

W300_Foundation_.mp3

[00:00:01] The thought that I want to bring before you this evening is obvious, isn't it? And I'm falling back on the use of this chart to help me out. We speak about this as a foundation day meeting foundation, but you see, nearly every one of the words we use are relative. You say, What do you mean by that? Well, there could be no husband if there was no such thing or doesn't say that, Must I? No such. There could be no husbands if there are no wives, could there? You see, they're relative, aren't they? Well, there's no foundation if you never build on it. You may have all the concrete in the world, and that's just a great lump in the way. So a foundation day is to know that we have a foundation and then to ask ourselves, what are we doing about the foundation? What are we building? And instead of using the word building, I'm using a word which apparently by the mercy of God and by his inspiration, had gripped the apostle Paul for in the three great prison epistles, Ephesians, Philippians and Colossians. He has used one word. And a word is worthy. That is to say you've got this glorious truth and it is glorious truth. And we've been honored people to have been entrusted with it. But what about your relationship to it? What does it mean to you? So I thought it might be just a word in season if I spoke to myself and spoke to you and looked at the way in which he used this word worthy in these three epistles.

[00:01:41] So first of all, let's get the word in its three passages before us. Before we do anything else, we'll look at Philippians and Colossians first and come back to Ephesians, Philippians chapter one. Philippians chapter one, verse 27. Only let your conversation be as it be cometh the Gospel of Christ. The word conversation doesn't mean talking together. It means your whole manner of life. This word is deeper than merely a conversation in our sense of the word. Let your whole manner of life be worthy. This word as it become. It is the word worthy. Enter your manner of life being worthy of the gospel. That gospel of the grace of God. That gospel, which shows you the love of God, manifested in the gift of His son. That gospel which shows you the hatred of God to sin because he spared not his son rather than let sin go on Hadji having a life, a manner of life which is worthy of such a gospel. Then look at the third reference. Colossians Chapter one, verse ten. He says in verse nine for this cause. We also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.

[00:03:28] Do you want all that preparation for her that you might walk worthy? Now. Easy thing is it? Friends glibly talk about walking worthy. A knowledge of his will filled with it in all wisdom and spiritual understanding that ye might walk worthy of the Lord unto all pleasing. Being fruitful in every good work and increasing not merely in the knowledge of God. I think we've just got to alter that a little bit. Increasing by the knowledge of God. So there's hope for us. You see, he is the word of God. We read it and he enters into our heart and life and manifest itself in our walk. Well, now we've come to the Epistle, to the Ephesians, to get the one which I suppose is uppermost in our minds. Ephesians Chapter four. So that will be the three epistles with this word worthy embedded in them. Chapter four, verse six. Oh, I'm sorry. Uh, verse one, I, therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation or the calling wherewith ye are called. So if everyone thinks it's an easy scene. To believe the truth is a mystery. And talk about the dispensation of the grace of God. These things are checks to us because you say if we think we're worthy, it depends upon the other person, doesn't it? I've seen a look on a person's face, you know, when I've been limping along on this tip of mine.

[00:05:14] And I said, you know, if I wasn't naturally sweet tempered, I'd never get any further than that because it's no good talking about it, because, you see, it doesn't work. I was also thinking just in passing that squiggly writing of mine and of course you'll be suspicious now when you get the next number of the breed. You think I wonder what they made out of that? Well, once I had this happen to me, I wrote just a little bit some trust in chariots and some in horses. But we will make mention of the name of the Lord, our God. And the preacher looked at it. Then he turned it upside down and looked at it. And this is what he did. This was a good shot. Some trust in charity and some in works. But we will make mention of the name of the Lord, our God. But he won't always work like that. So do give a little remembrance to our friends Brian and Stewart, when they're getting the next copy ready. And a wiggly writing may be there, but fortunately there is the intervention of the typist that is in the background. And I've forgotten many times I think about Mrs. Palmer at Eastbourne for 30 years taking my typescript and turning it into readable print for the printer. Well, one day we were going to stand together before the Lord because you see how this emphasizes the interdependence of each other.

[00:06:44] Supposing I wrote, as he said, a hatbox full. Supposing I wrote a cube sugar box full and that was the end of it. You see, I need all this working together as fellow

members. It ordered that the Word of God should run and be glorified, whatever word or two with regard to this word worthy. And I thought, what? How am I going to get it into the head of a meeting like this? So here we have in front of us. A chart. Terrific waits there. Of course, it's quite safe. And the word worthy gives you the idea of a beam of a balanced. And the apostle has been so inspired to write this epistle that there are seven chapters of doctrine balanced by seven passages of practice. Hey. Oh, did I say yes? I'm sorry. There are seven. Actually, I put it seven sections. Good. Seven sections in the doctrine part balanced by seven sections in the practical part. That's one idea. We're not all asleep, aren't we? Yes. Yes. That's a that's an encouragement to friends. Yes. Well, now, supposing I just say, well, without labouring the point and perhaps you know it all beforehand, but it's good to go over these things in our witness. Shall we just look at these seven doctrines and their equivalent showing you that they are put like that to balance each other and then when it's all done you say, well, I've taken those seven doctrines to myself.

[00:08:24] Ah, better watch my step a little bit. By the grace of God. And that will be good, won't it? For all of us. So now we look at chapter one 3 to 14, balanced by chapter six, verses 14 to 18. That's the beginning of the end of the story. See, now in the in the chapter three, we have these blessings and we are told that in heavenly places. Well, now, if you go back to Old Testament history. The people of Israel found that they had to do some battle in the in the place where their inheritance was when they were on the way. God said meddle, not with them. You're only passing through metal, not within. And then the version stops. And he doesn't say metal, but it's three times. Now he says metal with then the Canaanites in the land. And here's one thought then that's coming out. We don't meddle with flesh and blood. We have no antipathy to the man in the street. Our enemies are spiritual and they are in the very sphere where our blessings are to be enjoyed in heavenly places. So let's get that, shall we? Just to make sure. Verse 12 of chapter six. For we wrestle not against flesh and blood, but against principalities. Against principalities, against powers, against the rulers of the darkness, of this world, against spiritual wickedness in high margin heavenly places.

[00:10:01] Same word is used where our spiritual foes are as where our spiritual blessings are. So did you see? We should have to save all the strength that God gives us if we're going to meet these. And while we're fighting one another, they're getting on with their antagonism. So you see, it works more ways than one. Let's take another

thought. Chapter 115 is Paul's Prayer. Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you making mention of you in my prayers. And the burden of his prayer is in the following verses. That ye may know. That she by now, even though he put it in writing, he still prayed over it. That she may know. Now look at the answer to this. What is the answer to Paul's prayer for them? Well, if you look at Chapter six, you'll find it's their prayer for Paul. Oh, yes, it was reciprocal. He prayed for them. They prayed for him. Chapter six, verse 19 and 20. And for me, he says, praying in verse 18 and in verse 19. And for me. Oh, what a light that throws upon the character of this man, Paul. He didn't say I couldn't stoop to ask them to pray for me. Or he puts at the end or add for me.

[00:11:46] So he says. And for me, that utterance may be given unto thee. That I may open my mouth boldly. Well, that's almost saying that sometimes he shrunk back. He did friends. And he's confessing it. He was not made of wood or stone. He was made of flesh and blood. And if you read the things that this man endured, you wonder that he ever stood at all except for the grace of God. So he doesn't he doesn't hide the fact that he valued their prayers, that I may speak. Boldly as I ought to speak. So here's a twofold prayer. Paul says, I'll pray for you that you may know. And you pray for me that I may speak. Well, go on like that, friends. It's still needed. All the folks in this chapel can pray for me. And if I can remember it, I'll pray for you. And there's the two ways that you may know. That I may speak. Or whoever occupies this pulpit or any other pulpit. It's. It's mutual. They want it. So here we get that again, you see? Well, let's take another of these balancing things of the truth. Chapter 119 of Ephesians. And what is the exceeding greatness of his power to us? Ward The believe. I'm not reading the whole section because time is going, but there is a prayer that we may know what is this power which is wrought in us? To be worked in us.

[00:13:31] Which he wrought in Christ when he raised him from the dead. Let's look at the sequel in chapter six. In chapter six, verse ten. Finally, my brethren be strong in the Lord and in the power. She is told you in the first chapter, there's a power that's at your disposal. He prays now that you may. And. Diversity. That's all of losing the place again, he says. Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God. And then he goes on to Dubai Stand having done all. Now, if you're reading the original, it's the word work again coming into it. Having worked out all gone right through with it. So once again, you see. Now I'm not much of an

electrician or an engineer and that sort of thing. They leave me cold except the electric sparks, of course. That and other things. I've got my other bits in other ways, and I'm so glad that some folks are keen to have nuts and bolts and screws. But this little bit of gumption about me that if power is worked in. It's going to be disastrous if it's not worked out. There's a power at our disposal, friends. A power that the world cannot conceive of. The power that supported the apostle Paul for that lifetime of suffering beyond dreams and yet held in steadfast.

[00:15:13] But if that power is at our disposal and we are attached to it and we never use it, what's going to happen to you and to me spiritually, mentally, if not physically? So we've got a balance of truth are going to see. So we put them in the scale and we seek to keep them even now in chapter two of Ephesians. He says. Verse 8 to 10 for by grace are ye saved through faith And that not of yourselves, It is a gift of God, not of works, lest any man should boast. So we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. If you look at chapter five, verse one. And read right through Chapter five. On into chapter six, verse nine. You say, Read that lot. But friends, I'm saying it that way because there are some city people who say that we are those folks who are so up in heavenly places and all spiritual blessings we've got. We're so heavenly minded, we're no earthly good. But the biggest section of this epistle friends, the biggest section of this most spiritual epistle, is telling husbands and wives, fathers and children, servants and masters how they should comport themselves. And then they tell me that there is no practical politics in it. You know what? I had somebody tell me that.

[00:16:59] And I said, Would you allow me to go home and read those verses to your wife? And he wasn't quite so pleased about that. So he didn't let me. Talk about not being practical. It is searching, for instance, in the normal way. If a person's not a Christian, you could expect that he loved his wife, wouldn't you? Normally what it says so here. Husbands love your wives, but it doesn't stop there. I'll read that bit. Husbands love your wives, even as Christ. All I see. Even as Christ loved the church. And how did he love and gave himself for it? And he so gave himself that there was no spot or wrinkle. Wrinkle. A beauty treatment or any such thing. Tell me this book isn't practical. Tell me that if you are if your husband goes running after the people in the Chapel of the Open book and believes the teaching of Ephesians, would it have a better husband friends? You will. Because here you've got a standard that no one of us could ever say

we've fully reached. We may hope to, but. There it is. And so we find this emphasis upon balance and worthiness, but is a bit more I won't go on too long. Suppose if we look at chapter two now in Ephesians verse 11. And 19 onwards. A chapter two. Wherefore remember that ye be in time past gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh, made by hands that at that time you were without Christ being aliens.

[00:18:52] Notice their emphasis on the word aliens. And then going on a little bit further, we have the emphasis upon the new man. But leaving that turn to the balance, will you? Because there we have the same thing coming forward once again. And this is chapter four, verse 20 onwards. But you have not so learned. Christ, what do we say? We know a lot about him. I believe this doctrine. Oh, yes, he says. But you have not so learned. Christ is entering into the practice again. That is whoever got up to phase 20. That's right. Thank you for helping me. But you have not so learned. Christ. If so, be that ye have heard him and have been taught by him according as there is truth in Jesus that he put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind. And so you'll read further down being alienated. And so we've got the balance again. You were once aliens. And the emphasis here is that should be rectified also. Well, then coming a bit nearer still. Chapter two, 19 to 22. Now therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God.

[00:20:32] And are built upon the foundation of the apostles and prophets. Jesus Christ Himself being the chief cornerstone in whom all the building fitly framed together groweth for an holy temple in the Lord, in whom ye also are builded together for an habitation of the habitation of God through the Spirit. Well, now we have here. In chapter two. Uh, what was that? 19 to 22. We have. Could you see the word measure of lost it? Oh, no, it's in chapter four. That's where the measure comes to balance this. Excuse me. Chapter four, 7 to 19. 7 to 19, Chapter four. But unto every one of us is given grace according to the measure of the gift of Christ. I think it goes on to say about the stature of the fullness of the Christ and every part. Verse 16, from whom the whole body fitly joined together and compacted by that which every joint supplies according to the effectual, working in the measure of every part, maketh increase of the body and the edifying of itself in love. Look at the emphasis there, friends, the whole body fitly joined. Every joint doing its part. And that all contributes to the building up of the body. There

was any about of work done in this little chapel? That's not obvious. Not immediately obvious just now. Oh, this is the place where you're all on exhibition. But what about the many things that are done in the background? There is the cleaning of the place, obviously, and I hope you enjoyed your tea, but somebody had to come in and stuff there to cut up to make those sandwiches.

[00:22:39] You see, every part has got its place and one part of your body cannot say to the other, I have no need of you. The eye cannot say of the hand. I've indifferent to you. We each one have got our part. When the. Caretaker came to this place to look after it. I said to him, as I said to each one in turn. I said, You are not serving me. We are both serving the Lord. Now, would you like to do my job? He said, No. I said, I don't want to do yours either. So they were all satisfied, you see. But don't you see that's the way in which the body should function? And so we go on with these balances. Now, in chapter three, we have we're coming now to the center. Chapter three for this cause I, Paul, the prisoner of Jesus Christ for you Gentiles. He calls himself the prisoner of Jesus Christ for us Gentiles. And he to to jump a passage. He says, verse six, that the Gentiles should be fellow heirs. End of the same body and partakers of the promise in Christ by the gospel. Well, the translators have eased that and dodged it a bit.

[00:24:01] It's so difficult to translate because the same little word is repeated three times and it's been put like this that the Gentiles should be joint heirs. Well, you can understand that because once they weren't joint heirs with Israel, Israel were top and they were bottom. Now, there's a difference. They are joint heirs. And what's a joint body? Friends. Well, it's like the man at the zoo stood looking at a rhinoceros for a bit. He says there ain't no such thing. This is something that's outside of the realm of nature. A joint body. But that's the body of Christ. Every member in it, together with the every other member, not one above the other. And then back again to that which is within our powers. Not merely so, but joint partakers. Joint partakers. It comes three times and you've got to do the best you can without English to make it intelligible. But you do notice this, do you? The balancing section, Chapter four starts like this. I, therefore the prisoner of the Lord. Do you notice anything? Friends? Chapter three said he was the prisoner of Jesus Christ. Chapter four says is the prisoner of the Lord. Well, what's the difference? Oh, well, he says, I've passed from the doctrine to the practice. You call me master and Lord. That's how I had you do what I tell you. So you see, you can't find this book out.

[00:25:32] It's there all the time. Not obvious, but waiting for her. Perfect, isn't it? And so I felt I would like to just bring this meeting to a close on this stress on the word worthy, put the doctrine into the balance, and then have a look and see how far it's balanced like that. You see, that's all we've got to do in this life. Friends, with regard to our witness, our walk, our manner of life is just to bring that balance like that. That's all. But it take all the grace of God and all that we possess in Christ to even approach it, doesn't it? But I felt it was it might be a good idea that instead of stressing as we might in this meeting, all the advantages and all the blessings we have just to stop and ask ourselves and what are you doing with it? How are you reacting to it? So you see, the apostle says in Ephesians Walk Worthy, he says in Philippians. It is worthy, he says in Colossians be worthy. It looks as though he got it in his mind, doesn't it? And as he was a God given messenger to us, he wouldn't be a bad plan. It wasn't our mind too, would it? And so I asked you to accept that as my little effort in this great meeting. But this is all. Based on somebody because I detached the six and the six you see like that.

[00:26:58] But it's based upon something. Ephesians 3:14. To 21 with which we bring this part to a close. Ephesians 3:14 For this cause I bow my knees unto the father is a sacred moment is a man of prayer. And what a man of prayer. I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family or perhaps every family. Because it's a strange thing that we could speak of every family connection with God. There's the family in heaven. There's a family in the New Jerusalem, the family on earth. Or you could look at it as a whole family having different relationships as they are in families at this time. We'll leave it as it stands for the moment of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. What's all this for? What all this preparation for. That Christ. By dwell. In your hearts. By faith. At first you say she was a sort of an anti-climax, but you wait. You know, even if I. This person was going to visit one of you friends, will there be a bit of scrubbing and a new curtain put up here and something else in the bedroom? You know, because of why or that you're making a decent.

[00:28:31] You want all this preparation friends that Christ may dwell in. Your heart is easy to talk about it, but you know what's going to happen when he comes in. What he says goes. Don't you ask Christ to come into your heart? And expected to sit in a chair

and you carry on. He says, Oh, no. And I come in. What I say goes. So it's a very important thing to wait over, isn't it? That Christ may dwell in your hearts by faith. That ye being rooted and grounded. Now, the Apostle brought together two statements. He speaks about the temple of living stones. Living stones rooted and grounded because the figure is not good enough. It's living. It's rooted. It's grounded. But ye being rooted and grounded in the doctrine. Become a subscriber to the Berean Expositor doesn't say that it is rooted and grounded in love. When we know what Scripture means by love. We've got all the doctrine that is. For out of it. They the Scripture reveals God is love. But it is of a sentimental character. It's a burning fire of a love. It cannot tolerate sin. It's holy. But oh, what a revelation it is that Christ may dwell in your hearts by faith. And to know the love of Christ. Which passeth knowledge. But you, sir, that's a contradiction. Yes, it's intended to be. Because not in this life. Would you ever grasp it? You'll begin to know it.

[00:30:18] But he says it eclipses knowledge. So don't be afraid, friends. If you don't feed your right up to the mark yet. Be afraid when you think you've reached it. That's the trouble. To know the love of Christ which passeth knowledge. Then he goes on. That ye might be filled. There is a problem. How can we be filled with all the fullness of God, all the fullness of God? We are going to be filled with it. You know, the picture of the little child trying to put the Atlantic in its little pail down by the seaside? Well, he doesn't say filled with. It's filled up to whatever your capacity may be. If you're a little cup, if you're a little pot, if you're a little basin, whatnot filled, at least pray that you may be filled up to the brim. Don't say, Oh, I'm so small that it doesn't matter to who she does. Are a little child of God, right? He filled up that little measure but filled up to it. And so growth in grace goes on. So I thought it might be. Perhaps you tolerate me this evening just to quicken an interest in the thought that all this wonderful truth for which he stand is asking for a wonderful response. That we may be worthy if it's possible, or walk worthy as far as we have grace and strength given to us.

[00:31:47] And then to see that the very Epistle itself is written around that central thought. So chapter four and I finish. I therefore the prisoner of the Lord beseech you that you walk worthy of the calling, wherewith ye are called with all loneliness and meekness. There's another reference to this walk where he says. They? In another chapter, he speaks about walking as though you're on a giddy height. Here, he says, Walk with all loneliness. No contradiction. I do remember once somebody telling me that

person went for a holiday in Switzerland for the first time and he was walking and the guide called out him on your knees. It's perilous to stand there on your knees, friends. That's true of this. On your knees is the way you learn. So he says here, with all lowliness and meekness, with long suffering for bearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. At the next unity is found in. The same chapter when it speaks about the unity of the faith. Verse 13 Till we all come in, the unity of the faith. Those two go together. The unity of the Spirit manifested by our unity, one with another, with the Lord in the center and in the unity of the faith. Is in the center of this sevenfold. Unity of the faith. The unity of faith and the knowledge of the Son of God.

[00:33:29] The perfect man. The measure of the stature of the fullness of the Christ. It's the Son of God. Right in the center and is a strange fact. You think the word son of God was all over Paul's epistles, wouldn't you? Would you read through Philippians and Colossians and read Ephesians and you'll find this is a solitary passage. Sometimes God emphasizes a thing by saying it once and leaves it in all its pristine glory. The center of all our unity. The centre of all. Our witness is the Son of God. So we have the we speak of a seven fold or a seven branch candlestick because that isn't true. There's the one shaft in the middle and six on either side. There's the one Lord that makes the unity of the faith possible. And there's the Son of God that makes a unity of the faith real. Whatever you say. Poor old chap. He did the best he could. He lost his place. He wasn't quite sure whether he'd got to the end or not. But I am thankful, friends to be here again tonight. It's a refresher to be. You've put up with it very lovingly. Very nicely. But when I look back over, what, 50 creeping up to 60 years of standing, sometimes almost alone, by the grace of God, it is a joy to know that that folks are not here following a man.

[00:34:59] They're here because they've seen the light and the truth, the knowledge of the glory of God in the face of Jesus Christ. And having seen that, I never could be trapped again in the things that satisfy so many of poor God's people. Go on praying for his friends. Pray especially for those who are succeeding. Because my course may be very soon run. I don't know. I'm so thankful that I've been restored so far as to be able to stand up here at all. I didn't think I was going to two years ago. My friends thought they'd seen me in the hospital for the last time. Here I am. Good old nuisance. But as the days draw to an end. They get more difficult. Let's try it. It's going to be an easy time

for a person to believe the truth of the. Epistle to the Ephesians where the antichristian powers begin to gather. So we'll still need all the prayer that you can remember and keep them in mind and remember them by name. That they may stand fast and hold fast until that day comes. And they too will be able to say, I finished my course. I kept the faith. Henceforth is laid up for me a crown or believe the crown to the discretion of the Lord. But all to be able to say in any sense, I have kept the faith. What a trust, what a glory to be in a world like this and yet be entrusted with truth like that.