

Notes of a sermon preached by MR. R. KINDERMAN at "Rehoboth" Chapel Swindon, on Monday evening, 21st October, 1957.

Text: 2. Corinthians, X. v 4, 5.

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The latter part of the text seemed particularly on my mind, concerning the workings of the Spirit of God, which the apostle opened up to the Corinthians; and as we read in the chapter, he tells us that some "think of us as if we walked according to the flesh," and it was needful for the apostle in honour to God and for the good of their souls, that by the Spirit they might be led into the things which alone make for their peace. That is an important matter. If we come short of God's salvation, if we come short of that which alone will bring us to heaven then all that we trust in and look to is vain. If we should come to the end of our life, - I speak it for a moment particularly as the apostle was writing to the church at Corinth, to those of us who profess His Name, and not only by open profession, that there may be no excuse, but as we are gathered that would seem that at least we have a hope of reaching heaven, or would desire to feel that we have a hope of reaching heaven, - it would be a tremendous thing if we came to that moment of death and then found that we had just come short of that which would bring us honourably to heaven. For to be found in heaven we must have things done, not only for us, which are done for the church. The salvation of the church is finished; the Lord Jesus Christ has done it; for He said Himself, "I have finished the work which Thou gavest Me to do; and that work was the redemption of the whole of the church that the Father had loved eternally, chosen eternally, before time began, without respect of persons, and gave them to His Son to redeem, because, through sin, through the fall, they were all by nature the children of wrath, even as others. The church are born in such a condition, the children of wrath even as others; but they are the children of God. Though sometimes, and it gives a hope at times to plead, they may go as far from God as sheep can run, - not an excuse in that, not a leaving of it, - but though that be the case, the church of God are safe, and one says, "More happy, but not more secure, the glorified spirits in heaven," that are now landed safe. The church of Christ are safe, and I believe and feel this, that we believe and know the doctrine that the church of God are safe in Christ, and when Christ rose from

the dead and ascended to heaven His church were with Him, never ~~as~~ separate from Him; but, my friends, unless we personally have the truth of that wrought in us, made manifest in us by divine and mighty power, we have no evidence of being manifest amongst them. We may know that doctrine to our dying day, and in our dying moments could even, were it possible, - I would speak it tenderly, - we could even speak of doctrine, but that does not go far enough. It must be the personal application by the power of the eternal Spirit wrought in us, and the apostle brings this forth to the church; and more than that, there must be a knowledge, that is, a knowledge of something being done. It is sad, if we profess, - whether by open profession or otherwise I leave, - but it is sad if we profess to belong to the Lord Jesus and have some sort of a hope of being found in heaven, yet know nothing of the personal workings of the power of the Spirit of God in our souls. I speak that in love. These are matters that come to my own spirit, they concern me. They do concern me personally, - lest any should think that is outside of self, - though Judas had every mark, and he walked in the flesh in religion, but he never knew the power, he never knew the life, he never knew the mighty workings, he was never brought by faith to lay hold upon Him; because faith is that grace which God implants by "bringing into captivity every thought to the obedience of Christ;" That is a great work. But the apostle opens up that the Lord does it. It is a mercy if we can trace it, if we know something. We may feel to be very humble in this that we know little. You may sometimes feel to be following afar off; but the point seems to come to my mind particularly, do we know anything at all in reality? You may say, "well, why question? We have made a profession." But what a mercy to be willing for the word of God to search our hearts! Personally what is upon my mind is the solemn consideration which has been with me for some weeks and seems to come afresh, - it would be a terrible thing to apostatize, and it is not impossible. Circumstances can so come in your life and mine that unless we know something of the power of the Spirit of God bringing us into captivity to the obedience of Christ, we should prove we have got nothing real. Open persecution for the truth has made that manifest with many. Many characters have proved that they had nothing real. You may say, "Well, I feel like Peter when he was in the judgment hall and he saw the Lord Jesus Christ in all His agony, and in such a condition, being so ill-treated, and he feared that same condition, and so denied the Lord Jesus Christ." But he still had that mighty work, and was brought into captivity to the obedience of Christ, and the Lord proved His work within him. He did not

finally fall. But, friends, it is a tremendous thought. It is a mercy to have a real religion. Well, these are thoughts that seemed in my mind. But the apostle says that God will do it. It is not left to the creature. The Holy Spirit will and does make manifest the children of God. It is a great thing to know the Holy Spirit. It is a great mercy. There is a religion that does not know the Holy Spirit's work. There is a religion that has never come into the power of that. What a solemn condition! Do we know the Holy Spirit? It is that good Spirit that takes of the things of Christ, it is that Good Spirit that does all, brings into this place and causes an inward working, a mighty work, - not in the flesh. "The weapons of our warfare are not carnal." There are carnal weapons. They are disguised. They go under the names even of faith and hope and love; but the word of God tells us very clearly that there is a feigned hope, there is a feigned love, there is a false hope. Job, in his affliction, was brought to know it, and he said it is weaved out of their own bosom. That is the hope of the hypocrite. But that is veiled. These things bring to an exercise at times to know the mighty work. If that is wrought in us we shall know it, we shall prove it. The apostle could testify to that, He says, "The weapons of our warfare are not carnal." On the other hand, they are not of a kind of experience that is spurious, that is, of the flesh, of an outward nature. O, one might say, but that needs opening up. But, my dear friends, a religion, an experience separated from the love of Christ and the honour of His Name and His grace, is not of the Holy Spirit. It will prove but of the flesh; it will prove but some glorifying of the flesh. I just mention it because it is so important.

"The weapons of our warfare are not carnal." They are not of such a nature that they bring flesh into being and bring that up; but they bring flesh down. But, he says, "mighty through God," through the power of God. The word of God, when the Spirit of God brings it with divine power, is mighty. It comes home with power to the bringing down of strongholds, of what there has been a trusting in. Some of those strongholds you may have known before you were under divine teaching; what you trusted in, what appeared at one time to be your defence, what seemed to be so good. It is there, it is true, "Righteousness within thee rooted, may appear to take thy part." O, my friends, I see in that such a subtlety. That comes back, - I know I can speak of that, I hope in truth, because when God brought me to see that in my own soul, that was a time! But I would not be without it. O, how that appeared. It was so good, so much religion, so much that seemed to be right, so much

that seemed to be profitable, and yet no honour to Christ in it, no speaking of Him as the only hope, no leading by living faith to Him. You can test it. I believe some have; you have tested your own spirit, and seen that that which is contrary to the mighty power of God, those strongholds, those defences within yourself, have never brought you to a humble dependance upon God, never brought you where Mary was when the Lord Jesus said "Seest thou this woman?" There was not a thought out of Christ. She was brought into a sweet captivity to the obedience of Christ. The Lord had brought down everything that she had got; that gracious teaching there of the Lord Jesus in that woman, her attitude bespoke it. The Lord spake of here; there was a humble dependance, there was a love flowing out, a living faith in Christ. She knew Him to be the Christ, she knew Him to be the only hope of her salvation, she loved Him, her heart's affections were drawn out to Him, and we can rightly say He was her salvation, and she was at His feet. That was the sweetness of God's divine power. It was a mighty work that was wrought in her, bringing down every stronghold. Simon, at that time when the Lord spoke, had not had those strongholds brought down. The Lord spoke concerning Him. What a mercy to know this mighty power; "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." O, when the Lord begins to work, and not only begins, - this is continual, - it is to "keep our eyes on Jesus fixed," one says, "and there our hope to stay. The Lord will make His goodness pass, Before us in the way."

And His goodness is often couched in deep distress in the flesh. We cannot always see wisdom in that. You may have looked sometimes and thought you could not come into that hymn in the same exercise of spirit when God is dealing, when matters in grace and providence appear in such a manner as they did with Job, as they have done with the prophets of old, and with many of God's children in His word, when the Lord was mightily working with them, bringing down the strongholds, bringing them into that place. He did with Jacob when he sent everything over the brook. There were some strongholds, but they were of no value, but the Lord in His tender mercy brought him into a living faith in Christ as the only hope of his own salvation and deliverance, and then there was a working of His power, a manifestation of His grace in those things that were needful. The mighty power of God to the pulling down. O, when you see by mercy the purpose of God! That has been on my mind, the purpose of God in His work. He will accomplish His work, "Nor shall our poor, peevish

heart" one says, "make Him from His purpose start." It is mercy. Do you know sometimes what it is to feel fretful under God's dealings? You could not see the purpose of it at the time. That is not in the flesh, No weapons of the flesh, but a mighty work going on, and it seemed as though that was going to bring you to destruction. The enemy tempts you, but he never leads to the right place; he leads you to see all things that are around you and in you. You feel sometimes "as though that is to bring you to destruction, that there is no hope, but God will effect His work, and that is to bring into sweet obedience to Christ, by faith in Him to receive Him. It is a great thing to receive the Lord Jesus Christ. None but His church ever do. I know sometimes we speak of it, - at least I feel I do, - as though it were some easy matter, a light matter, as though we could do it. No, sinner, except by divine power, can receive the Lord Jesus Christ. He is received by faith. Faith works by love, and when you read the catalogue of the Hebrew Worthies, and see how the Lord dealt with them and brought down all their imaginations, high looks, captivated them by His mercy, some work was done in each of them..Not an easy matter, no light thing, a trial of faith, a bringing down of all the flesh. You look at Abraham's case; he was the father of the faithful, and how the Lord tempted him to try his faith, and wrought in him those things which were of the Spirit to bring him into the sweetness of that grace, so that there was a bringing into the obedience of Christ; and then the Lord honoured His Own grace in his soul. And God does it. These are things that are done.

"The weapons of our warfare are not carnal, but mighty," - "mighty through God. They are effectual, whatever they may be, - that is, by His word. Have you never known the word of God to be effectual to this end? If we have never known it to be effectual to the pulling down of strongholds, imaginations, high looks contrary to the knowledge of God, we do not know the blessings of Christ. The things work together, my friends. "What God has joined together, let not man put asunder." You cannot have one without the other, because we have everything in our nature that is contrary to God, and we have that which would dethrone Him, would never acknowledge in truth His purpose of grace; for God is determined; it is His gracious determination, to have His children, to bless them, to bring them honourably, through His Own work, to His glory, and to that end He deals. It is a gracious work, though, as I have hinted, it has not seemed so. You may be needy, because these things are in us, they are in our

flesh. There is a bringing down of the strongholds.

When the Lord brings His word with power, in whatever way that may be, by His mercy, and those things that you have trusted in, looked to, have seemed to go one by one, sometimes you may say, "Lord, spare this!" Perhaps you have known what it is to come to chapel, or for the Lord to bring His word, and He has taken the very last; and He will; He will break them down. But what for? To bring you into sweet submission to the will of God and the grace of God in the Lord Jesus Christ, into the obedience of Christ, into what He is, what He has done, and His salvation. There is no duplicity there. It is singleness of eye, to His honour;; O, my friends it is no Ananias religion when God works; it is the work of those that were real, that had all things common by the faith of God, and were made honest before God. They had a religion of the Spirit; and God dealt with them; like He dealt with the apostle himself on that Damascus road. Paul knew what he was speaking; not only was he led of the Spirit to write it, but he knew; and while that was painful, humbling, to his flesh, the Lord brought down every mighty work..He said "I count all things but loss." He did not once. He thought they were great things; he looked to them, held on to them. You know his case. But the Lord spoke of him that he was a "chosen vessel," and that he might be blessed and brought into a living faith in Christ to declare His truth, to preach the gospel and not be ashamed of it, and that he himself in his own soul might know and have the testimony of Christ in him. How the Lord blessed him, brought down all his mighty looks, brought down the imaginations of his mind, and the apostle could see the mercy of God in it, he could see the blessing of God, so that he could say, when he was brought into this captivity, into the obedience of Christ, "For me to live is Christ." What teaching! What mercy! My friends, if you and I are brought to see that, and all that God has done in us and for us by His mighty power, and all those matters that have appeared to us so strange until the true light shines, - for "Blind unbelief is sure to err, and scan God's work in vain," - don't you know it? Does it not scan God and His work in vain? What does it say? It says like Hezekiah said when the Lord spoke to him; the Lord said to Isaiah, "Go and tell Hezekiah this," and it was with power. God comes with power. It was a mighty word. "Tell Hezekiah, Thou shalt die, and not live." Ah, the Lord worked in Hezekiah. What was the palace then? There was only one thing that mattered. The writings of Hezekiah, what he said, what he felt, when the Lord did that, the Lord has graciously given to us, how

he groaned before the Lord, turned his face to the wall. What has the work of God done in you and me? Has it never caused you to turn your face to the wall in the spirit? There has been only one object you needed then. You may say, But afterwards! But let us come to the point of where he was; there was only one thing then, - death. Death was before him. "Set thine house in order." O, what a teaching! Is your house in order? But when this mighty work comes with power in your soul you begin to look. The house in order? You may say, "I have been going to chapel, I have been reading God's word, I have talked to God's children." Now it is a great thing. "Set thine house in order." What would that mean to you and me if God spoke it to us tonight! What would it really mean? It is a tremendous thought. It is either heaven or hell, and that is an eternal destiny. O, sometimes when you look into it, Hezekiah did; God brought down every mighty thought in his mind, and how he prayed, how he begged of the Lord, how he had to plead with Him! Do you know that? That was sweet teaching; and it proved that the Lord brought all things to one end, brought him into captivity; that is the point; that is the end of it. "Bringing into captivity every thought to the obedience of Christ." So that those exercises are precious under the divine, mighty power of God. You can see only love, wisdom. You cannot see love till the Lord reveals it. I say again, "Blind unbelief is sure to err." Won't it be a mercy to prove that God has dealt with us in love, in grace? Deeper than all that is of the flesh, to see His work, to see His hand, to see His mercy, bringing us into that place where there is only one that we desire, a living interest in the work and Person of Christ, and by faith to lay hold upon Him. There is a receiving **Christ** by faith, and it is a receiving of Him in captivity. You never received Christ except in captivity. Jesus said it; they were the first words of His sermon; "Blessed are the poor in spirit." What a work that is! What strongholds, what imaginations, what high looks to bring down, what we would do in our flesh, what you would look to! You never receive Christ except as a poor sinner. You say, Well, we have heard that many times. But are we poor sinners? They are things I have asked myself. Are we really poor? It is a real thing, you know. You never receive Christ except as a poor sinner. That woman that had an issue of blood twelve years, - God brought down that woman's high looks; He spoilt all the strongholds, and she had got some strongholds, because the Lord tells us she went to different physicians. They could do her no good; but she went to them, thinking they could; but she rather grew worse, because the mighty power of God and His mercy were in her case. I believe if we could have seen her during

those twelve years it would not have appeared so; Ah, but the Lord brought down everything; and look how she came! "When she heard of Jesus." She heard of Him in a way she had never heard of Him before. Have you? Some of us have been brought to chapel from our infancy, we have heard the gospel preached faithfully. I tell you this, you never heard of Jesus till God brought down every mighty thought, till He brought down your strongholds, till He brought you to the place where you really needed Him as a poor sinner; and that is the place of receiving. You may desire to touch Him, and we say this in love and in faithfulness, there is a touching, there is a sweet captivity in such a way that there is a touching of the Lord Jesus Christ, and a receiving of mercy; but I will tell you where that is, and I will tell you you where we are, and I feel you will not be offended, - we are not poor enough, my friends, Do you want the blessing? Do you really want it? It is one thing to say it, but a person that is in that case must have it, and that is what God does by His mighty power. Do you know what it has been in your case to have to go before the Lord? - I could not give instances, because only you in your own soul know how you came there; but if you are under this mighty power you know, and you may have a spot where you really came to the Lord in such a case and condition that you said, "Save me, or I perish!" Nobody else may know about it, but you know it, and that was in reality and in poverty; and I say this, you have not been disappointed. I am not saying you have had the full assurance, but you have had the sweet testimony of the blessing of this that the Lord the Spirit has directed you by faith to the Person of the Lord Jesus Christ, and given you to feel a little hope in His mercy, that has enabled you to feel the comfort of it, and every thought has been brought into captivity to the obedience of Christ, and that has brought you to love Him, to treasure Him, and to say with Gadsby, "Immortal honours rest on Jesus' head, my God, my ^{we} Portion, and my living Bread." What a work precedes that! You know, sometimes sing hymns, but do we know what it is sometimes to feel that, though we may not know the exact way in which that man penned it, we know in the spirit how he penned it, we know what precedes it, what God has done by His mighty power, how He has worked effectually to the end to bring down and to bring to that place where there is none but Christ? God does it, and He will do it to the end of time, "till all the ransomed church of God be saved to sin no more." It is not left to creature. There is no choice of man in it. God does it, and the apostle could speak it: "The weapons of our warfare are not carnal, but mighty through God."

They have been "mighty through God" through all the ages, mighty to the bringing down of the strongholds. O, sometimes how the Lord has worked! Rebels against His goodness. One said who was a madman, - mad because he had no love to Jesus; he hated him; no man could tame him, though they had tried, - "What have I to do with Thee, Jesus, Thou Son of God most high?" And the Lord brought down every stronghold in that man, brought down every imagination, cast out the devils that were in him, and he saw them before his own eyes sufficient to sink him to an eternal hell; but God had mercy upon him and dealt with him. It was a tremendous work in that man. We read it, we can read the whole chapter in a short period of time, but think what that meant, what a mighty work was done! But do we know it? What has God done in you, you that have wallowed among the tombs, dead things? They may have been cloaked over to satisfy your carnal mind and nature, and God's tender mercy has worked effectually, and still does, by His mighty power, and has brought them down, brought them down, brought you to the feet of Jesus. They came to see what was done, and that man was sitting at the feet of Jesus, clothed, and he was in his right mind. A great thing to be in a right mind. There is only one place of a right mind, and that is at the feet of Christ. This is faith, We have no right mind by nature. We can never look at things rightly. We may talk it, because we have been brought up to talk it, in that we know it, having heard it. That does not go far enough, but the Spirit of God brings by a mighty power into a feeling of it, a knowledge of it. When you can speak with knowledge of what the Lord has done, however humbly that may be, - that man could; the Lord Jesus told him what to do. He loved Him, he would have been with Him, but Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." - He has had compassion on thee, He brought down all your strongholds, broke down all your imaginations, and brought you into captivity in every thought to the obedience of Christ. There was an object he loved now; that One that is despised and rejected of man, - and was in that day. Few loved Him, few knew the Lord Jesus, for "He came unto His Own, and His Own received Him not;" but that man could testify of Him, he knew Him.

So did the blind man. The Lord blessed his soul in the same truth, worked effectually in him. "Who did sin, this man or his parents, that he was born blind?" The Lord Jesus said, "Neither hath this man sinned, nor his parents, but that the works of God might be made manifest," - a power, a mighty power. O what a mercy!

Would it not be a mercy to prove it in our souls! The weapons of our warfare are not carnal, but mighty through God." And to this end; mighty through God; yes, by His work that He effects; and that comes into our present condition. His chastening and His corrections are mighty works, and they are effectual to bring down those strongholds, those imaginations, those things that rise up in the man contrary to the Lord. O, sometimes what a building up there is, when you have perhaps been going on, and yet there has been such an indifference, a coldness. The Lord will deal with it if we are His children, and He will deal with it that Christ may be made precious; and so in His mercy He comes. "Ye have forgotten the exhortation," says the apostle to the Hebrews, " - you have forgotten ^{it} ~~it~~ because you have a rebellious spirit, a stiff neck; but the Lord will break that down. Those are high things; and He says, "Ye have forgotten the exhortation which speaketh unto you as unto children," children that the Lord will bring into obedience, make obedient. The apostle says, "As obedient children." God will do it. He does it, however long that may be; "Nor shall our poor, peevish heart make Him from His purpose start." That prodigal went into a far country, spent his substance in riotous living. He was a son. He came to a place, - God brought him to it, and shut up all the bowels of compassion of men; and he would fain have filled his belly with the husks that the swine did eat, and God was dealing. It was to bring down. It is painful. But what did that do? That brought him to look in the right direction, speak right things; it brought him into captivity to the truth. "I will arise," O, what an arising! Why? How? He was under the chastening hand of God. Have you known it, sinner? What has God's chastening done in you? What has it effected? "I will arise." Sweet work that! Humbling! But it is that repentance that needeth not to be repented of. "I will go to my father." What shall I say? I will not try to excuse myself and tell him I am ~~so~~ different from somebody else, or I am not quite as bad as another, or I did not think it was going to turn out like this. No; tell him all the truth. "I will go to my father, and I will tell him, tell him I have sinned." A sweet work that, when the Lord brings you into that true repentance at the footstool of mercy, pleading alone the precious atonement of Christ. Sweet grace that! That is humbling. You think of what that means. When you think of how he left his home, how he went in rebellion, how he was stiff-necked, and now to see him! "I will tell him, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants." O what sweet grace that is when there is a dealing. Do you know it? The

Lord deals in these things to bring into captivity every thought to the obedience of Christ. And then what is the exercise of your soul? Have you not asked the Lord then to keep you? Have you not begged of the Lord in His mercy to protect you? Does not that show you more of yourself and sometimes what you are, left to self? It is a great mercy then. That works the filial fear of God in the soul. You feel you are prone to wander; you beg the Lord to keep you; you see sin in all its heinousness then; you know what your flesh is, and feel it; and then sweetly at times beg for that gracious repentance, that He would cause it to flow in the soul that you might love Him. That is done by the mighty power of God. It is the work of God preparing you; and if I may just say it, it is the work of God to bring into captivity every thought to the obedience of Christ.

God does it for His church. They are as a shock of corn ready ripe. I have thought over it during this week; the Lord will perfect His work in His church; He has done it. It is a great thing, - death, to those that are not in Christ, what a solemn matter! I feel sometimes it is unthinkable, what it really means to a person that has no interest in Christ and has never known the mighty power, I say, Never known. You cannot have grace and never know it. O, my friends, it is not something stagnant; it is alive, it is power, it does something; and though sometimes you may feel so low and wonder whether you know anything at all, if you do that has made you beg of God to do something. You cannot rest in nothing done if you have got reality. I feel that. I believe we live in a day when there is almost a sitting down and saying, "Well I am nothing, and I can do nothing." If you really are there you will ask the Lord to do something. You cannot rest there. There must be something done where divine life, is before that work is perfected. To the church of God in Christ, to each individual member, that work is done as perfectly as it was in the dying thief, when, in a moment of time, everything was brought down in his soul, and Christ was alone the object of his hope; and he had faith in Christ. What a wonderful word he said, "Remember me when Thou comest into Thy kingdom." My friends, he had only one object, and God dealt with him mightily. It is not a question of time. There is gracious experience, but it is not a question of time. The Lord the Spirit can do it in a moment. It is wonderful, it is sovereign, and it is to prove His sovereign work. He may take thirty and eight years to do it; it may be according to His sovereign will to do it in thirty and eight years, or, as we have already spoken, in twelve years; but He can do it in a moment, and He did it in that dying

thief in his last hour, and brought down every imagination of his heart, every stronghold, and brought him as a guilty sinner before God.. "We indeed justly; but this Man hath done nothing amiss." There was a testimony of **faith**, and God honoured His Own grace. He went to heaven. "This day shalt thou be with Me in paradise." That is great mercy. The work of God is a perfect work; and it is to bring into captivity every thought to the obedience of Christ.

But there is only one object, only one hope, one salvation; and God effects it. May God in His mercy do it in us, and grant that we may prove by divine power and know His working; and if I may just say this, that in the matters that concern us, in the exercises of our lives, we may see in it this divine work. Apart from that all that we may pass through is vain. I do not say that without feeling; I do not say that without any exercise. The world have their trials, they have their troubles, but they are never brought into this place, they are never brought into an exercise. It is not a mighty work wrought in them to this end. I am not meaning that in respect to any creatures; I have none in mind; only that we may know it, and our exercises, our path, may be so that God is dealing with us to bring us into a living union, and that grace and faith may be in exercise in the Person and work of the Lord Jesus Christ. Then, my friends, we shall "pass the river telling the triumphs of our King."

That is not always audibly; it is wrought in. We do not know in what circumstances we may leave the world. We may look for a dying bed and not have one. When I was young I thought it would be time enough then to think of these things; but we may not have a dying bed. God alone knows how you and I will come to our end. Samson died in a very sad condition in the flesh; he had no children of God about him; there were those Philistines scoring him; but he died in faith in Christ. The secret is, have we got it within? O, it is a tremendous truth. The Lord bring us into captivity in every thought to the obedience of Christ, that we may love Him, know Him, rest upon Him, have no other hope, and see in our lives that that is the very end and purpose of God's dealings with us. It is a mighty work in His grace and in His providence, sanctified to that end. Apart from that it will prove nothing; and I have felt, it has been an exercise of mind in my own soul, apart from that we shall be drawn away, apostatize, and prove that there has been nothing real. Our tears can flow, our zeal may be very strong in the flesh, but apart from this gracious work of God the Holy Ghost manifested there is nothing real. The Lord work mightily in us to that end!
