

# Lord increase our faith [Gaelic]

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Date: 01 January 2000

Preacher: Rev Alex Murdo Macleod

[ 0 : 00 ] Instfalls Roux DX Psalm 95 O Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 2 : 50 ] Thank you.

Thank you.

Thank you.

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[ 5 : 20 ] Thank you.

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[ 7 : 50 ] Thank you.

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[ 10 : 20 ] Thank you.

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[ 12 : 50 ] Thank you.

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[ 15 : 20 ] Thank you.

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[ 17 : 50 ] Thank you.

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[ 50 : 19 ] Thank you.

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[ 52 : 49 ] Thank you.

God, Thank you.

Thank you.

Thank you.

Thank you.

[ 56 : 19 ] Thank you.

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Thank you.

Thank you.

Thank you.

[ 59 : 19 ] Thank you.

Thank you.

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[ 61 : 49 ] Thank you.

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Thank you.

Thank you.

Thank you.

[ 64 : 49 ] there is, knowledge, the whole of the Bible to the point where he would be able to repeat it word for word from beginning to end.

I don't see why I should limit God by saying that he cannot give that natural talent to any man. I believe he can, if he so wished. And that man, therefore, could quote every word of the Bible from beginning to end.

He might have a strong enough talent to go into the history of the Bible, to give you a biography of every man who had a hand in the producing of the Bible.

He might be able to tell you the history of the Bible from the time Moses began to write the Bible. He might remain totally devoid of the knowledge that is spiritual.

The knowledge that corresponds in its nature to the truth which it knows in its essential nature which I said is spirit and life.

[ 66 : 59 ] The natural man does not have that knowledge. The natural man cannot attain while he remains a natural man to that knowledge. He is utterly devoid of it.

There is lacking in his soul the capacity to receive within himself what is of the essence of the knowledge that God imparts to us in his word.

There is an intellectual side to saving faith then. And then there is an emotional side and it is very difficult to distinguish between the former and the emotional.

That is between the intellectual and the emotional. I think perhaps one way of seeing something different at least I was going to say additional but it is more correct to say something different in the emotional side of saving faith in this way that one becomes involved involved with what he knows. your soul becomes involved when you have saving faith with what you know. What you have come to understand of truth.

[ 68 : 35 ] In other words it is not now something objective to you. Something out with yourself that you can study in that sense from an outside viewpoint viewpoint so that you learn more and more of it.

There is in faith an emotional side that involves your own soul and what you know. The revelation you have through the spiritual knowledge of faith of yourself becomes alive to your soul and in your soul.

See there is an experiment I think that possibly the word experimental indicates clearly the difference the crucial difference between someone who has faith and someone who has not. This involvement of the soul through saving faith with the knowledge that saving faith leads you into through the word of God it has become something personal to yourself.

When you read in the Bible about man's fall and sinnership his guilt and condemnation and the power of sin within him warring against God and the spirit lusting it what do you see?

[ 70 : 10 ] You see yourself not someone else not someone foreign to your understanding and to your experience but you see yourself as in a mirror and when you read about God you discover someone who has to do with you as no one else has to do with you and with whom you have to do as you have to do with no one else you have discovered God to be not only someone out there but someone in here someone from whose presence you can never go where you to ascend up into heaven or go down into hell you know now because you have saving faith that you can never depart depart from God's presence and you have discovered God as someone who is holy who is the very reversionist nature of what you are in your nature one whose holiness is such that he cannot look upon the pollution of your nature without hatred aroused in his being against you know that what you have the corruption that is ingrained in you is that one thing that is abominable to God you have become involved with the truth it has become part of you it is within you as a power bringing into your conscious experience the truth concerning yourself and also into your conscious experience the truth concerning

God but blessed be his name saving faith also brings your soul into a conscious experience of God in Christ that there is a savior for sinners who is God and who is man and who has reconciled us to God God and then there is the volitional aspect of saving faith the volitional aspect meaning that there is in your soul through the knowledge of the truth into which saving faith has led you an influence that draws forth your soul not unwillingly or reluctantly or even grudgingly as you used to feel when confronted with the call of

God but you are made willing your soul goes out to God in Christ your soul longs to lay hold upon God in Christ your soul feels so influenced by the call of God in Christ that there is nothing that you yearn for and long for more than fuller discoveries of God in Christ so that you can place more and more of your confidence in God as he is revealed in Christ you have been made willing in a day of his power and that willingness is inherent in the exercise of your saving faith now I can well imagine someone being present here tonight who has saving faith and who is thinking to themselves you almost persuaded me that

I had it but now you have gone beyond what I can follow I have no assurance no assurance that I have trusted in Christ well for your soul's encouragement I ask you is there anyone else to whom you would commit your soul and trust with any confidence tonight other than Christ is there a sneaking suspicion governing your spirit and attitude to the gospel all that there might be some other savior in whom you ought to put your trust before you commit yourself to Christ or is the case that there is an assurance in your heart that there is salvation in none other that there is none other name given under heaven amongst men whereby you must be saved but the name of Christ is that your conviction has the word of God by the power of God's spirit so persuaded you of the truth of God's testimony concerning his son as the one only savior of the lost that you refuse with total determination and fixedness of purpose that never never shall you rely on anyone else for your salvation that there is pain in your soul as it were crying out for strength to enable you to trust in Christ alone for your salvation or I will say that you have been made willing willing to gospel these are aspects of saving faith and

[ 77 : 49 ] I wish to say a little now upon the fact that there are degrees of saving faith which I have hinted at already when I mentioned that there might be someone present here who felt that they were being led into the assurance that they had saving faith but at a certain point they became less convinced they began to feel after all there is something missing in my experience well my dear friend I must say to you that there is a sense in which there is something missing in my experience and in the experience of every one of us because all who have been given saving faith they have had quickened within their soul something that has to grow it has to grow it has to develop just as surely as the life given to you in the new birth of which you can see an illustration in the case of a

babe born in sound health a perfect babe but far far removed from being a perfect man but the perfect man shall appear

I mean by that a soundly healthy man shall appear in due course why because it is in the nature of the babe being sound and healthy to grow and develop symmetrically not monstrously but symmetrically and it is in the nature of the new birth or those who have been blessed with the new birth to grow and develop symmetrically and along with all the other graces that grow in their soul such as hope and love there is one that has in a very true sense the preeminence and that is the grace of faith it must grow I think that is taught in the Bible it must grow or nothing else will grow it seems that the

Bible makes the other graces to depend in a sense upon the faith that is saving I think one justification for calling it saving faith is that very thing that it is like a root upon and out of which grows all the other graces that transform a man or a woman into the likeness of Christ Christ it needs faith saving faith and inevitably where it has been quickened it will grow huge must grow the faith of the oldest saint in this house tonight has to grow still and it shall continue to grow until it is transformed into sight and that is when they have left this life forever behind faith is variable in its degrees now

I am going to read to you some quotations from men in whom the church of God in our country from a generation of men who lived during a period in our churches in our nation's history when spiritual power was manifest in the teachings of those who were spiritual leaders in the nation Richard Sips for example says that the little finger lives the same life as the hand fruit does so a weak Christian who has little grace lives by the same faith in Christ in glory as well as the strongest believer down him says a small drop of water is as well and truly water as the whole ocean a little spark is as true fire both in respect of substance and quality as well as a mighty flame a little man is as truly a man as a great giant and so a little faith is as true faith as great faith trap says now listen to this some of the language obviously will be archaic in our years but they're worth listening to a reader shaken with the wind is regarded as very contemptible at best how much more when it is bruised the wake of a candle is little worth and yet less when it comes to smoke as yielding neither light nor heat but only stink and annoyance such as men cannot bear but threaten so does not

God who hath a singular sagacity and can soon resent the least provocation yet the bruised dread he will not break and the smoking flax he will not quench no the very pantings anxieties and dissatisfactions in the matter of grace spring from the truth of grace and are such as God highly esteems and that is so unlike what is very common thinking about faith in our own generation if you have faith according to the estimation of many in our generation you must be like Abraham or Moses or David or Peter or Paul or else you are lost or at least you must have absolute certainty yourself that you are a child of

[ 85 : 15 ] God otherwise you have no right to claim to have any hope for eternity Watson says that although the pearl of faith be small it shines gloriously in God's eye a goldsmith values filings of gold that little spark in that smoking flax is a beam of God's own glory the greatest grace was once but as a grain of mustard seed the oak was once an acorn think of that natural illustration the oak was once an acorn Abraham's faith was once in its infancy you pray then with the apostles

Lord increase my faith may God bless these thoughts to us let us pray eternal one we ask thee to bless each and all of thy believing people here this night we thank thee that thou art full of pity that thou art full of tender compassion and therefore thy people are kept safe they are kept safe in the midst of doubt and of fear we bless thee that thou dost promise to lead them and to keep them as they go on in their weakness and frailty along life's way that they shall be kept by thy power through faith and to salvation we thank thee again that the weakest faith that is saving faith lays hold on thy strength and therefore shall be as victorious as the strongest at the last we thank thee that thy people died in faith and were never disappointed we pray that thou wouldst pardon the sins of our holy things and the glory shall be thine forever amen we shall conclude by singing verses in psalm 106 and verse 10 psalm 106 verse 10 oh oh oh oh oh oh my my we

Here I am Here I am Here I am So I can die to me Here I am Here I am Here I am Here I am Here I am Here I am

Here I am Here I am Here I am Here I am Here I am Here I am Here I am Here I am Here I am Here I am Here I am

I am you you pt

Amen. Amen.