

Lookout mtn.conference 1973-06 Philippians

by Stan Ford

Paul's sermon emphasizes the importance of living by the Spirit and having no confidence in the flesh, as he navigates his role as a pilgrim and a preacher.

Duration: 49:06

Scripture: Luke 10:38-42, John 19:25-27, Philippians 1:11, Philippians 3:2, Philippians 3:4-6, Philippians 3:10, Philippians 3:13-14

Topics: "Spiritual Warfare", "Christian Living"

Description

In this sermon, the speaker begins by discussing the Christian pathway and the enemies that believers have to contend with. He then talks about living by the spirit and how he has learned to do so. The speaker also shares his personal testimony of coming to know Jesus Christ and the transformation that took place in his life. He emphasizes the importance of knowing and understanding our enemies, who have an unclean character, ungodly conduct, and an unscriptural creed. The sermon concludes with a reminder of the hope and expectation believers have in heaven and the transformation that will occur in their bodies.

Transcript

11 verses, Paul as a pastor. We saw that man as he was reflected, and then we thought of Paul as a prisoner, and we saw him rejoicing, and then we saw Paul as a preacher, and we heard him requesting. When we come to chapter 3, it seems to me that here we have Paul as a pilgrim.

He starts off in a very real way in this scene of vileness and wickedness. He speaks of dogs that give you evil workers, and he takes us on through life's journey until that blessed day when the Christ shall come who shall change our vile body. There, on the pilgrim journey, the apostle unfolds the things that he must face, and the desires that he has.

You and I, on the pilgrim journey, again and again, have also to face that which is claimed of us as a Christian. Finally, brethren, rejoice in the Lord. To write the same thing to you, to me indeed, is not grievous, but for you it is safe.

Beware of dogs, beware of evil workers, beware of the concision, for we are the circumcision which worship God in spirit and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh, if any other man thinketh that he hath, whereof he might trust in the flesh, I

more. Circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, touching the law of Pharisee, concerning Phil, prosecuting the church, touching the righteousness which is in the law, blameless, that what things were gained to me, those things I counted last for Christ.

Yea, and doubtless, and I count all things that last for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count then but done that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is to the faith of Christ, the righteousness which is of God my faith, that I may know him, the power of his resurrection, the fellowship of his suffering, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ. Brethren, I count not myself to have apprehended, but this one thing I do, getting those things which are behind, and reaching forth unto those things which are before, I press towards the mark of the prize of the high calling of God in Christ Jesus.

May the Lord bless to us the reading of his own precious word. It seems to me when I turn to this third chapter of this very wonderful letter, that there are so many things the apostle is bringing before me. As a pilgrim, he looks ahead, and looks around, and looks back.

First of all, it seems to me that what he brings before us is that he tells us what he has learned about his enemy. Now, it's good for us to be told that. It's good for us to be reminded that the Christian pathway is not a pathway of pleasant ease, that again and again that which is used as the simile of a saint is that of a soldier, a warrior, a fighter, and their enemy that we have to contend with.

And so Paul starts off, it seems to me, by telling us what he has learned about his enemy. And then he continues to tell us how he lives by the Spirit. And then he goes a further step, and having told us what he learned, and tells us how he lives, then he goes on and tells us how he leaves his past.

Having told us what he's learned, and how he lives, and what he leaves, he goes on to tell us for the pains he longs. And, of course, every one of you gather the word I'm going to use to close. Looking forward to that blessed day when he shall change this body of humiliation, the apostle says, surely, I want you to understand what I'm looking for.

Firstly, he starts off by telling us what he's learned of his enemy. And he dares to say, finally brethren, rejoice in the Lord. What a wonderful statement to commence a talk concerning his enemies.

He doesn't say fear, he doesn't say be afraid, he doesn't even say what in this particular point, but he says rejoice, and rejoice in the Lord. Then he says, these are your enemies, beware of dogs, beware of evil workers, beware of the concision. Now, I don't know how you feel about it brethren and sisters, but it seems to me when we think of these three things that are mentioned, that first of all we have brought before us the fact that our enemies are those who have an unclean character.

He tells us about their unclean character, and he doesn't make matters, he doesn't try, because he thinks to be gracious, to cover over their character, he says they're dogs. Now, there rises in the minds of most of you, as we take this word upon our lips, that which was written by Peter. That which was written by the wisest man, and yet the most foolish man in the Old Testament.

The wisest fool that ever lived. And you will remember that when Peter writes of dogs, he writes of those that he dares to call those that are false teachers. And he quotes from the wisest words that were spoken by the wisest fool, and he dares to remind us that just as a dog is turned to his own vomit again, so, indeed, do false teachers turn to their foes.

Now, it's not necessary, really, for me to say that the dog returns to its vomit for one reason, and one reason only. The dog returns to its vomit because it's a dog. That's all.

Because it's a dog. It's its character, and it's an unclean character. Whenever there are wises among God's people, or there are wises in an area, false teachers.

Let's look at their character, and we'll soon see their false teachers. There have arisen in our day and generation a large company of men and women who dare to stand at almost every street corner, at almost every doorstep, and tell us that Jesus is not God. They dare to say that he was nothing more than like all the archangels.

They dare to deny every principle of holy bits. The Bible tells us this of them, that they are false teachers, and their character is a dog character. And I apologize to no one for making that statement, when a person comes and attacks the personality of my Saviour.

There are people who tell us that, really, that doctrine doesn't matter. What matters is duty, and I think I have spoken enough here for you to realize that I believe that duty and doctrine are linked together. If a man is wrong concerning his doctrine, it will not be long before he's wrong concerning his duty.

I do not wish to go and speak of this particular class of people more than to say this. When you see those who deny God, it is not long before their uncleanness will be seen. I need not remind you that there are countless numbers of children who have died, and adults who have died, because these people have refused the very simplest of medicine to them.

The unclean character springs from an unclean doctrine. And then he goes further, and he speaks not only of their unclean character, and he calls them dogs, but he speaks of their ungodly conduct, as he speaks of evil workers. Evil workers! I wonder if the church at Pelopius, if they heard him speak, or read that which he wrote, I wonder if the church at Pelopius remembered the time when he walked down to the main street of their town, and how they followed after him, a girl, crying even truth, but crying it in error.

I wonder if they remembered how he rebuked the evil spirit that was in the girl. You know, it's a remarkable fact, which you know this, of course, it's a remarkable fact that the Apostle Paul was driven out of many cities, but he was only twice driven out by Gentiles. Every other occasion he was driven out by Jews, and most of the occasions when he was driven out by Gentiles, it was because of money.

The Jew would say to Brother Harry, you know, we both say we would think that it's Jews that would drive us out because of money, but here were Gentiles, and these Gentiles saw that they had lost their worldly gain. They had this man cast into prison, and eventually he was driven out of the city. Evil workers! Brethren and sisters, I dare suggest to you that maybe, you know, he broke our heart, didn't he? He did mine.

It's rather shocking, I don't know how you stood up and told us this, that in a Christian convent someone would break into a common room, and I want to have a little straight word with some of you young folks here tonight. Now, maybe you won't like what I'm going to say, but I want to have a little straight word with

you as a Christian, not as an Englishman, but as a Christian. I've stood on that list on one or two occasions, and I've listened to some of the way you young people have talked to the girl who takes you up and down.

I haven't heard one of you say please, and I've only heard two or three of you say thank you. So, you say, why the young folk? Well, I'll tell you why, because I haven't heard an older person not say please, or an older person not say thank you. Now, you young folks here, this is a Christian conference, and I'll tell you the first thing I found out when I was converted, and by if ever you saw her up, hurry it for me! The first thing I learned when Jesus saved me was that he expected me to be a gentleman.

I haven't always succeeded in God's forgiveness, but there are certain characteristics, and one of the characteristics of being a Christian is that we shall be godlike. The apostle starts off and says these are the enemies of the church, those that come in, those that come in and they have an unclean character, and they have an ungodly conduct. And listen, something more, he says they have an unscriptural creed.

I hearken what he says. Beware of gods, beware of evil workers, beware of the concision. They have a creed that's unscriptural.

They have tried to bring, or they would try to bring, there into the church of Tel Aviv, that which was as opposed to the truth of the New Testament as anything could be. And he looks at his enemies, and in the day in which we live, is it not a fact that we ought to be looking at our enemies? We know how to deal with them, don't we? I don't know very much about many things. Maybe I don't know much about it now, but there was a time when I did know a little bit about fighting, and I'll let you into a secret.

Whenever I knew that I had to get up in front of another man, my brother who looked after me, he'd find out all he could about the other man. And many a time we try and see a past film of his fighting. What a fool I'd have been if I'd have stood up in front of a man to try and fight him without knowing all I could about him.

In our Christian experience, in our local assembly, in our church, in our witness of God, let's have a look, let's see our enemies, and let's remember they have an unclean character, an ungodly conduct, and an unscriptural creed. Let's beware. Ah, but then, having told them of what he's learned about his enemies, now he tells them of how he lives by the Spirit.

He dares to say that for us who love the Saviour, for you Christians of great wonder in hellify, and for me, though I be in a prison in Rome, never let us forget that we have a new approach. For we worship God in the Spirit, for when you attend us, if it not now along lifts the breeze, if it not now joins my heart's perfect formula, that now from our spirit there rises to God, with the aid of his Spirit, a worship which is acceptable to heaven. Did not the Lord Jesus say to the woman at the well, that father seeketh such to worship him? And they that worship him must worship him instead.

And if you and I come to know Jesus Christ as our Saviour, then the first thing we've got to do is to realize that we live by the Spirit, for we have a new approach to God. We worship him, not just to the lit, not just to our creed, not just to the fulfillment of certain requirements in the particular fellowship with which we gather, but we worship him. Having told us we have a new approach to God, then he tells us we have a new allegiance.

Our allegiance is not now to our city, our allegiance is not just now even to our country or to our family, although with all my heart I believe in allegiance to one's city, and to one's country, and to one's family. I believe the 13th of Romans is still in the Bible. I was conducting a crusade some time ago in the city.

The president had made it possible for me to visit the mayor, the Lord Mayor. Down to the, what we would call the city hall, I went in company with two or three of the elders. The mayor's secretary informed me that for the second time I would be ushered in to his august presence.

The point came, when I went, the little man sat there with his gold chain around his neck, and he started to tell me who I was, but quietly started to tell me how good he was, you know. I mean, he was the mayor of the city of Swansea, and he was the president of the Petronas Association, and he was a member of the Baptist church, and he went to the pleasant Sunday afternoon, you know, the parishing sinner has awakened, it should have been, but it's not, and along he went. He told me I had five minutes, he took, and they told me I only had 15 minutes with him, and I got fed up.

And after he carried on for five minutes, I just butted in, I said, you'll excuse me, Mr. Mayor, but I came here to read the scripture to you, sir. Would you mind just sitting there for a moment while I read the word of God? And I took out the Bible, and I read the 13th of Romans. You know, I can see him now, as he rose and extended his chest, and his gold chain, and I reminded him that the powers that be were ordained of God.

Scared to tell him it wasn't just the electors that put him there, I believe beyond all was the hand of God. And after speaking to him for two or three minutes along this line, I said that, Mr. Mayor, the chapter closes with these words, sir. Put thee on the Lord Jesus Christ, and make no provision for the flesh.

As simply as I know how, I sought to present Jesus Christ. I believe the powers that be are ordained of God. I dare say that every one of you young men and young women who sometimes feel that you want to rise against the establishment, you need to read again the 13th of Romans.

Then I want you to understand this, that our greatest allegiance is not to our king, or to our country, or to our city, or even to our family. Our greatest allegiance is to the one that we should put on, the Lord Jesus Christ, and make no provision for the flesh. And here the apostle dares to say, we have a new approach, but we have a new allegiance, we rejoin in Jesus Christ.

I expect you good Americans to get a bit fed up with us English folks sometimes, don't you? Yes, I know it. But of course you do. I mean, I know this, I can't help it.

You know, I'm always sort of boasting in the fact that I'm an Englishman. I won't tell you what we think of you when you come to our country. I only know this, that isn't it wonderful for us to rejoice in Jesus Christ? Oh, that we're threatened as sisters in the Lord.

I think this is one of the loveliest things that we could ever, ever say, that we have a new approach, for we worship him in the spirit, and we have a new allegiance, for we rejoice in Jesus Christ the Lord, and we have a new attitude, we have no confidence in the flesh. Isn't that wonderful? We have no confidence, a new attitude entirely. Why? We're living in a day when folk have so much confidence in the flesh, don't they? Brethren, sisters, please, I worked, as many of you know, quite a number of months in the gear among undergraduates in Cambridge, and I am not an academic.

I don't profess to be, but every time I stand in the university, and I'm the only non-academic that has pitched a university sermon in Cambridge for 40 years, I don't say that boastful. Whenever I stand, I always start off by saying I am here, not because I have qualifications to be here. I am here because you have invited me to be here.

The day you stop inviting me will be the day I stop coming, and yet I go every year. And I want to say this, as I have said to them a score of times, I don't know why it is that we are living in a day that we imagine a man has the right to preach the gospel on our platform, because he's got a PhD in some subject utterly popular. I hope you're the finest engineer in the world, but that gives you no qualification to stand here and preach the gospel.

I hope you have the greatest list of letters after your name that prove you to be a man of clear thinking and great ability, but it's not that that gives you the right to stand and tell men and women of Jesus Christ, it is this, that we have no confidence in the flesh, but our confidence in the Lord. Well, you've gathered this, haven't you? You've gathered it. You know, I'm glad I've gathered with a company of Christians like this.

Oh, I love all those that love the Lord. Oh, God deliver me from ever doing less much. But I'm glad I gathered with a hope of it.

I returned home to England some time ago, after having spent a great amount of my time among men that were great academics, many of them wonderful theologians, some of them the books they have written on your book, case I do. I went down to a little meeting at the slopes of the Blackdown Hills in Somerset, and we're in a little place called The Lamb. It's just a little place, there's a pub and the gospel hall, that's all.

I presume it's the first after religion. But nevertheless, this Lord's Day morning, I sat there, just a handful of us, and a dear brother rose. I was brought up in the school where we were holy priests before the breaking of bread and royal priests after the breaking of bread.

You know from me where that's from. Where before the breaking of bread, there was no ministry at all. We were there to offer our sacrifice of praise to God.

After the breaking of bread, royal priests who had something for the saints. Now, I do not see that line of demarcation as clearly as my brethren did, but it is less demarc, and I could count on the fingers of one hand the number of times I'd ever taken part before the breaking of bread in ministry. But this Lord's Day morning, just a handful of us, I felt desperately constrained, almost as though the spirit was pushing me, and I rose to my feet and I opened my Bible into the 19th of John, and I read those tremendous words.

You remember how it rings before the wonders of heaven times over his, his cross, his hand, his mother, his gun. I just read them and sought to direct the attention of God's folks to the Christ. We were there to remember, and I sat down, and when I sat down, a dear brother from the country rose to me.

Oh, he dropped his aches and put them on the wrong place, and he was as bored as the podium of man could ever be. He rose to his feet. Not one of you would have invited him to preach.

He opened his Bible, and he said, I wonder if I should turn to the epistle of the Colossians. I won't try and speak as he did, for you'll need an interpreter, but he read his will, his mind, his purpose, and great love came in. And I listened to a man, and that's what Jesus meant to him, and lift the blessed Christ to the Father as his way of offering.

And I came out, and I walked down the road, arm in arm with my wife, and I couldn't help but say, I said, Mary, isn't it lovely, my dear? Isn't it lovely, my dear, that we gather with a company of Christians where that could happen, where those that love the Savior could present him to the Father? And I want to say this, brethren, and I want to say it from the depth of my heart. I appreciate every man and woman that has reached the heights in their particular academic studies. God forgive me that I waited so long before I ever turned my mind to those things.

I left school when I was a boy of thirteen and a half, and had to go back when I was a man. I only know this, that I've no confidence in the flesh when it comes to ministering Christ, but I've every confidence in him. And I thank God I'm among a company of folks where those that have something on the Lord can minister.

I'm glad I had a chance of getting that in. I wasn't quite sure how I was going to get it in, but I wanted to get it in. Ah, I thought you did.

I thought you did. Ah, praise the Lord, it's good. And I'll tell you something more, brethren.

He not only tells us what he's learned of his enemies, and tells us how he lives by the Spirit, but then he tells us how he leads his past. Isn't that great? He speaks of his past, you know. Why, he says, as to ritual? I was circumcised.

Why, as to race? I was the stock of Israel. Why, he says, as to rank? I am of the royal line of Benjamin, and I am a Pharisee. As to zeal? I persecuted the church.

And I tell you something, although my ritual and rank, although my race and my zeal, none could reproach me for, yet these things I counted lost for Christ. I've been asked tomorrow evening to give my testimony. Do you know what we're going to do tomorrow night? We're going to have a good old-fashioned sing-song.

You know, none of these old pictures. We're going to have a good old sing-song. We're going to get a ring, and we're going to sing the praise of the Lord.

And I'd like to share with you how I came to know Jesus Christ, that I won't like it. I don't like giving my testimony. I spent too many years of my life without Christ, and I don't like remembrance.

But I want to say these things I can't have done. They're useless. They mean nothing.

If I can tell you this, that Jesus Christ could take a person like me, and make him his own, then I'll be glad of that tomorrow night. I'll be glad of that. But our brethren here, he tells us what he leaves.

He says, I leave my past. But then he tells us not only what he leaves, but what he longs for. And this is where I want to say a moment or two.

Oh, isn't this wonderful? I say, from verses 8 to 19, he tells us what he longs for. In verse 8, he says that I might win Christ. I say, in verse 9, he says that I might be found in him.

In verse 10, he says that I might know him, and the power of his resurrection, and the fellowship of his suffering. And in verse 12, he says that I may apprehend that for which I also am apprehended of Christ Jesus. Here's a longing deep within his heart.

He longs first of all, he says, that I might win Christ. Oh, I want satisfaction in my life, that I might win Christ. I confess this to you, that for a long time this was a real puzzle.

I realized that the man that had written this had known Jesus Christ for many long years. And I said to myself that I might win Christ. I thought he knew Christ.

Had he not met him on the departure throne? Had he not a voice come out of heaven? Had he not seen the light above the brightness of the noonday sun? Had he not received his commission that I might win him? I only know then that there's still much in Christ for me to win. Much. I think the classic example of this text is an Old Testament story, don't you? Do you remember the story of Othniel? He's been a lovely boy.

Do you remember the story of this man, Othniel, the son of Caleb, Caleb's younger brother? Do you remember how Caleb, an old man, came to the last city, Kerjacephor, that had to be overthrown in the promised land? He had stood at the foot of the hill and cried, Give me this mount, when it came to Heblon. But now Kerjacephor is the lone city that remains inhabited by the giants in the land. He's an old man, and he says, I tell you what I'll do.

He that taketh and smitheth, he that smitheth and taketh Kerjacephor, I will give him my daughter, Axa, to be his wife. Now I've got a strong feeling that Axa must have been a very beautiful girl. She was a girl of his old age.

She really loved him. I think she was a beautiful girl. I can't think of any man who would risk his life for someone who wasn't.

Nevertheless, then he says, you can have my daughter to be your wife if you're hungry in the city. And there was found a young man, Othniel. Now he was already in the family.

He was her cousin. But he wasn't satisfied just being in the family. He said, I want her to be my wife.

I want that closer relationship than just being in the family. I tell you, are you in the family? Are you in the family? What sort of relationship do you want with Christ? A closer one? You know, it seems to me the story of, here's a little outline for some of you young preaching fellows, that it's the story of love wanting. It's the story of love worrying.

Hallelujah! It's the story of love willing. We want it. Do we really want Christ? This is where it all begins, you know.

A man wants the Lord Jesus, he can have him. The tragedy is that so many of us who say we love the Saviour, we don't really want him because it's desperately uncomfortable to have him with us every moment of the day. But he says, I want him.

And if you want Christ, there's a mountain to climb and there's a fight to go into. And I want to say this, though. There's no mention of them.

No mention at all. But you won't forget that when this young man, Arseneal, went to fight against Kerr, Jack, Clever, other people went with him. They're not mentioned.

They never got asked for it to be their wife. They had no payment for what they did. And I've proved over the years, whenever you see a young man, a young woman, an older man, an older woman who wants to

win Christ, the whole church will stand behind them.

And after he went, and he went to, and he conquered the city, and back he came, you know. Now, I want to say something to you young lads that are contemplating marriage. Now, I've been married for only four years, this is why you can tell by the hand I look.

But let me say something. Let me say something to you young men. Blessed is the man who gets a beautiful girl for his wife.

That's right, isn't it? Blessed is the man that gets a beautiful girl for his wife. Twice blessed is the man who gets precious as well as beautiful. Are you married yet? Well, you're a good man.

I don't care. I have good theology. Blessed is the man who has a beautiful wife.

Twice blessed is the man who has brains as well as beauty. And Arseneal was given an answer, and I'll let you into a secret. If she wasn't a lady, and I must be courteous, I would say she was a bit crafty.

Instead of that, I'll say she was brainy. She looked and she said, listen, if I'm going to be your wife, then I have a right to expect you to keep me at the standard I've been used to. Maybe it's the old grandfather coming out in me, but I think that's about it.

I believe that I have a right to expect you to keep me at the standard I've been used to. I'll tell you what to do. You go and ask my father for a pass.

Now, she didn't go first. Oh, brain. She sent him first, and off he went.

Do you remember that he was given a parcel of land? He was given the parcel. And when she'd sent him, then off she goes. And isn't it remarkable what she says? She says, thou hast given me.

She didn't. He gave it to her husband. Thou hast given.

Give me also springs of water. When he got the land, she went, because if he'd have gone the second time, father would have said, I've already given you the dowry. But she knew she could twist him round her finger.

And off she goes. Brethren, sisters, maybe it's foolish, but I want to tell you this. I thank God I came to Jesus Christ.

And because he loved me, he gave me salvation. And I praise God, because of the love of the Father for his Son, he hath given me in Christ all things which we do enjoy. He's given me not only the land, but he's given me the upper springs and the nether springs.

He's given me that which I need to make my life profitable and worthwhile. That I might win Christ, and we want to win Christ. Oh, brethren, does this honest Jesus mean to us today that he didn't mean last year? And then he says, not only that I might win Christ, but that I might be found in him.

Why? To win him tells us of satisfaction. To be found in him tells us of sanctification. Not having mine own righteousness, which is of the law.

That righteousness which comes by faith. I'm glad of the 30th verse of the verse of Corinthians, aren't you? Christ is made unto us wisdom and righteousness and sanctification and redemption. I'm glad I'm

sanctified in Christ.

This is my position. God grant I might know something of it in my condition. My position.

Then he says, not only that I might know Christ and that I might win Christ, but he, that I'm sorry, that I might win Christ and that I might be found in Christ. But he says, oh, that I might know him. The power of his resurrection.

I say, hey, this isn't satisfaction or sanctification, is it? The power of his resurrection. He is strength. Strength for the journey in the past.

That I might know him. I say, it's the loveliest, it's the loveliest story in the Bible. How many times have you preached and talked about it? A legion of times, haven't you? I couldn't do it as good as you, I'm sure.

But you won't forget that he is the loveliest family text in the Bible. That I might know him. Martha knew him.

The power of his resurrection. Lazarus knew the power of his resurrection. And the fellowship of his suffering.

And Mary anointed him, as we were hearing from our brother just the other morning. Why, she knew the fellowship of his suffering. That I might know him.

Do we know him? Martha knew him in the home, you know. I wonder why it is, whenever you ask a brother to preach about Martha, he takes the text about Mary. And Mary hath chosen that better part.

I don't want to hear about Mary, I want to hear about Martha. If you want the text about Martha, I'll tell you it. And Jesus loved Martha.

And her sister Mary. Mary's the one who's tucked in afterwards. Jesus loved Martha.

She knew him in the home. Oh, I know she was cumbered about with serving. But brethren, sisters, if that's the worst that could be said about us, wouldn't it be hallelujah? I mean, most of us are not cumbered about with service.

Whenever the saints want something done in the meeting, they're going to be chasing around to find us. She knew him if she knew him in the home. Isn't it lovely to know Jesus in the home? Brethren, sisters, dare I say this very humbly? If my son and my daughter, if my grand, my grandchildren, and my son-in-law and daughter-in-law don't know that I'm a Christian, then I'm not one.

And all there is to it, I'm not one. When our last little granddaughter was born, they brought her over as they have all our children, the daddies. And I took that little one in my hand and I hugged her.

We call her Rebecca, lovely name. What was the other one? Joanna, yeah. That's not bad, I know.

There we are. And I took that little one in my hand. And I read the lovely story to my children, just the family, that's all, just the family.

No one else. I read that lovely story to them. They wrote God.

Turning to a mother and saying, Take this child and raise him for me, and I will pay the rates. Oh, that was the first family allowance that was ever paid, you know. I bear it for you.

Oh, dearie me. And what a responsibility that we might know him in the home. Dear sister, I dare say this to you.

May I say it very loudly? Maybe in the church, your position is a quiet position. But I tell you this, your position in the home and in the church is the most important one. That I might know him.

The power of his resurrection. Lazarus knew that, didn't he? Lazarus knew the power of his resurrection. Do we know it? The Bible speaks of resurrection in three ways, does it not? Three very practical ways.

The Bible dares to say this, that Christ is risen. That's the past. And it dares to say, if we then be risen with Christ, that's the present.

And then it goes further and it says, and the dead in Christ shall rise first. And that's the future. To know the power of his resurrection.

That Jesus lives and that day by day, his risen life can be lived out from me. And I live it out until that day when, hallelujah, I shall see him. And be like him.

And I'd better come to the close. I've had a chuckling at this saying of cannibals and the Solomonites. Don't say I ain't as low as that, but.

Dare I say this, friends, that, dare I, that if Mary, if Martha knew him and Lazarus knew the power of his resurrection, Mary knew Lazarus as well. She took her alabaster box and she anointed the Lord, didn't she? Do you remember what old Judas said? And as we were reminded, the other disciples, to what purpose is this waste? They didn't know much about God, did they? Well, then I haven't got time to drive it home, but I want to tell you this. I've got a waitful God.

And if you meet a man who's in touch with a waitful God, he'll be waitful too. And you may come and say, oh, what purpose is this waste? And I'll tell you what purpose it is. It is because here was one who had a heart of love towards the person they poured the anointment upon.

Have you ever thought of our God as a waitful God? He's tremendous, really, isn't he? Oh, what a waitful God. You see, in nature, he's waitful, isn't he? I was talking to a good brother who's a landscape gardener here. Where is he? He's about here somewhere.

Anyway, there we are. Put your hat back there, brother. I hope you're a good one.

But you have a little word with this man about trees afterwards. And I'll tell you this, we've got the most waitful God in the world. You think of a sycamore tree.

I mean, all you need to propagate sycamores is just one seed. They propagate so quickly, don't they? If you've got one, you'll find them springing up all around you. The God puts on a sycamore tree, he puts over 10,000 seeds a year on a full-grown seed.

You only need to send one to propagate its species. But he's a waitful God. He gives you 1,000, 10,000.

I tell you, have you ever seen this? Oh, miss, by the way, I hope all you ladies are going to be there to hear Jean Orr tomorrow. Whatever you do, do go and listen to her tomorrow. She tells of the work of God in Morocco.

But she comes from Scotland, now. You won't hold that against her. But she comes from Scotland.

And if you go away and see the lovely mountains of Scotland covered with a heather, do you know something? All you need to do is to take a square yard of heather, and you've got enough seeds in a square yard of heather to re-seed all the mountains in Scotland. Oh, I mean, God only needs to put just two or three, doesn't he? He's a waitful God. I'd better not go any further, if I keep you here all night.

But if he's waitful in nature, he's waitful in beauty, isn't he? The finest sunset in the world you see in the Antarctic, where no one lives to see them. Well, she's right. I never judge him.

He's a waitful God. He's forgiving when no one can see his joy. What a gesture.

Today, when it comes to providence, isn't that good? You know, the prodigal son came home, and he said, Oh, make me as one of my hired servants. And the father said, A hired servant? Hey! Kill the prodigal son! Let each of them marry! And he put a ring on his finger, and shoes on his feet, and a garment on his back, and they began to make merry. And hallelujah! It never says they stopped.

They just began. He's a God. He gives us more than we expect to deserve.

I'd better not say anything about Jacob, had I? Oh, Jacob would have been parrified with so little. Do you remember what the Lord said? What's your name? What's your name? Which of God, when his father had asked him what his name was, he said, My name's Jacob. As to his father, he said, My name's Esau.

God put him right back to the point of his sin, as God will always bring us back to the point of our sin. He said, What's your name? He shook him. He said, My name's Jacob.

God said, All right, I'll lavish upon you. And he called him Israel. Brethren in salvation, Oh, I want to say this to you.

I believe there's enough in Jesus Christ to meet the need of any miserable wretch this side of hell. But it isn't everyone that's there, is it? But I believe there's enough in his death, Death to meet no need. He's a wasteful.

Oh, well, that's not the word, is it? And if you come in contact with my God, I'll let you into a secret. You'll give and give and give and give. Because he's there.

We love him. Because he first loved us. Oh, I haven't got time to finish with the last one.

But the person gets the notes, you know, what I was going to say, you see. But then, can I just thank you at all? You're a gentleman. Do you know the ministry's going home with me? Well, this is the last point I was going to raise in this third chapter.

What a lovely point. Not only does he tell us how he longs for the Lord, but he tells us how he looks for the Lord. He tells us how he looks for the Lord.

And there, from verse 20, right to the end of verse 21, he tells us, first of all, our association is in heaven. He says our conversation is in heaven. You know this word, conversation, is an interesting word.

If you have a little word apple from Mr. Willie, he'll open it to his Tesla, and he'll tell you that the word here, conversation, is the same word that we use for politics. Our politics is in heaven. Is that right? Our politics are in heaven.

I'm glad of that. Well, I don't know anything about your politics, but I wouldn't like to vote for many folk in our country. But I passed my vote 35 years ago, hallelujah, as a young fellow at 23.

Okay, cut to the chase. Now, let's get to a secret. My politics are in heaven.

There's my association. And do you know something more? Do you ever feel like this, my older friend? Do you feel like this? Do you feel sometimes when you sit down by your fireside, you say to yourself, I don't know, I've got more folk in heaven, friends in heaven, than I've got on earth. I've got a lot of friends on earth, you know, but I've got more friends in heaven when I think of the ones that have gone on.

It makes heaven a bit better, doesn't it? Just a little nearer. They said our association, oh, it's in heaven. Our expectation is from heaven, for he says, for whom, from, I'm sorry.

Let's make sure I've got it right. For most also, we look for the saviour. If our expectation, we're looking for him.

I'm not looking for this old world of ours to get much better. I trust if there's a need, I will do my best to meet that need. I trust I will not stand aside for man's needs.

But I'm not looking for this old world to get better. I tell her what I'm looking for. I'm looking for the saviour.

Do you remember that silly little story I told you I hear was here the last time? When Billy Graham came to our country years ago, you know, they were having some all-night prayer meetings. You remember the story, don't you? You told it. Yeah, great guy.

You know, they were having some all-night prayer meetings. And I have a letter from a dear friend of mine who was in this all-night prayer meeting. Right there next to her in heaven.

Well, it was your nephew, sir, my marriage. The man thought that you married him. I don't know who you are.

This was the story. Early in the morning, about six in the morning, an old brother from the country rose to his feet and he started the prayer and he said, Lord, you know what a Christmas wants. Make us like calves cornflakes.

My friend in his letter to me said, I opened my eyes and I looked. Well, you know, about six in the morning, he thought he'd won an adventure. Make us like calves cornflakes.

But he repeated it twice. And my friend said, Sam, I said, Amen. But I didn't know what I was saying.

Amen to that. But as soon as the prayer meeting was over and my friend, Lord Sam, rose to his feet, he walked across to the old brother and he said, Brother, what did you mean? Make us like calves cornflakes. And the old brother said, you know what I meant.

I don't. Ready to serve. You know something, there are some of us a little bit like scotch porridge.

We need warming up before we're ready to serve. Isn't it good to be ready to serve even when we're cold? And we'll be ready to serve when we wait for you. Our association is heaven.

Our expectation is from heaven. And our transformation is to heaven. Who shall change this body of humiliation? I like that, don't you? Not exchange it, change it.

It's going to be this body. Change this body of impassionate life unto its own glory. Oh, the wonder of it all that you and I are going to be like it and with it.

Brethren, God grant that we may sit where Saul, Paul sat. And that we might review our Pilgrim journey. That we might learn about our enemies.

Live by the Spirit and leave our past and long for the Lord. And look to the future. God's Father, will thou by thy Spirit please be our teacher.

Block from our minds and eyes anything that may have been said that would have been better unsaid. But grant that each one of us may grasp this. That our Lord's a wonderful Lord.

That all that we might weep is. All that we might know is. All that we might apprehend that for which we've been apprehended.

God make us real in our Christian experience. For Jesus' sake, amen.

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