

21270d
La 5972

21,270d

La I 972

Sermon Preached at Scaynes Hill Sept 2 1973 by Mr R S Jupp

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10 v 13.

Beloved friends, we have in this text an absolute irrevocable promise of God to His own blood-bought people. You will notice in the context that there are some warnings and admonitions set forth, and we will need that grace in exercise that we might take heed to.

Now we have in the text something which is very comprehensive, we have the word "no" in it, "There hath no temptation." That includes everything that a child of grace, especially, may be confronted with. But I feel the word temptation needs to be dissected. It does not only mean Satan's diabolical temptations which all the children of God in their measure have to encounter, but it also means the trials, the tribulations, the sorrow of the way. Now I want as helped to speak of a few things regarding these powers and influences that we have from time to time to negotiate. Now the Lord Himself is not the author of sin or confusion, God forbid, but we do read this in Holy Writ, that God did tempt Abraham. That is, He tried him. He suffered this trial to come. And what was the object in view? It was only the trial of his faith, but in the end, there was a special and particular blessing that was bestowed upon him. Now things in particular with the child of God are ordained and decreed, and the enemy of souls cannot do anything without divine permission. We have recorded in the book of Job, those accumulations of things that came on godly Job; the devil was the instrument in bringing about these things by God's permission. Yet God is not the author of sin and confusion.

I take this word in two senses, the first is this, it may be a word of consolation and help to a person that is very low and dark in their soul. It may be a word of loving rebuke and reproof, and on the other hand, it can be a consolatory word. You see, the Lord in His wisdom and understanding of all the cases of His children knows exactly how to suit a word to them. And I appeal to you, my dear friends, in this particular way, that there are times undoubtedly with you in the path of tribulation when you feel to be so impatient, and so low and dark in your poor mind and heart in connection with things you are passing through; and do you not feel to need a special word of consolation and help on these occasions? The Lord has been pleased to record these conflicts, and He does support His children as they come into these different paths of trial.

"There hath no temptation taken you but such as is common to men." Evenly distributed, or in the margin it reads, "is moderate" it is common to man. In your feelings it may be you feel you are passing through something that is very uncommon. That is to say, you have

never head or read of anyone that has actually felt and passed through the same type of thing. Now may I lovingly advise you on this point if you should be among this number, that you know not what another has to carry. And undoubtedly you will find in the Word of God through the Holy Spirit's gracious inshining, some companions. You may not have found one at present, not one who has actually felt the same as you, but, "There hath no temptation taken you but such as is common to man."

Now you will find many things that you are walking in, and possibly they are to be found even among the worldlings, but there is a difference, because sanctification does not attend those things to the worldlings, and they often seek different ways for relief which are not approved of God. Now this is the vital point, my dear friends, with us who profess godliness, that it brings us nearer to the Lord, that there should be some spiritual good and profit to ensue, or divine teaching, or a gradual deepening and establishment in the truth. Now is there one here who feels to be isolated in this sense, that no one is like you, a peculiar, particular case you have? Well, it is not beyond the reach of God's mercy. Now what is your particular trial or temptation? It may be you need the Lord especially to uphold and sustain you day by day in the path you are treading in.

The hymn you have just sung is very fitting to the text, to the people who are walking in it. Now there maybe things of a particular nature that Satan is trying you with, it may be suggested to you that you have not the root of the matter in you, that you do not pray aright because your prayers are not answered immediately – and perhaps they are not answered yet – and his temptations are directed with great force and power to undermine your little hope.

"Buts, ifs, and hows are hurled
To sink us in the gloom
Of all that's dismal in this world,
Or in the world to come."

There may be some particular besetment, a particular temptation to sin. Beloved friends, we each have our infirmities, or shortcomings or failings, but do we realise it? Do we know them? Do we give in to them? Or do we seek grace that they may be overcome? Now the enemy works and operates in connection with these things, he knows our weaknesses or failings, and our temptation to sin wilfully - open sin, temptation of a vile nature. I believe some of you dear friends present are not immune from these temptations. I will just name one that presents itself to the mind in connection with Joseph. I am not suggesting that you may have the same temptation, but we perceive that the fear of the Lord was operative in his heart which preserved him. There are many things the enemy presents before the children of God to trip them up, to cause them to fall into sin. Are you conscious of it, dear friends? 'O let not temptation, inclination, and opportunity meet. Preserve and keep me in Thy holy fear.' "There hath no temptation taken you but such as is common to man." You see, God has made all hearts alike, there is no difference in this sense, some are tempted

and tried about things which another does not understand. And why should it be that the Lord ordains and decrees the diversity of it?

Well in His wisdom He ordains that His children as helped and enabled should cast all their care upon Him. You may be passing through the furnace of persecution, of hatred and reproach. I do not know your case, I believe some of the children of God have this particular path to walk in, and you feel possibly that you cannot continue in this, it is wearing you down, wearing you out, making you weary; things perhaps which you do not know what to do with, difficult things, and perhaps you have now come that you can speak to no one. It is sure, my dear friends, that even among the children of God there is no understanding of one another because they have not walked in it, that is the reason. And they may have something that you cannot understand. Now whatever it is, you have a most sacred word of comfort and consolation, "But God is faithful." O this is something particular unto God, to be faithful. One of His divine attributes, the faithfulness of God. But, my friends, how extensive this is. God is not only faithful to His people, but He is faithful too to the wicked. Consider what He has said, what He will do, "The wicked shall be turned into hell, with all nations that forget God.

I want to be kind and loving, but we must be faithful. I remember that word entering into my soul when I was in my teens. I had no need for anyone to tell me I was wicked, I had the inward witness of that by divine teaching that mine was a solemn case. I speak lovingly, it would be well if some of our young friends could be brought under the influence of such teaching. "God is faithful." He is faithful to His people to keep them, to preserve them, to undertake for them, to support them, to sustain them by His grace. "God is faithful." He will not lay upon you more than you can bear – bless His dear name. But you might come to those spots and places where you feel you cannot bear any more, you come to the end; up to breaking point. Even then God is faithful, He is going to operate, He is going to make a way for you where there seems to be no way. Things that are impossible to men are possible to God. "God is faithful." Faithful to the prayers of His people. I trust and believe that you are walking in these things, you are helped and enabled to commit your way unto the Lord, casting all your care upon Him. God is faithful to His children. "Shall not God avenge His own elect who cry day and night unto Him?" He certainly will take their case into His hands, but it is waiting – waiting His appointed time, committing these things unto Him.

God is faithful. He is faithful to Himself, He is faithful to His word, and He is faithful to His children. It is loving faithfulness, that is the beauty of it, loving faithfulness, loyal allegiance to His children. He has promised this to those "who have fled for refuge to lay hold of the hope set before them in the gospel" he swore a holy oath of allegiance and fidelity on behalf of His people. He is faithful to His promises. Do you plead the promises of God? Do you hope He has given you one in times that are past? The promise given to you implied what was before you. Now God is faithful to that promise, and you may by His help and grace plead that promise before Him. You will be brought into spots and places where you will have to trade with it, do business in deep waters. God is faithful, He will bring you safely and

honourably through eventually. What you need, I feel, is this, if you should be in this case, a grain of living faith. May the Holy Spirit be pleased to influence it in your heart, and enable you to lay hold of it. If you should be in the path of pain, sorrow, and grief, God is faithful. He is faithful to the widows, the widowers, and the orphans. God is faithful. I believe there are some of you, with myself, we may state we have proved the faithfulness of God in His word to us unworthy sinners.

Now He has put you in the school of affliction and trial for a purpose. Yes, but my friends, where should we be without the ballast, something weighing us down? But we need it to work together for our spiritual good and profit. "Be not as the horse or as the mule, which have no understanding: whose mouth must be held in with bit and bridle." "God is faithful." We cannot, as it were, just merely take this word in this clause away from what is intended. "God is faithful who is able" Able. So therefore, it is His holy will, and He will see to it that tis shall be verified. You feel sometimes undoubtedly that, speaking reverently, you may go out of your mind. Yes, especially when the enemy suggests different things, and you have such infidel thoughts arise within. It would not be discreet, nor prudent to speak publicly concerning some of those things you are the subject of inwardly. Your poor mind and heart seems possessed with floods of iniquity. There are times perhaps when you have to put your hand over your mouth lest something should come out. I am not suggesting every child of God may come into this extremity, but some know it.

Perhaps you may feel in another case that your strength is decreasing day by day, and you know not how you are going to endure. Now there are two things probably that you are looking at, the first is this, you are looking at the immensity of the trial and difficulty that you are in, and you are like Peter in this sense, while he kept his eye on Christ, he was safe walking on the water, but when he took his eye off, then he began to sink. Another thing is this, you may be looking too much within. You may sit down sometimes in your chair at home and feel how hard is your lot. Is this the right spirit? Is this a gracious spirit, my friends? I believe this is the spirit of the flesh. What a mercy it is that although you are the subject sometimes of these things, "The Lord knoweth our frame, and remembereth that we are dust." "But God is faithful who will not suffer you to be tempted above that ye are able." He will strengthen you, keep you, and sustain you. And you may come into those places where you have to cry the same as the woman of Canaan when she said, "Lord, help me, Lord, help me." Now the Lord hears and answers the prayer of extremity with His people. You are enabled to look to Him with singleness of eye. He will undertake for you.

Sometimes, you know, there is a double eye in us. You say, "What do you mean?" In profession we are looking to the Lord, on the other hand we are looking to an arm of flesh, looking to our own initiative, our own wisdom, our own understanding. You say, "Are we not to use our own wisdom and understanding?" Well, this needs defining, we certainly should, my friends, but we are not to lean upon it. "He will not suffer you to be tempted above that ye are able." I believe it is a path of dependence upon the Lord, leaning upon Him, step by step. It is different with you now probably from what it was at one time, you

hoped you were drawn by divine love, that there were occasions when you could run in the ways of the Lord, the love of Christ was shed abroad in your heart; but now you are walking a different path altogether, you are in the wilderness, you are in the path of temptation and trial. And this is the path that all the family of God in their measure come into, and everything is to be proved. You prove the Lord in this, you prove His divine love and faithfulness. And you prove in this pathway eventually whether the Lord really has bestowed upon you a living principle of grace and godliness.

You may be tempted and tried with regard to this, perhaps after being in a profession for fifty years or more, when everything seems to be clouded over you wonder where the scene will end, the Lord hides His face, and He is silent also to you; you feel so much darkness within you. O that you could feel more life spiritually, you live at such a distance from Him; O that you could be brought nigh to Him. You have a sense and realisation that your sins have separated between you and your God. And, my dear friends, this is a very dark path, there are times when it causes anxious thoughts, "Do I love the Lord, or no? Am I His, or am I not?" O do

"Assure my conscience of her part in the Redeemer's blood;
and bear Thy witness with my heart that I am born of God."

I am travelling through life's journey, I am coming near the end thereof. So the soul feels, how do matters really stand with me between my soul and God? Have I but a name to live and yet are dead? O leave me not in an open profession of Thy name; leave me not to be content with a form of godliness, it I the power that I feel to need. All these things the children of God are in conflict with, and I believe these are some of the things that lead eventually to the Lord giving some token for good, some intimation eventually that He has begun a good work in your soul, and that He will perfect it to the day of Jesus Christ.

"He will not suffer you to be tempted above that ye are able." Have you ever been tried on this point, that is, that when you do believe that, for every grace of the Spirit the enemy has a counterfeit. I mean, a counterfeit religion – Am I deceived? Beloved friends, I am just opening up a few things a child of God privately walks in in the exercise of their soul. 'Lord, if Thou hast not begun the good work of grace in my heart, do begin it now. Do not leave me to be devoid or deficient of anything that is necessary unto salvation.' You fear, (do you not?) some of you, that you may be weighed in the balances and found wanting. I am not speaking in this way to discourage you, dear friends, God forbid, but I am merely speaking, as helped, of some of the things that try the children of God.

Another thing is this, you are the subject of indwelling sin, and you would be rid of it, and the reason you would be rid of it is because the grace of God is within you. There are times when you smite upon your breast, and you say, "Can ever God dwell here?" Now God is faithful, He will disperse these clouds eventually, He will break through these clouds. And do you realise He holds the balances of the clouds?

Let us now turn to the latter part of the verse, "But will with the temptation also make a way to escape, that ye may be able to bear it." It is 'with' the temptation, not without it; with the trial, not without it. Now God's honour is at stake with that. He has formulated and will demonstrate on your behalf as His dear child, He will make a way to escape. He opens up a way to you, unexpectedly it may be, whereby you prove His mercy and His grace and His favour, because He knows the thoughts He thinks toward you, "thoughts of peace and not of evil, to give you an expected end." With Abraham there was a way of escape, was there not a wonderful intervention of God? You know He came into extremity, there was the altar, and his son was on the altar bound, and he stretched out his hand, and he was ready to do what God had bid him do, "Lay not thy hand upon the lad. Now I know that thou dost fear me." Now what came out of that trial? Ah, Abraham saw the ram caught in the thicket, which was a symbol of Christ, and he took the ram and offered it up in the place of his son Isaac. Now Christ spake about Abraham, that "He saw My day and was glad." He made a way to escape.

With Esther He made a way to escape (did He not?) and for the Jews also from the decree which came from the king through that wicked man Haman that all the Jews should be slain. Mordechai influenced Esther to venture in before the king, and she went, according to Holy Writ, with her life in her hand, "If I perish, I perish." She did not know what reception she would receive, but she received that of approbation, the golden sceptre was held out, and she touched the top of it, and it turned out that the Jews escaped. Now my friends, in conclusion, I believe with some of the children of God the only escape that is honourable is death itself. Some of you may be in difficulties in many things, and the only way of deliverance is for the Lord to appear and take you to Himself. "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The Lord bless you, help you, and sustain you, that are walking in this path. Amen.