

Notes of Sermons Preached by Pastor Henry Haddow at Brockham Green
On Lord's day April 9th 1911

Morning Sermon

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. (Philippians 3:10)

That I may know Him – that is, Christ, the eternal Son of the eternal Father. He is to be known, and the desire of the great apostle of the Gentiles was to know Him. O the mystery of Christ! O to think that He should make Himself known to fallen men and women! We may well be amazed at His matchless condescension. *Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. (2 Corinthians 8:9)* That soul is made rich that is a partaker of grace. O what a mercy to be called by grace, and to have a throne of grace to go to! The apostle Paul was called by grace. The Lord called Him, and so he could speak of this calling being effectual. He heard a voice from heaven; the Lord called him. *Many are called, we are told, but few chosen.* All that are called after the manner of the apostle Paul are chosen, and being chosen they are called, and God causes them to approach unto Him, and there is an approaching unto Him, shall I say? This is coming unto Him, as the apostle Peter puts it: *To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. (1 Peter 2:4)* Christ is God's chosen, and He is precious to Him. He is precious to the angels, and He is precious in the eyes of seekers. *All that the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out. (John 6:37)*

Now, my dear hearers, I want to speak to you personally. I want to put the question to you individually. You are dying men and women, but are you coming to Christ? Is there a desire in your heart after the Lord Jesus Christ? Do you feel your need of Christ? Is the very language of your soul: *That I may know Him?* One portion of God's Word was helpful to me yesterday evening, though I feared I should not be with you, and even when I left home this morning I felt it would be impossible for me to preach, or to make the attempt. The word was this: *He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them. (Psalm 145:19)* Well now, all your desire is before God, all my desire is before God. I cannot hide anything from Him. He knows your desires, and He knows your heart, your longing, your hungering, and your thirsting. He knows if there is a desire after Him. Nothing is hid from Him. If there is a desire after Him, a hungering after Him, it is His own work. O how blessed is the thought of that!

*All the fitness He requireth
Is to feel your need of Him;
This He gives you,
'Tis the Spirit's rising beam. (Joseph Hart)*

No natural man desires Jesus. He is to every sinner in his sins and in his blood a root out of the dry ground; no form, nor beauty that they should desire Him. Persons sometimes in this state may call upon Him, but it is with the lip, and with the mouth, the heart is far from Him, and their heart is not circumcised. They know nothing of a contrite spirit, the sacrifice if which God is well pleased with. O sinner, how does your heart beat towards Christ? Is He the one thing needful, the chiefest among ten thousand, and the altogether lovely? One would never have thought that Jesus Christ would ever have been the one thing needful to Saul of Tarsus. But it was engraved on his heart, and he was ready to part with all. Hence we hear him giving utterance to such language as this: *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (Philippians 3:8,9)*

O the grace of God, friends, brings salvation, and the apostle could say: *By the grace of God I am what I am. (1 Corinthians 15:10)* He never was what he would be; he was not what he once was, when he gave utterance to these words, but he was not what he would be. *By the grace of God I am what I am.* He was a sinner feeling after Christ, and seeking after Christ, and wanting to know more of the Person of the Son of God.

That I may know Him. I would speak to you that are longing to know Him, who have never known Him. And I would speak to you after this manner: *Then shall ye know, if ye follow on to know the Lord* – or as we have it in the Book of *Hosea*, or as it might be rendered: *Then shall we know, if we follow on to know the Lord. (ch.6:3)* I am confident of it. If there is a real seeking after the knowledge of Christ, there will be a following on to know the Lord Jesus Christ. And so the apostle says: *Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ. (Philippians 1:6)* He will carry it on. O yes, He will! God does begin, and He does carry on, and He does perfect the work of grace in the hearts of His people. He says He will give them a heart to know Him. He will put His light in their heart, and put His fear in their heart, that they shall not depart from Him. The work begun He will carry on, notwithstanding all the opposition the sinner meets with in coming to the Lord Jesus Christ. The Lord reveals Himself at the set time, as it is written in the Word of God, to favour Zion. *(see Psalm 102:13)* And until that set time the Lord keeps the sinner seeking.

I believe this, and some of you will follow me. Sometimes it is the case, that when the Lord begins the work of grace in the heart of a young person, he cannot understand it. He cannot do as he once did, and he has different feelings, and he knows that something has taken place. Well, I will tell you what it is. The Spirit of God has communicated life. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:8)* And this man, being born of the Spirit, there is something in him that wants God, and that wants the blessings that are treasured up in Christ Jesus for this poor sinner, for this coming soul. And in God's own good time, that soul receives out of His fullness grace for grace. I do not believe either the devil, or all the powers of darkness or unbelief can keep that soul from God. That soul will press through every crowd, every difficulty, to get to Jesus Christ, and that soul will be willing to leave all for Christ.

Take, for instance, one that has been moral, and gone to church or chapel, and been instructed in the letter of God's Word, and perhaps has established a righteousness of his own, and has had such thoughts as this: "If there is only a few in heaven, I shall be one of them." Well, that man will be ready to part with all his good deeds, good tempers or frame, and he will feel that his whole life has been one sin against God. When the Lord convicts of sin, and sets sin in the light of His countenance before the eye of the poor sinner, and sets the secret sins of that poor sinner in the light of the gospel, then he knows what it is to feel that God would be just if He sent his soul to hell. I was lately in the company of a young man, a godly man, I believe, and he told me this, that he could never believe it, and he would never believe it, that persons felt what they had told him, that God would be just in damning their souls to hell.

*Should sudden vengeance seize my breath,
I must pronounce Thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well. (Isaac Watts)*

He said, "I could not really believe that any person could justify God in his damnation. But," he says, "the time came when I was made to believe it." Ah, that is it, friends. That makes the difference. Let God put His finger to the work, let God convince a man of sin, and he finds that he has sinned against an infinite God, and that God cannot look upon sin with any allowances, and that he is cursed for that sin. *Cursed is every one that continueth not in all things which are written in the book of the law to do*

them. (Galatians 3:10) The law demands perfection in life, in heart, and in lip to do them. He stands before God, guilty of having broken all God's righteous law. He is a sinner.

I do believe the time comes when those that are quickened into life come before the Lord and say: *What wilt Thou have me to do?* There was a time when Paul thought that he did God service, even when he persecuted the saints, even to strange cities. He did it, it is true, in ignorance. But the time came when he came before the Lord, and he said: *What wilt Thou have me to do? (Acts 9:6)* You know, we have not all the experiences of God's people in His Holy Book, but we have this, that the apostle was brought down, and he was lifted up, and given faith to see the Person of the Son of God. *And last of all, he says, He was seen of me, as one born out of due time. (1 Corinthians 15:8)* Ah, he knew something of Christ. You will say, "Why, he knew a lot of Christ. He was caught up to heaven, and heard things that it was not lawful to utter." Well, he knew something of Christ, but very little after all. I mean this: very little of what there was to know – the heights, the depths, the lengths, and the breadths to which the apostle never attained. He never counted himself to have apprehended all there was to apprehend. Therefore you find that, with all his knowledge of Christ, there was a stretching after a greater knowledge of Christ. And if you read the context, it reads: *That I may know Him.* The more he knew of Him, the more, shall I say, this was the desire of his soul: *That I may know Him.*

The more you know of Him, the more you will want to know of Him. Do you know Him as the God that pardoneth iniquity? Is the Lord your righteousness, your wisdom, your strength? Do you know Him as your husband, your prophet, your priest, your king? If so, I know I shall be speaking the very desire of your soul when I say this: that you may know Him as your all and your in all. I did want to know Him yesterday as my strength, my wisdom, and my Redeemer, the Holy One of Israel, my Saviour. *That I may know Him.* O to follow on to know more of Jesus Christ, and to have a greater knowledge of Him!

Grow in grace, says the apostle. Well, you must have grace, or you will never grow in grace. If I am a partaker of grace, there will be a growing in grace: first the blade, then the ear, and then the full corn in the ear. There must be a growth where there is grace. The child born into the world grows into a youth, and then into manhood. Some people will speak of the grace of God, and what they knew of the grace of God forty years ago, and really, to hear them speak, you would think they did not know anything of the grace of God now. My friends, it will not do. If twenty or thirty years ago there was grace, there must have been a growth in grace. Well, perhaps you will say, "I cannot say much about that, but I know this; I have seen more of iniquity, and known more of what sin is, and more of my helplessness and insufficiency." Well, that is a growth in grace, because after all what is it that leads a man to know anything of these things but grace? I do not know of anything else. It is not of the creature that we grow in a knowledge of these things. Men may read the Word of God again and again, but they will not attain to any of these things. You must know the grace of God to know the Word of God experimentally. You may read the Word of God and know nothing about grace.

A lady once said to me after she had heard my dear pastor preach, who often spoke of fallen nature, "I wish he would not speak so much about his naughty wicked heart." "Do you?" I said, "and is it because you have not got a naughty wicked heart?" She smiled. "No," she said, "it is not that, but we know enough of it without being told so much about it." "Well," I said, "he doesn't stop there. He tells us the remedy." Bear this in mind, if you never hear my voice again: the more you grow in grace, the more you will say: *Is there no balm in Gilead; is there no physician there? (Jeremiah 18:22)*

The Lord add His blessing.

Afternoon Sermon

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. (Philippians 3:10)

That I may know Him – the Lord Jesus Christ, the Saviour of the lost, the great God and Saviour – for He is a great God and Saviour. So when you come to think that the apostle longed to know the great God and Saviour, this was what he was stretching after – a knowledge of the great God and Saviour. *That I may know Him.* Is it possible for worms of earth to know Him? *This, friends, is life eternal, that they may know Thee the only true God, and Jesus Christ, whom Thou hast sent. (John 17:3)* Eternal life is in Jesus Christ, and to know Him is to know eternal life. He came that His sheep *might have life, and that they might have it more abundantly. (John 10:10)*

The apostle Paul knew Him, and yet he cries in the language of my text: *That I may know Him.* Some of you know Him, and yet you are still longing to know Him. He has enriched you with a saving knowledge of Himself. *In everything, says the apostle in writing to the Corinthians, ye are enriched by Him, in all utterance, and in all knowledge. (1 Corinthians 1:5)* All saving knowledge is of God, and it is not good for the soul to be without knowledge. The Wise Man tells us that. Those of you that are Bible students will doubtless remember that it written in the Word of God that it not good for the soul to be without eternal knowledge. It is a mercy that your soul longs for a knowledge, a saving knowledge of the person of the Son of God, who lived and died to save. He can save to the uttermost all that come to God by Him, and He is the only Saviour. *There is one God, and one mediator between God and men, the man Christ Jesus. (1 Timothy 2:5)* God Himself is exalted a Prince and a Saviour.

That I may know Him as my Saviour. Israel is saved in the Lord with an everlasting salvation. O to know Jesus Christ! My soul longs to know Him. The Lord is my witness – I can appeal to Him in your presence – my soul longs to know Christ. I trust I know something of Him. I could take you, as I have told you more than once, where I watered the path with my tears as these words were the very language of my soul's feelings:

*Jesus, my All, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way, till Him I view. (John Cennick)*

That I may know Him. Ah, what little I know of Him makes me long to know more. This is my desire. This was the desire of the apostle. Is it your desire, my dear hearers? Can you honestly put your hand on your heart in the presence of a heart-searching and all-seeing God, and say, Oh Lord, Thou knowest that I do desire to know Thee, as living to save me to the very uttermost? Are you lost to the very uttermost sometimes, in soul feeling? Is all your religion gone? Have you no marks of grace to show? All polluted in your breast? Is it so? Then I know this is the desire of your soul sometimes: *That I may know Him* as living to save to the very ends of the earth, as living to save those who, in soul's feeling, are appointed to destruction, and as living to save those who know what it is for the pains of hell to get hold upon them, and to find trouble and sorrow.

That I may know Him. If you were to die at this moment with these words being the very language of your soul's feeling, I should say of you, "He has gone to heaven. She has gone to heaven." O longing, fainting, seeking soul, it is well with thee, though you may not feel it is well, and wonder whether you ever will, and ever attain to that which your soul longs to, the knowledge of Jesus Christ. *That I may know Him.* O what a subject for a dying man to bring before dying men and women, and to appeal to them as to whether they know what it is to feelingly, graciously and experimentally long to know Him! O is your heart set on knowing Christ? Is this, I repeat, the very longing of your soul, as you open your eyes in the morning, and as you go through the day, and as you retire to rest in the

evening: *That I may know Him?* If so, friends, like the apostle Paul, you will be ready to part with all for this knowledge – *for the excellency of the knowledge of Christ Jesus my Lord. That I may know Him* as having redeemed me from the curse of the law. *That I may know Him* as having been made sin for (me), who knew no sin; that (I) might be made the righteousness of God in Him. (2 Corinthians 5:12) *That I may know Him* as my righteousness. Says one:

*Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head. (Count Zinzendorf)*

O to know Him as my righteousness, and for this to be my name: *The Lord our righteousness.*

That I may know Him as my Prophet, my Priest, my Intercessor, as ever living to intercede for me.

*Founded on right, Thy prayer avails;
The Father smiles on Thee;
And now Thou in Thy kingdom art,
Dear Lord, remember me. (A M Toplady)*

Don't you say, friends, it is a big petition, it is a big desire in my soul? It is something great to ask the Lord to make known Himself. And if the Lord makes Himself known to you, you will know something of the blessedness of it. You will know something of the blessedness of that man whose transgression is forgiven. You will know something of Christ, and the preciousness of Christ. You will know something of those words we read in your hearing just now: *Unto you therefore which believe He is precious. (1 Peter 2:7)* You will have no hiding place, you will not look to any but Jesus. When at times you are ready to sink, you will cast your eyes, as the Holy Spirit enables you to plead, you will plead the doing and dying of a precious Christ.

That I may know Him. O to ask the Lord to reveal Himself is coming to the Lord with a big petition, but it is not asking more than He is able to do. He has promised to enrich all those that He takes in hand with a knowledge of Himself. He will give him a heart to know Him.

*To know my Jesus crucified,
By far exceeds all things beside;
All earthly good I count but loss,
And triumph in my Saviour's cross.*

*Knowledge of all terrestrial things
Ne'er to my soul true pleasure brings;
No peace, but in the Son of God;
No joy, but through His pardoning blood. (Richard Burnham)*

Then you find joy through the blood of the Lamb, and here you find peace. There is no peace anywhere else. Peace in this Man. *Yet still, this Man thy peace shall be. (John Kent)* There is no peace like this peace, through the blood of Christ. Well might *Joseph Hart* say, and we shall have to notice this if we are led to speak on any part of the last part of our text:

*Dearly we are bought, for God
Bought us with His own heart's blood.*

There was no safety for the Israelites, only behind the blood. Where there was blood there was safety. O to know Him as having redeemed me, and having bought me, and washed me in His atoning blood,

and for the blood to purge my conscience! The blood of Christ purges the conscience from sin and from dead works. That soul knows something of peace. I never knew anything of peace until I knew the Person of the Son of God as having redeemed me. You think of it: peace through the blood of His cross! It cost Him agony, wounds, blood, and smart, that you might have peace, peace through the blood of the cross.

When Christ left His disciples, He said: *Let not your heart be troubled: ye believe in God, believe also in Me...Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. (John 14:1,27)* O when the soul knows Christ, when He has revealed Himself, there is no trouble. You may be up to the neck in trouble, but if Christ comes, and you see Him, where is trouble? It is quite gone. *They saw no man, we read, save Jesus only. (Matthew 17:8)* And when you see no man save Jesus only, you see no trouble. All is well, and you can say feelingly, graciously, "It is well." Look at that poor woman when the prophet said, *Is it well? Is it well with thy husband? Is it well with the child? Yes, It is well. (2 Kings 4:26)* O my friends, it is well when you can sing as a blood-bought soul, and when you can say feelingly, graciously: *Jesus only.* Jesus is strength and righteousness, even Himself. You take hold of Him, and then you say: *That I may know Him.*

Some may say, "You are going beyond us." Well, if I am, you stretch after this. May this be the very feeling of your heart: *That I may know Him,* as He is set forth in His blessed Book as *the chiefest among ten thousand. (Song of Solomon 5:10)*

*O beauty, beauty, beauty rare,
Ten thousand worlds are not so fair.*

And so the soul says that knows Him in measure, and longs to know more of Him here below.

Paul had been in heaven; he had seen Jesus Christ, and Christ was his. He was united to Him by virtue of an eternal vision, and yet you hear him saying in the language of our text: *That I may know Him.* Why, sometimes, as you read the epistles of the great apostle, you say, "I do not know anything!" It does not do for any Christian to compare his experiences with others in the way. We make great mistakes when we begin to compare our experiences with others. It will not do. It is what one attains to, and what one can speak of, and you do not want to go beyond that which you have attained to, as one has put it:

*May we never, never dare
What we are not, to say we are.*

O, I often say, when I quote these words: May we never deny what we are. God's people may even err on that side, and mark this, friends, if the devil cannot get at you one way, he will at another. He will say that you said too much, or that you have not said enough. So he comes, the crafty foe, he comes.

But the brethren have known these things in all ages, and the same afflictions have been accomplished in our brethren as in us. And these things will make the soul long to know more of Jesus Christ. If you love a person, you want to know how that person is. The more you love a person, the more you want that person to be in your sight. If you feel sad, it makes you glad to see a person that you love. What gladness it puts into the soul when Jesus Christ comes! You see Him in His matchless beauty, and we can claim Him in ties of blood. *That I may know Him.*

I shall not have time to say more. May the Lord add His blessing, and to His Name shall be the praise.