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Sermon preached by Mr J H Gosden
at Swindon on 6 October, 1960

Philippians 3 verses 10 and 11

That I may know Him, and the power of His
resurrection, and the fellowship of His
sufferings, being made conformable unto His death;
if by any means I might attain unto the resurrection
of the dead

We may afford to be ignorant of much, but we cannot afford to be ignorant of Christ. If we are born again, we shall have that knowledge of ourselves and of our need that will make the knowledge of Christ imperative, all-absorbing, the one thing after which we shall seek and never be satisfied until we are like Him and with Him in heaven. It is a poor, poor life, to live without the Lord. Those who are born again can find no rest for the sole of their feet in this world, no satisfaction for their soul's need and desire, but in the Lord Jesus; and they are brought in some real measure to the same attitude as Paul, to reckon everything but loss, dung and dross, for the excellency of the knowledge of Christ. There is nothing that can compare with Him, and nothing that we really need that, if we find Him, is not in Him. In the Corinthians Paul said to those believers, "All things are yours; the world is yours, life if yours, death is yours, Paul, Apollos, Cephas are yours; and ye are Christ's and Christ is God's;" and that declaration represents what the people of God want and seek - nothing short.

You may say, "these are high things to aim at for such maggots as we are, such nonentities, such polluted worms." You will feel all that; you will feel sometimes so insignificant as to be unworthy of the very least of God's temporal mercies, and yet you will have to say of the best temporal mercies

Thanks to Thy Name for meaner things,
But these are not my God

It is a very sad thing when our hearts so easily become entangled with the things of this life so as to be in a good measure blunted to spiritual things; and I am afraid of myself often lest the Lord should give me something here which would catch my fancy and take my heart from Himself. It is a very painful thing to a child of God; it means a sickly soul - entanglements here below, abuse of the Lord's mercies, making a god of them. Why, you may make a god of a very trifling thing. Recently I was given by dear friends a gift which was needful for the home, and really for a few hours, I was afraid of that gift lest my poor, silly mind should dote upon that gift and my soul become lean. It does not need much to divert some of us. Alas for us, we are so carnal! But the Lord knows how to make Himself necessary and to make Himself precious.

He is necessary. There is no salvation without Him. Without Christ we are lost. Paul deprecated the very thought of appearing before God in his own righteousness. He had a good many privileges as a man; he was a highly educated scholar, he sat at the feet of Gamaliel, he was a privileged Hebrew; and he had many things in respect to the law, he was zealous in his obedience to the law, and he even went so far as to persecute the church. But he found the evil of this, and was brought resolutely to renounce himself, his own righteousness and all that he possessed, for Christ; he reckoned it all as loss, dung and dross. He did not lose it grudgingly, but willingly, because he saw the necessity for Christ and the sufficiency of Christ. Need will drive, and there will be sometimes a real attraction to draw people after the Lord Jesus and the blessings He has secured and will give to His unworthy people. Paul looked to the future. It was not merely present enjoyment that he was after, though that comes into the experience, with tribulation; but he was looking forward to the prospective end. In the last verse of this chapter he anticipates the resurrection, looks right through to that grand, solemn day of the resurrection, when the Lord will change His people's bodies; as he says, "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all

things unto Himself".

But between that resurrection and his present state there was to be a seeking after, an earnest following after, those things for which the Lord had apprehended him; and it consisted chiefly in the knowledge of Christ, to know himself, and to know the Lord Jesus as his Saviour. They are the two things the Lord teaches His people.

He teaches them to know themselves. O, how solemn is that instruction! It is a lifelong lesson. I am sure that those of you who are being taught by the Lord feel today that you know more about your own sinnership and your capability of sinning than perhaps you did when the Lord first began with you. It is a very solemn thing to be a sinner, but a very dreadful thing not to know it and feel it. But the increasing knowledge of sin will make you feel the need of an increasing knowledge of Christ, the sinner's Friend and Saviour.

Paul says, too, that he suffered the loss of all things, that he might win Christ, and be found in Him; be possessed of Him; that is to say, to possess Him for himself, and to be united to Him with an indissoluble union - eternal life! "That I may know Him". This knowledge is really the desire of the soul to be acquainted with the Person of Christ. He is to be known; and "who by searching can find out God?" If He is known by us, it must be by His discovering Himself, by revealing Himself to us by the Holy Ghost. It is a spiritual knowledge, and a knowledge not merely about the Lord Jesus as you may hear about certain persons and things, but it is a personal knowledge of Him and interest in Him. You may know about a good many illustrious people by reading about them, but not have any particular interest in them or benefit from them; but if you read about the Lord Jesus and are taught by the Spirit what you are as a sinner, and that Christ is the Saviour of sinners, your desire will be to know Him in an acquaintance with Him and to receive from Him those sacred benefits which He has to bestow. The knowledge of Christ and of the Father who sent Him, Christ Himself said, is eternal life. O

but this knowledge! We cannot acquire it. It is to be received only by divine manifestation. He must make Himself known if we ever know Him; and this is by the Holy Spirit through the testimony of His word in the heart. You may hear of Him, and it may be in hearing of Him you are attracted by the hearing. The report of Christ is no little thing; really to believe in the Son of God, that Jesus is the Son of God, to believe in that great statement that is "worthy of all acceptation", that "Christ Jesus came into the world to save sinners," is a great thing; but that general belief will not satisfy your soul, though if you believe that truth by the Holy Ghost it will give you an earnest longing to become acquainted with Him, to know Him for yourself, to know that He is yours, and you are His, that He came down to earth, was made a Man, to die for you. It is a great thing to be after this. The next best thing to knowing Him is to be after Him.

He makes Himself known in the hearts of His people by the Holy Spirit. He visits them. That is what you will want, to know Him in a visit, a visit of His pardoning love, a testimony from His lips that you are His, that He came to suffer, bleed and die for you. Paul got that; and yet, though he got it, he still wanted to know more of Him. He tells us in the Galatians what the Lord did for him; how the Lord called him by His grace and revealed His Son in him. O, those two great things, to be called by divine grace, effectually called from darkness to light, from the kingdom of Satan to God, that you might seek after and obtain the forgiveness of sins.

Then the Apostle said "The life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." That is the knowledge you will want, the knowledge that brings into your heart the certainty of your interest in Him as well as the certainty of who He is. The latter is not a matter of indifference, because who He is gives value to what He bestows and what He did; and it is a great thing to have a settlement in the heart as to who He is, that He is God's only begotten and eternal Son. This cannot be known by

deduction, or even by reading the Scripture merely logically; it must be revealed. O, I believe the only real knowledge that will stand in good stead in temptation is that knowledge which the Spirit gives, an unctuous, living knowledge of Christ by the Holy Ghost revealing Him in the heart.

I remember in my early days being sorely tried on the Person of Christ. It is a great mystery. Paul calls it the great mystery of godliness; but he says it is without controversy in the church; and so it is. But you may find much controversy in your heart about it sometimes, and many temptations about Christ's Person, because of the mystery. But I tell you this, and some of you believe it I hope, that a mystery may be a great certainty. Because a thing is mysterious it is not therefore uncertain. If we could understand the doctrine of the Eternal Sonship, the Deity, and true humanity of the Lord Jesus Christ, He would not be God. You cannot understand much that you believe, but you are not, if rightly taught, offended because of that. Our carnal reason is incapable of comprehending many of the vast mysteries of our religion; but I say a mystery may be a real certainty. I remember walking down the road to the station, going to preach somewhere, during the war, and there was a raid on, and I was terribly tempted about the whole matter of the truth of the gospel and the Person of Christ; it almost seemed a mockery for me to set out to go to preach. Before I reached the station those words of the Apostle Peter's dropped into my heart with such a sacred, soft influence, "We have not followed cunningly devised fables". Then he goes on to say that he heard from heaven that voice of the Father's, "This is My beloved Son, in whom I am well pleased; hear ye Him;" and I believe at that moment the Person of Christ and the love of the Father in the Son, His beloved Son, His righteous Servant, His appreciation of His word, was made such a vital reality again to my heart. The mystery of it remains, but the certainty of it is blessed, and there is some establishment. If you can put your hand upon your heart and say as a convicted sinner that the Lord has shown to you that Jesus Christ, the Man Christ Jesus, is His eternal Son, true almighty God clothed in humanity, and that all your trust is

in Him and in His work, you have great reason to thank the Lord for giving you that knowledge. But you will want to know more, you will want to be acquainted with Him, to know Him for yourself, to hear Him for yourself. When the woman of Samaria was taught by the Lord, many of the men whom she called to hear Him said to her "Now we believe, not because of thy saying, for we have heard Him for ourselves and know that this is indeed the Christ, the Saviour of the world." It is a great thing to know. True religion is a matter of knowledge, not of guess-work; it is a matter of faith, but the scripture tells us - and you will know sometimes the truth of it - faith is "the evidence of things not seen." There is an evidence in your heart by faith as the Spirit makes the truth real to you, an evidence of Christ and His Person.

But then there are times when the Lord condescends to make Himself known to His people in some gracious familiarity, some personal way. He speaks to them, and when He speaks He conveys to them a blessing. You cannot hear His voice and not receive a blessing. His words convey life, they convey infallible instruction, they convey comfort sometimes, they convey love; and when He speaks like that then you have a little acquaintance with Him. How He speaks sometimes to the very heart! He says in Jeremiah's prophecy, "I have redeemed thee; thou art Mine." He says in Isaiah, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee." Now whenever the Lord speaks to one of His people under conviction of sin, it conveys what it says. If He says, "I have blotted out," then you will feel in your conscience the peace of the atonement, you will be relieved from that load of guilt that you have felt. And something more - you will feel love. Love is one hallmark of real religion. We may have a great deal of theoretical religion without any love and without any real humility. Pride and hardness of heart are often manifested in a boastful knowledge of great things; but if you know the Lord Jesus by His compassion and His love and His forgiveness made known in your heart, that will humble and crumble and fill you with sorrow for sin, and love to the Lord Jesus

Christ, and hatred to evil. There is an effect in this knowledge. Christ will be so dear to you, and salvation so great, and His sufferings so bitter, and His forgiveness so sweet, that you will feel in your heart a zeal for His glory, and you will feel a rising up against everything that is contrary to Him.

"That I may know Him". The intimacy of this knowledge is a very great thing. I do not speak of it as an every day experience, but here and there, now and then, the Lord's people, I believe, are brought to know Him in their own hearts. He visits them, He speaks to them, He reveals His glory to them, and His compassion; and it has an effect to make them in some measure conformed to Him. For instance, how condescending he was, and is; how condescending in becoming Man who is the great and eternal God! You cannot see that, and see Him in His humiliation, and hear Him in His condescension, and not be laid low before Him in the deepest humility; and you will prostrate yourself before Him.

Another thing - you will find this knowledge of Him will draw out your confidence. O, how weak we are sometimes in fear under guilt, trembling at what may yet come to us, at the curse that we deserve! But when the Lord Jesus comes with kindness in His eyes, and tenderness and grace in His lips, and pardons to bestow, then that removes that slavish dread; but it does intensify the sorrow and hatred that you have to sin, and it makes the Lord Jesus precious. O, how precious Christ is to those to whom He manifests Himself! I have felt once or twice in my life Christ to be so precious to me, and so glorious, and yet so condescending, I have not wanted a creature; and as for the world and all its glitter, at that time one could really heartily say

Let worldly minds the world pursue
It has no charms for me

But it is not always we can say that. The reason is that we lose sight of the cross; the world gets in, and, alas, our fallen

nature becomes entangled and our souls become impoverished. But the child of God can never rest there.

"That I may know Him" in His love. O, that love! You will never know the fulness of it. I know Gadsby speaks about "drinking full draughts" of redeeming love. If you get a drop of it that will be very sweet and very melting to the heart. But, His love! There are two things about the love of Christ in the Scriptures with respect to experience. John says "We have known and believed the love that God hath to us". You may know a thing by experience in tasting it, and yet you may see that that love which you have tasted is an infinite, ocean fulness. If you taste a drop of it, and then believe that that love is an ocean fulness, it will make you amazed, and will set before you a blessed prospect. There is another thing about the love of Christ. If once you taste the love of Christ it proves you have an interest in all His love. He will never turn away finally from one to whom He manifests His love.

But you will want to know Him in respect to what this love has done, not only present enjoyment, but a consideration of what love brought Him to do. That will enhance Him in your estimation; it will lift Him up very high. A little passing taste is very sweet, but an apprehension by faith of the fulness that is in Christ Jesus strengthens and enriches and enlarges the soul and his desire.

Well, this love is immeasurable. Paul desired that the Ephesians might know its length and the depth and breadth that passeth knowledge. We can never, never, never pass over the love of Christ. It is like an ocean. It is revealed in Ezekiel as a river, as waters; and the prophet was taken into those waters, ankle deep. O wonderful to be ankle deep in the love of Christ, to feel one day a little sweetness in your heart as you receive into your conscience the atonement and the comfort of His love. I know it is ineffable, but it is knowable when the Holy Spirit sheds it abroad in your heart, and when the Lord Jesus says in effect in your heart "I have loved thee; thou art Mine." O,

there is nothing like it! But then the prophet went further; he was led further, to the knees, and then to the loins, and then it was a river that could not be passed over, an ocean. Then it is said, he was brought back to the brink of the river; and you will want to be brought back to the brink sometimes. I think Hatton, in one of his sermons, spoke of that brink of the river as being like a bringing back to a consideration of the humanity of Christ. He was a real Man. In Him, as the Man Christ Jesus, it pleased the Father that all fulness should dwell. Yet, as the Man Christ Jesus, how intimate you may feel Him to be with you sometimes. God is incomprehensible, abstractly considered, and we know not the Father except through the Son incarnate. It is a wonderful word to me that Christ spoke in the 14 John. He said "No man cometh unto the Father but by Me; he that hath seen Me hath seen the Father also". A real Man, true almighty God, the Son of the Father! And that is how people come to know God, to know the Father who sent the Son. O, to know the Trinity is a blessed knowledge. It is one God, three Persons; but the Person of the Son in human nature, the Friend of sinners. Sometimes the humanity of Christ will be made very precious to you. To begin with, His humanity is, and ever was, perfectly holy, innocent, pure, spotless. His life therefore upon earth was a perfect life; and His sufferings were holy sufferings. A real Man, He had a human heart, a human frame, a human soul, and He suffered in all His faculties and in His body; and you will feel Him to be very precious therein. Sometimes in meditating upon Him, the Man of God's right hand now, but a poor, despised Man upon earth, suffering and obeying and overcoming for such as you in order to destroy the works of Satan, in order to obey and fulfil the law in order to redeem your soul, has not Christ been made very precious?

But not only Himself as upon earth, and not only His cross, but as being risen again and on the right hand of the Father. Richard Dore had such an acquaintance with Christ, such communion with Him by precious faith, that he was able to say - "There is a Man in heaven who loves me, and whom I love". Have you ever known Him like that? Has He ever condescended to communicate

with you and permit you to communicate with Him at the throne of grace? It is wonderful to feel it - a little fellowship with Him and with the Father through Him by the Holy Spirit.

Well, this is the desire of the soul. Everything is desolate without this. If there is no communion with Christ, no hearing His voice, no beholding Him in the Scripture, no feeling in your heart of His pardon, His atonement, His love, His grace, His truth, what is the world and what is your soul? Desolate and dark and distressed. But to know Him brings comfort; it brings consolation, it brings fellowship. You will not be desolate then. As I said just now, if you have communion with Christ, while you enjoy that you will not want a creature. O, there is worship in that! "That I may know Him".

Then we do need to know Him also in His power. The Apostle says, "That I may know the power of His resurrection" and that is the power we need to know in our souls. He is in heaven, He has all power in heaven and in earth; His power is universal, and it is extended and exerted on behalf of His people. Is there anything you need which He cannot give, any enemy that you want overcome that He cannot quell? Is there any devil He cannot control and sin in your heart He cannot subdue? My friends, He has power in heaven and in earth. Do you feel your need of that power?

What is the power of Christ's resurrection? Well, it is the authority of a Saviour. In the Acts, it is said that He is a Prince and a Saviour". In the Psalms, it was said "When He ascended on high He led captivity captive, and received gifts for men". In the margin it is "He received gifts in the man" and it is added, "for the rebellious also, that the Lord God might dwell among them". Now if you look at that, if you have an experience of it, it will be like this: Christ exalted in the heavens on the right hand of God to bestow upon you the gifts of the covenant which He received from His divine Father, as Mediator and as Prince, to give out the blessings of salvation. In the fifth chapter of the Hebrews He is said to be the "Author of eternal

salvation to all them that obey Him." His authorship of salvation is this, that He was sent by His Father to obtain eternal redemption, and He accomplished that work, and now He is invested with His authority; and that power He exercises in the hearts of His people and on their behalf against their enemies. "Power and love in Him combine". The power of God, apart from the love of Christ, is fearsome; but the power of God tempered with the mercy and love of God in Christ Jesus, is attractive. O what power we need! Do you not sometimes pray that the Lord would send His word to you with power, with demonstration? What is that but the exercise of Christ in heaven to send down His Spirit into your heart, to convey to you those blessings which He has to give, the blessing of forgiveness, the blessing of divine justification, and the blessing and comfort of His forgiving love, and the blessing of divine counsel to guide you? Every blessing, great and small, comes down at His hands, and there is power attending it. He received gifts for men, and He has power to exert by means; and one of the means through which He exerts His power is the ministry of His word. Paul declared this by his great ministry. It was a great ministry, but he utterly disowned the power being his. He said "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." When you pray to hear the word with power, what do you mean? Not a noise, but a sacred, vital demonstration in your heart, making the things of God and eternity, sin and salvation, Christ and heaven, real to you, so that you can understand what the Scripture says, "Faith is the substance of things hoped for, the evidence of things not seen". And that will fix your heart. O, it will fix your heart upon things above. You will be dead then to the things of this world in respect to your chief consideration, which will be "things above, where Christ sitteth on the right hand of God". What can satisfy you in your soul? The presence of the Lord. What is the presence of the Lord? It is the presence of the Holy Spirit bringing, through the word of God, Christ and His blessings into your heart, making Him real, a glorious, bright reality, and also sealing home upon your heart an interest in Him. One of our hymnwriters says to the Holy Spirit

Assure my conscience of her part
In the Redeemer's blood
And bear Thy witness with my heart
That I am born of God

Now, if you pray that prayer and get an answer to it, it will be just this, the power of Christ's resurrection; it will prove that your prayer has reached heaven, and that Christ in heaven has answered that prayer by His Spirit in your heart; and that will unite you to Him in a sacred sense of union. O, I believe in union!

The union between the church and Christ is an eternal one; but the beginning of that union in experience is when a person is called by divine grace; and the beginning of that union in the enjoyment of it is when the sinner receives from the Lord Jesus the blessing and knowledge of salvation through Him, and a sense of His dying love. That will bring you to that wonderful word - I have thought of it a good deal lately; it seemed to express so much, and yet so simply - Christ said to His disciples "Because I live, ye shall live also". He was then upon earth, but what He meant by that was this, that He should live, should get the victory over death, sin and hell, and ascend into heaven and live in heaven and live in heaven as His people's life and representative, and maintain their life in their souls. How is it that our religion does not go spark out? It may sometimes seem almost to be gone spark out, like the smoking flax spoken of in the prophecy, which the Lord will not extinguish; but how is it that it does not go spark out? Because Christ lives in heaven and you have union to Him. He died for you because you were His. Ah, but you want to feel it. "That I may know Him, and the power of His resurrection", raising me up in faith to sit with Him in heavenly places.

Do you find sometimes in your experience the fulfilment of that word of the prophet where the Lord, speaking by Isaiah, says, "They that wait upon the Lord shall renew their strength; they

shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Ah, you may often feel sinful fainting, you may feel your life very languid, your faith almost gone; and then, in seeking the Lord, waiting for and upon Him, one day you may find a real reviving in your heart of faith and hope and love, your strength renewed, your courage renewed, and you again feelingly believe and know that the Lord Jesus has His eye upon you, that He is in heaven, and that He has redeemed you; you have access through Him to the Father, and you see Him in His word. All is made over again. This is the power of Christ's resurrection.

The power of Christ's resurrection in the experience is the victory that He gives to His people from time to time over their enemies. He overcame through the blood of His cross. He led captivity captive when He ascended on high and He exercises power through His grace in His people to give them victories, to enable them to overcome. Do you get victories sometimes over sin, indwelling sin, mighty sin? O how painful it is to know the power of indwelling sin! The greatest enemies we have are those within us, especially unbelief; but when the Lord gives you a victory and strengthens and renews your faith, you can rise up upon the wings of faith, you feelingly believe, and you can overcome Satan then by faith in Christ Jesus, overcome those lusts that are so imperious in your heart, those evil thoughts and imaginations. The victory He gives to His people from time to time; it is blessed to feel it. Then you can bless Him and praise His Name for not letting you succumb to temptation, and for bringing you through.

He delivers His people. He knows how to deliver the godly out of temptation and to give them strength to resist Satan effectually. All this is the power of Christ's resurrection.

"And the fellowship of His sufferings". We cannot speak of that now but O how solemn it is! Christ's sufferings; the holy sufferings of the dear Redeemer. They were sufferings for sin. The only reason Christ suffered was the sin of man being laid

upon Him and condemned in Him.

Of His sufferings so intense
Angels have no perfect sense

But there is a glory attached to the sufferings of Christ. He suffered to make His people holy, that He might redeem them to God, and that He might have a people for His praise, holy, with Him, like Him for ever.

The fellowship of His sufferings is when a poor sinner under conviction of sin, and chastened for his sin by the Lord, is brought down to submission to God and to confess his sins, and is brought to realise that those chastenings that are upon him are not vindictive wrath but rather corrections in love, and that Christ has taken all the curse out of the affliction and trial by His precious death. O, it is a wonderful thing to have just a hint of this. The fellowship. When you can really believe by the witness of the Spirit that those sufferings of Christ were to take away your sin, and therefore to take away the bitterness of the curse that is in every trouble, and to take away the curse of death, the sting of death, that is, sin, - when you can feel that you will be brought to submit to the will of God, to trust in Him to do with you that which is right, because you believe His severest dealings will have no curse in them.

"The fellowship of His sufferings" One thing that attaches to this is real repentance. The one time in my life when I believe I did weep tears of holy grief for my sin was when I felt in my heart Christ's redeeming love, felt that He had, as He told me He had, made atonement for my sin by His precious suffering. He suffered and made complete atonement. And what a sinner! What a worthless worm! "The fellowship of His sufferings".

"Being made conformable unto His death". Well, if we are the Lord's people we shall die unto sin, we shall die unto the law, we shall die unto this world, and we shall live to God.
"Reckon yourselves to be dead indeed unto sin, but alive

unto God through Jesus Christ our Lord."

"If by any means I might attain unto the resurrection of the dead." I wanted to have just one word on that. We shall soon be dead; we shall soon, each of us, enter eternity; we shall soon have that dissolution which will come to all men, except those who live when Christ comes again. But death is appointed to us; and when a saint of God dies his soul is immediately absent from the body and present with the Lord. But the body is redeemed; and Paul had a prospect concerning his body. He tells us plainly in the last verse that he hopes one day that his vile body shall be changed and conformed to the image of Christ's glorious body. That is a great prospect. Our bodies now are corrupting; they are instruments of sin, and soon they will lie in the grave, and if we are the Lord's people our spirits will be immediately with God - "With Christ which is far better". But then the body. Humiliation belongs to sin; all our distresses, and our death, come from sin; and how humiliating it all is! But that is to be done away at the resurrection. Sown in dishonour, raised in glory; sown in corruption, raised incorruptible; sown in weakness, raised in power. And said John, "We shall be like Him; for we shall see Him as He is". Paul says in the Colossians, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

This was the desire of the Apostle; and yet he said he had not attained. But because this was his desire, he followed after and he pressed after. He said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." O, what a day it will be at the resurrection! The Lord will say to His people, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," and to all others He will say "Depart from Me, ye cursed". Very solemn isn't it? Time, life, death, eternity, are all solemn. Religion is no plaything. But if the Lord is teaching you, the language of the text will be the language of your heart; you will want to know Christ, and you will want to know more of Him, be more acquainted with Him, and say with good Cowper

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb.

"Unto all them that look for Him shall He appear the second time without sin unto salvation." Are you looking for Him? We read of those upon whom the great day shall come as a thief in the night; they shall not be looking for Him. What a mercy to be made to watch and pray! Now if the Lord is thus teaching you, you will not be glued to this world; the things of this world will not have your heart. No, your heart will be set upon things above. Yet you will do your duty; indeed, if you read the Scriptures carefully you will find the Apostles particularly based upon hope of heaven the injunctions to discharge earthly obligations rightly in the fear of God. Neglect of temporal things does not come from a hope of heaven. Your heart will be in heaven; you will want to serve the Lord Christ in all that falls to your hand in this life; but O may the Lord grant us that blessed prospect lively in our hearts, that when we come to our end we shall then be with the Lord and like Him for ever, washed in the blood of Christ, and covered with His spotless righteousness, and be among those who serve Him day and night in His temple, sinlessly and everlastingly.

AMEN.