regards his holy exhortations and preachers.

[18 : 55] And to turn away from these is to turn away from the light. And to say that these have nothing to do with us is the greatest problem.

But they must be drawn home. I have to emphasize that point to the thought. Otherwise, they will remain here in printer's ink and black and white.

If we look at the next verse, it's very telling. See that none render evil for evil to any man. That I was speaking just now of the, I believe my mind went back to the old Church of England catechism that we were taught at school.

The same principle and precepts is embodied in that.

To do to all men as I would they should do unto thee. To love, honour and succour my father and mother and so on. It stands first.

[20 : 14] Moral principle, when it comes to grace, not to render evil for evil. Well, that end that is without fault like the first word.

But this is what the sword of the Spirit enjoins upon us. In addition to the direct commands of the Gospel.

Whatever, follow that which is good, both among yourselves and all men. You read these as you come to the end of the day.

But to turn back to the text again, we look to that hope that is set before us. Set before us in the Gospel.

What a glorious hope this is, that is set before us in the Gospel. By glorious I mean enduring. What full of promise, the full assurance of hope, Paul speaks of in Hebrews 6.

[21 : 30] Full assurance of hope. The hope. Full assurance of hope. Good hope. Christ in your heart. The hope of glory. The hope of glory. One of the most prevalent and frequent words in the whole of the Gospel.

How this helmet of salvation then is so blessed as to preserve us from these heavy blows which are likely to come upon us.

And to look just at the precepts again for us to disregard and say, well, it doesn't matter. It doesn't matter.

I need not follow such closely woven truths as though. The end of the day. Then the end of the day. Then the end of the day. Then the end of the day.

And your helmet is on the ground. And your hope, where is it? So that there is a pressing toward the mark. Or as Paul illustrates the case of the cities of refuge.

[22 : 46] And he refers to laying hold of the hope set before us. The refugee to those six cities of refuge had a hope.

And that hope was because God had given his command. That six cities should be appointed.

Three either side of Jordan. That they should be accessible. That they should have all hindrances removed.

They should have, we understand, a finger posed at any country. Saying on it, Reckless.

The latter of May, these cities were ordained to grow one who accidentally killed a nun. And was pursued by the legal.

[23 : 53] For it was God's command. Who so shed his man's blood. And his blood shall be also shed. This man was pursued in a legitimate cause.

He had to run to the cities of refuge. And having once set out, dare I go back.

That he was strengthened by the hope that he would be received. That's what spurred his feet.

Let wind, for his feet. Gave him every hope that if he struggled on, ran on, exhausted by nightly, as he might be.

And as closely pursued as he might be, he could lay hold of that home, and he got to the gates of the city. And though there would be an inquiry when he got there as to his case, he would be received if his case were genuine.

[25 : 06] And by what we call an accident, he had killed another. Such as the axe head calling off the handle. Which is the example of the scripture.

Now how beautiful all this is, to see the agony of mind that this person suddenly brought into such a state, quite unthoughtful.

And how did they find themselves leaving home the last time, running this journey to the city of Refuge, concerning which they had been instructed, from children.

The children were taught the nearest way to the city of Refuge. There wasn't six lessons for them to learn, for six cities.

They would only be concerned with the one nearest children. And so with you. You've not been told that there are six sages, have you?

[26 : 14] And that you can take your choice which one you like to go to, have you? And which one is the best, have you?

There is none other name under heaven given among men whereby we must be saved. One Refuge and one earth.

And that has been the instruction given to you. Whether you feel this two-edged sword and its convicting power of the Lord.

So that if it proves God on a certain day to strike home to you a sense of your sinnership, as it has done some of you.

It has sent you on this road to the Lord Jesus Christ. And to that fountain, open for sin and uncleanness, of which Zechariah speaks in his prophecy.

[27 : 15] Now, this sword does its excellent work therefore in bringing about a state of emergency indeed.

This brings us back to David. He panted, he thirsted, he hungered. There was the need. If there is no need, there is no running.

If you are not convinced of your sin, and if I am not, then there is certainly no interest whatsoever in the city of Refuge to lay hold upon the hope.

You carry no hope with you in your race. You wake up in the morning without any thought of this. You go to bed at night, no thought of it.

It is something foreign to you. And you are therefore solemnly without hope.

[28 : 24] And therefore without God. And one to whom you have been taught to take your sins, your need.

All this is part of the work of the good spirit of truth. And all this is the provision of the gospel to preserve you from error.

But as I was saying, infidelity, that dreadful, stunning glow, that God said, And you see it running all through the scripture.

Is there a God? Was Hagar right when she said, Thou God seest me? And you can reduce this right now to its smallest terms.

When you are tempted not to take your little fingers, if you call them to the Lord. And bring them right down to what we have just been speaking of.

[29 : 38] Comfort the feeble-minded. You need comfort, don't you? And infidelity lays her heavy hand upon you.

When that suggestion comes to you. And that exercise with regard to the ordinances of the Lord's house.

When on one side, and you say, well, for some unknown reason you say it. That's not me. I'm excluded from that. Why? Which brings us then to a third heavy blow.

And that is the very masterpiece of the devil really. That you are too unworthy.

Too great a sinner. And this is so easily received and due with such a stunning blow to the head.

[30 : 46] That you receive it and believe it. And are quite content that it should abide without searching the scripture.

How many of us have been thus stunned and brought to that place of a daily disquieting cast down.

So great a sinner. Such a complexity in your exercise. And the biblical word is descriptive, isn't it?

Disquieting. Can you toss a map on your day? There's no real solution for this.

The enemy is there ready to assault to this. No other help but from the sword of the spirit.

[31 : 55] Used by you. I quoted from Bunyan last week, I think. He swept all this hand at the last moment when Paulian was about to deliver the fatal blow.

And reach with Saul and Godhead. So may the gospel promises.

Can you find a promise that will say to you and comfort you that you're right in assuming there's no place among the people of God to you because you're too unworthy a sinner.

Can you give any chapter and verse? Can you stand by what you are resting in and say, well, it's not me?

If you can, by all means do so. Take it to the Lord. I don't want to hear it. But if you can find such a scripture that will exclude yourself and such a character that is worse than you, by which you may seek some hiding place for its refuge, though it may be, then do so.

[33 : 25] But you see, the promise embraces the violence. The characters show how the most unworthy have been called to the peace.

And though you may be among those in the parables who have said, as the man's sons did, I go, sir.

And he went not. But afterward he repented and he went. The other one he said, I go, and he went not.

And then there's no place. In this, the Lord shows the contrary way. And the difference that there is between the two.

Now said Jesus, who of these two did his Lord's will? The answer was the first. Very tardily it is true.

[34 : 38] But in going, he obeyed, though at first he said he would. It is a very pointed parable.

It has its meaning and it fits its case. And it may be, as it often has been, the point of the sword of the spirit.

So that being familiar with your Bible and coming to this heavy unbelieving spirit, this deadly flow, it puts you right out of call, you've got to come to that place where your innermost desires run counter to your words.

And you do not really believe that you are outside the pile of the everlasting covenant of words.

If this were so, you would be in despair. We certainly shouldn't see you reading your Bible anymore. And neither would you ever be on your knees anymore.

[35 : 54] If once you came to that precipice and went over it, there's no hope for me, then that is for you. But no, hope that glorious grace maintained to uphold.

Therefore the city of Bethlehem is the place for you to lay hold upon the hope set before you in the Gospel.

And as you know, Paul very remarkably changes the figure instantly which hope we have as an anchor to the soul.

And as you know, the devil can come in, I know, at any turn, as may please him subject to God's provision.

But remember this, that the scripture also can come in at any turn. Such as its variety and diversity of operation and suitability that if it can't come in at one door, it will come in at another.

[37 : 12] And you see these figures which the Lord has sent us, are so clear. That they are diverse, running from the city of refuge, from the oldest ten cycle, to an anchor to the soul, which Paul was well acquainted with.

You read the 17th of Acts, as you will see there, they cast over four in that very poor storm, you will reply to them.

Yes, but none of them tell. But this anchor is within the Bible. It wouldn't be an anchor if it weren't.

Now, if you don't expect to see an anchor floating on, sir, to expect an anchor to go right down out of sight.

Well, surely this hope is anchored within the Bible. That is, in the mediatorial work of the Lord Jesus.

[38 : 27] Give him, my soul, thy cause to flee. That is when the anchor is cast in the Lord Jesus.

Now the sword of the Spirit, the Spirit of promise, is that blessed sword which would enable us to stand.

The only ground upon which we can stand, now set. I was sure and really good. This is God's ancient promise to Jacob, and it is promised to him.

Well, to come back to the beginning, what is the object, as we said several Sundays ago? Stand there.

Verse 14. Stand there. And this is where the soldier must be, honestly.

[39 : 36] If he is not, if he is incapacitated, he is dead or wounded. The object set before surely is this, to stand.

Stand firm in Zion's way. Stand firm in these gospel truths. In the finished work of Christ.

His atonement, his will, his precept, his commands stand. I will run, says the psalmist, in the way of thy commands, when thou dost enlarge my heart.

So that the Spirit's good work is recognized in both Old and New Testament. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness and death.

Now, I realized, it was not many years ago that I preached the science theories of sermons.

[40 : 49] Not the science sermon, of course. I would just like to say this in conclusion. I have learned that my own soul was being watered whilst I endeavoured to water yours.

And in this matter, as the Lord has laid this course of taking a particular subject, which I did this morning, and as I did last Sabbath concerning the Galatian heresy.

So I have seen, fresh like myself, how foolish we are to think that repetition is made.

The Lord chose the deep, the co-chairs, and happy hourly to be enabled to appreciate it.

Amen.