

Isaiah

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[0 : 00] The End The End The End

The End The End The End The End The End The End The End The End The End The End The End The End The End As the Lord may help, I will direct your attention to the prophecy of Isaiah, chapter 24, verse 16.

The prophecy of Isaiah, chapter 24, verse 16. From the uttermost part of the earth have we heard a song, even glory to the righteous.

But I said, My leanness, my leanness, woe unto me.

The treacherous dealers have dealt treacherously. Yea, the treacherous dealers have dealt very treacherously. The solemn observation which the Lord made concerning Moab was that he was not emptied from vessel to vessel.

[3 : 49] And in consequence of this he was settled upon his leave. And there was therefore no deep concern in respect to the most important things.

With regard to the people of God, they are indeed emptied from vessel to vessel. They are sometimes emptied from vessel to vessel as they pass through the words that are contained in our text today.

It is no place for a person to settle on their leaves and to be satisfied to fold their arms and say, I have need of nothing, I have need of nothing, when they are consciously aware of their leanness.

So it may be painful to have the experience of feeling that we are lean. Yet nevertheless, if this should be an emptying from vessel to vessel, then it can only result in good in the end.

What will it make us do? Well, it made this man cry and say, My leanness, my leanness, woe unto me. And there is only one person to whom you can speak like that and get a sympathetic and understanding answer.

[5 : 14] And that is the Lord himself. It is no use your complaining about your leanness. No use your crying out, woe unto me, even to the saints of the living God on earth.

But you will discover, sadly, from some of the scriptures, that when the blessing of the Lord had been received into the soul of the disciples, as of when they rejoiced in the revelation, the appearance of the Lord Jesus Christ, when he told them that he was risen from the dead, and they went and told the other disciples, mark it, the apostles, that he was risen from the dead, we read, and it seemed to them, that is the apostles, it seemed to them as idle tales.

So, we may well come off in a very sad place, if, because we feel, my leanness, my leanness, we go and tell our brethren about it. It may well appear in their ears with idle tales.

They may have no sympathy at all with you. But we are thankful to set before you this evening, the Lord himself, who is well able to not only hear, but also to listen to what you have to say, and to give you a sympathizing look, and cause you to have a sympathetic feeling, coming from his heart is yours.

He will not break the bruised reed, and neither will he quench the smoking flax. But I said, my leanness, my leanness, woe unto me.

[6 : 53] What is the cause of the leanness? Spoken of directly, explicitly, in the latter part of the verse, the treacherous dealers have dealt treacherously. Now, do you want a glorious Christ, who will come and understand when you say, the treacherous dealers have dealt treacherously?

Otherwise, I would not be where I am. Who are the treacherous dealers? First of all, we shall set before you the deceitful heart, which is our own natural heart.

Though we may have often read, the heart is deceitful above all things, and desperately wicked, who can know it? Yet, we are deceived by our heart sometimes.

When you come into various situations which seem fair, and your deceitful heart will say, well, that looks fair enough, you should be all right there.

Alas, you then discover that you are in the hands of a treacherous dealer, and with the sad result, that you subsequently have to confess, my leanness, my leanness, well unto me.

[8 : 07] We can get lean, but how can we stop the leanness? We can be overcome by the power of sin, but how can we stop the sinful propensities?

Well, there is one that can do so, and as grace may be given this evening, we do want to set before you that great and glorious Christ, who understands, who sympathizes, he understands the side divine, and marks a secret throne.

From the outermost part of the earth have we heard songs, even glory to the righteous, a recollection of what the gospel is, a recollection of what it has been in our own souls.

But now we come to a very different situation. Job tells us of such a mild change in his own life, when he says, Oh, that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness, as I was in the days of my youth, when the secret of God was upon my tabernacle, when the Almighty was yet with me, when my children were about me, when I washed my steps with butter, and the rock poured me out rivers of oil, when I went out to the gate through the city, when I prepared my seat in the street, the young men saw me and hid themselves, the agent arose and stood up.

And so you may read on that whole of the twenty-ninth chapter, and then you come to the thirtieth chapter, and it starts off with this word, But, But now, they that are younger than I, have me indispensible, whose fathers I would have disdained, to have set for the dogs of my flock.

[10 : 01] Yea, whereto might the strength of their hands profit me, in whom old age was perished? For, want and famine, they were so free, fleeing into the wilderness in former time, desolate and waste.

And so he paints before us a very different scene. Not just very different, but diametrically different.

Just the very opposite of what he had enjoyed. So we may recollect the former days, when the candle of the Lord shined round about us. And they say in this connection, from the uttermost part of the earth, have we heard songs, even glory to the righteous, and how well can we remember them?

But, has the, have we, in our present experience, gone from the 29th chapter of Job, into the 30th chapter of Job, because of this, we're having to say, but, but I said, my leanness, my leanness, woe unto me, because, of the treachery, of the dealers.

The treacherous dealers, have dealt, treacherously. We therefore, put confidence in the dealers. We thought that they wouldn't deceive us.

[11 : 22] We thought that we could rely upon them. Did we think that we could rely upon our own love? Did we think that we could rely upon our own judgment?

Despite what the word of God says, despite the warnings that are given, despite the knowledge conveyed, that our heart is deceitful, despite that which is written, that he that trusted his own heart is a fool, and yet, we looked at these dealers, and we came to them, and we thought that they, would be bound to tell us the truth, and so we trusted him, what they said.

And what did the heart say? Well, the heart may often have turned us aside from Jesus Christ. Perhaps the heart suggested to you, that you had a good experience, and that was a wonderful thing for you to remember, and to tell other people too.

Yes, indeed. But, we find that it was, that it proved to be one of these treacherous dealers. How were they treacherous?

Well, they directed our attention more, to the experience that we had, than the Lord that gave it. Now it is written, that, thou shalt have no other God before me.

[12 : 42] Oh, it is a blessing, when by the power of God's grace, we are very deeply concerned, that we should not be idolatries in any way. We may be determined upon this.

In our, in our spiritual mind, we may say, Lord, let me not be turned aside to idolatry. And then, come, then come along with treacherous dealers.

To a treacherous dealer, putting the situation in such a way, that we cannot perceive the subtlety of their argument, and to before we are aware, there we are, down, down, down, overcome, in a snare, in a snare.

treacherous dealer. The treacherous dealers, you know, they are very concerned, to rob you, of any blessing that you have had.

And it can be done so simply. It can be done, even with a chance word or two, with a neighbor. And before you are aware, you have lost the preciousness of Christ in your soul.

[13 : 51] And a treacherous dealer has been at work. Now, what are you going to do? Well, if you value the presence of Christ, you will surely cry out, with the prophet here, my leanness, my leanness, well unto me.

Leanness can come upon us very suddenly. And if you have not Christ felt in your soul, you'll feel leanness.

And that, I'm sure some of you will know, could come on you ever so suddenly. As suddenly, as the blessing of God can come into your soul.

Now, who can you tell about this? How do you expect your husband to feel if you tell it to him? Or your wife to feel if you tell it to her?

My leanness. What are they going to say to you? Are they going to be sympathetic? Or are they just going to say, well, you should have known better. You should have known better.

[14 : 58] Ah. How quickly we may be tripped up. Not watching our feet, close enough. Ponder the part of thy feet. And we forgot it for the moment.

Indeed, we may have thought that we were on short ground. And therefore, I have no need to ponder our feet at this particular stage. And the treacherous sealers, they said, now look on, look on, look up.

Well, we need to look up. It is good for us to look up. It seems the right thing for us to look up. But then, what about the feet? Where are they leading us to?

Because the pilgrims, you know, in Bunyan's book, were not observant enough, they got down, they got onto enchanted ground.

Oh, what a place for the treacherous sealers to deal treacherously. And then, in the next point, we may come to another treacherous sealer, which is the world.

[16 : 04] Oh, what a treacherous sealer is the world. Has it brought you, has it brought me sometimes, to cry out, my leanness, my leanness, woe unto me, because of the world.

Now, the world is a seatbelt. It is referred to, in the word of God, as the world, that lies in wickedness. So, we cannot expect anything, from the world, but wickedness.

The advice of the world, must have wickedness, at the bottom of it. Now, you see, we have a nature, which is very willing, to listen, to the suggestions, of the world.

Indeed, we are plagued, with the suggestions, of the world, in the present day. We are plagued, with, the, point, which is sometimes, put forth, from, the world outside, and the world inside, and they get together, and they whisper together, and then they say, there's no harm in it.

And we say, well, I don't think there is either. And it's not very long, before you're found, in this place, where you're crying out, my leanness, my leanness, woe unto me.

[17 : 18] We shall not elaborate, on the manner, in which the world, has come to you, and robbed you, and spoiled you, of the, savour, and the riches, of Christ, made over to you, in your soul, so that your soul, flourished, because you will know, only too well, if you've been robbed, by the, treacherous, dealers, having dealt, treacherously, with you, presenting to you, the truth, yes, but not the whole truth.

Not the whole truth. When our enemies, came upon us, they will very often, present a matter, in a way, which you say, well that's the truth, but then, we have to think upon it.

Is it the whole truth? You see, when the, Satan, and we shall come to him, shortly, when he came to the Lord, Jesus Christ, he spoke the truth to him.

He quoted the scripture. He said, it is written. But, he didn't quote the whole truth. There was one vital passage, that he omitted.

Now, if the world, and the world, can scroll scripture too, some are, some you may meet in the world, they will quote the line of scripture, and they say, and you will immediately say, now isn't that wonderful?

[18 : 55] But, you could be in a place, where, there's some treacherous feeling. And, they're trying to do it on your side, and they're trying, to get you, to put a thought, confidence in them.

And, then we come on, to, Satan himself. Surely, he would come in, this last, the last of passage here, yea, the treacherous deviders, have dealt very treacherously.

Satan's field, is very, very wide. He may come, sometimes, as a roaring lion, seeking whom he may devour.

And, you may be, immediately aware of this, and you will say, this is Satan. Well, there can't be any treacherous dealing in this, I recognize it as Satan, in a moment.

But, then, if there is roaring, the roaring of a lion, you may well find, that it is calculated, to make you fear. Or, to push you, into a hasty decision.

[20 : 11] Or, to bring you to a place, where you say, we must do something about it. And, before you are aware, you are caught in a mess. You are put into something.

But then, we are, we are, we also read, that, that Satan appears, as an angel of light, deceiving many. And, this is, indeed, dealing, very, graciously.

When truth, when, something appears, to be presented, to you, and, it seems to be right, and it seems to be true.

When you come into experience, it seems to be right, there too. But, we need to be aware, that, that, Satan has not appeared, to us, as an angel of light.

And, we should discover it, that he has deceived us, and dealt, very, treacherously, with us, when, we begin, to feel, a malady.

[21 : 18] When we begin, to feel, that we are not being nourished, by the food, that is being given. This is the cause of healing. Not being nourished, by the food, that is being given.

And so, you come, and sit under the preaching, of the word, and, you don't find them, you are nourished by it. And, perhaps, you are ready to say, well, of course, the preaching was poor.

The opening up, of the stump cakes, I could have done, better myself. Well, if you, if that was possible, would it have nourished, your soul?

Because, after all, one is not entirely, dependent, upon the preaching, of the gospel, in order, to that the soul, may be nourished. There are other means, of nourishment, which are given, to the people of God.

For example, there is a meditation, in the word of God, which is indeed, nourishment, to the soul. As Jeremiah said, thy words were found, and I did eat them, and thy word was unto me, the joy and rejoicing, of my heart.

[22 : 30] And, he was not calling out, my leanness, my leanness, well unto me, because, his soul, was being nourished, as he looked, into the word of God, and as he felt, the benefit, and blessing, of the word of God, as he saw, more clearly, Christ, in the scriptures.

But then, there is also, the preaching, of the gospel. How do we hear, the gospel preached? Does it nourish us? Do we still, remain lean?

Or, is there, some putting on, of flesh? I do not mean, a flesh, which is evil, but I'm now, speaking figuratively, relative to the, to the healthiness, and wholesomeness, of the soul.

Are we putting on, flesh? Is the word, nourishing us? Are we finding, a benefit, from the gospel, that is preached? Or, have we, been, the, in the hands, of, the treacherous, dealers, that have dealt, very treacherously?

Well, now you may say, how will Satan, appear as an angel, of light, and deal, very treacherously, with us, especially, when, we hear, the word of truth, preached, and, it doesn't, do us any good.

[24 : 02] We read, in the Acts of the Apostles, of, the Bereans, who, were more noble, than those, of Thessalonica, because, having heard, the preaching, of the Apostles, they, went home, and, they, looked into, the scriptures, to say, whether these, were so, these things, were so.

So, you've got, a combination, of it, as it were, of two things, the listening, to the truth, and then, the confirmation, of the truth, by looking, into the word, of God, to find, that these things, were so.

how, how, how, how, comes, the treacherous, stealing? Well, the treacherous, stealing, will come, when, having heard, the preacher, set forth, the treacherous, truth, of the gospel, you look, into the scriptures, to see, if, you can, criticize him.

Now, immediately, you begin, to do that, you're in the hands, of treacherous, dealers, because, whatever he has said, will immediately, fail to nourish you. Nourish your soul.

And therefore, you will, begin to say, my leanness, my leanness, what has caused, my leanness? Have we, been in the hands, of the treacherous, dealers?

[25 : 30] And if Satan, may appear, as an angel, of light, unto us, when we are, reading the scriptures, I believe, there is a great deal, of treacherous, dealing here, which we need, to guard against, in, say, in, considering, other versions, outside this, holy book here.

You see, we can be, in the hands, of treacherous, dealers, here, when you say, well now, what does this say, and what does that, volume say? What does the, new English, bible say, perhaps, some, some of you, have been, caught in, this treacherous, dealing?

And you may say, well it makes it, ever to play, there are things, I couldn't understand, before, I can see, quite clearly now, but, has it, noticed your soul? Or, are you crying out, my leanness, my leanness?

Well, unto me, it looked, all right, it appeared, to be, very good, you thought, you'd been, on a good course, and there was that, which you thought, was, the, the, personification, of Cruz itself, who said, this is right, but it didn't, nourish your soul, then what's that, you've been, the, subject, the object, two, of, very treacherous, dealing, the treacherous, treachery, of the dealing, lies in this, that it will, turn our, hearts, away, from, the presence, of Christ, the treacherous, dealers, have one thing, in mind, it is, simply put, before us, in the Psalms, they only, consult, to cast him, down, from his excellency, and one of the things, that you and I, need to guard against, particularly, is thinking, less of Christ, now we may, unwittingly, do this, and when we do so, it's the result, of treacherous, dealing, when we come, to ourselves, we suddenly, realize, our, cleanness, we suddenly, find that we are, not being nourished, nourished, not being nourished, from the word, of God, not being nourished, from the preaching, of that word, and furthermore, not being nourished, when, we, come to pour out, our heart, before God, we do not, feel that nearness, as we did before, indeed, perhaps, the treacherous, dealers, have gone to Thales, and say, well, now you should, pray like this, you don't want, to pray, like you have, been praying, confessing, your sins, you want to pray, and praise the Lord, more, over the verse, so, it is good, for us, to praise the Lord, it is good, for us, to confess, our sins, also, indeed, is it not written, that we should, make our request, known unto God, with thanksgiving, but beware, of the treacherous, dealers, that, would, change the words, but not the heart, so, you discover, that the wishes, of your heart, do not go, with the words, you say, and you've been, the, the, the, the, the, dupe, as it were, of treacherous, dealing, one may suppose, that, that the man, referred to, in the parable, of the good Samaritan, had fallen, into the hands, of a treacherous, dealer, or, treacherous, dealers, and, how was he left, in the same way, that you may feel, to be left, when you cry out, my leanness, my leanness, woe unto me, half dead, stripped, of all you possessed, and the man, was going down, from Jerusalem, to Jericho, the last pastures, attracted him, to that, worldly city, we're not told, any details, but we know, the way his, world, his face, was facing, and we know, the way his steps, were going, and are we, in that place, sometimes, and have the, treacherous, dealer, said to us, well you can, leave Jerusalem, for the time being, you can go down, to that lush pasture, you can always, come back again, well he did, come back, but you see, what he lost, he was in the hands, of very treacherous, dealers, but we now, want to look at, pouring out, his soul,

unto God, but I said, my leanness, my leanness, woe unto me, the treacherous, dealers, have dealt, treacherously, yea, the treacherous, dealers, have dealt, very treacherously, we're now, in the situation, the real situation, is how the things are, now, people, at times, when certain things, happen, they call meetings, they form committees, and so on, in an attempt, to discover, why it happened, really friends, it doesn't really matter, why it happened, and what caused it, to happen, the fact is, that it has happened, and the need is, that that might be, remedied, remedied, that has, created havoc, in the particular instance, so it is not a question, of our male, coming, and holding a meeting, in order, to discover, the reason, why this happened, and if,

[31 : 43] God opens your eyes, you will need to consult, with other people, and say, well now, why have I got this leanness, why have I got this leanness, why do I not enjoy, the blessing of God, in my soul, as I did formerly, it will be, brought home, to your soul, in solemn feeling, because, you were not watchful, because, you were not hateful, because, you trusted people, too much, you know, we live in a day, where people are saying, you must trust people, until, you find them differently, well, you expect, to find somebody, different, from what the word of God, says they are, the word of God, tells us, that the best of them, is as a thorn hedge, so if you are likely, to get scratched, with a thorn hedge, from the very best of them, dare you trust, any of them,

I would speak, advisedly, and carefully, in this word, but, the Lord, will not, to be mocked, you know, what a man soweth, that shall he also reap, and if we put our trust, in men, then, we shall start for it, my leanness, my leanness, you know, we have, I think it is, the case of, King Asa, in the Old Testament, you know, we read so wonderfully, in the earlier part, of his life, that, he called upon the Lord, in the time, of his extremity, and the Lord, wonderfully delivered him, from the hand, of his enemies, and then he grew older, and he became sick, and we read, instead of inquiring, of the Lord, he went to, physicians, physicians, and you say, surely, that's all right, if we're ill, we must go to physicians, the point is this, we, indeed, may well go to physicians, but, it all becomes us, to trust in physicians, physicians, and this is where, poor Asa, he fell down, he went to the physicians, he said, now they'll do me good, and he didn't call upon God, so, he was in the hands, of a treacherous dealer, and maybe, we've been in that place, in the hands, of a treacherous dealer, now,

I want to set before you, this evening, the glory of Christ, in this matter, he sees me, often overcome, and pities my distress, and bids afflictions, drive me home, to anchor on his grace, is there any person, that will take compassion, upon you, when you cry out, my leaveness, my leaveness, woe unto me, then you give the reason, for it, well, the Lord Jesus, himself, is, one that understands, and don't forget this, to beloved friends, that he was the subject, of treacherous dealers, treacherous dealers, from the world, treacherous dealers, from the Pharisees, and also, treacherous dealers, from his own disciples, because you will remember, that Peter said unto him, this shall not be unto thee, now that was treacherous dealing, because, had the Lord, have taken notice, of Peter's words, the whole of salvation, would have been wrecked, the hope of Israel, would have been destroyed, because, the purpose of Peter's words, were to deflect him, from going toward Jerusalem, and engaging in those sufferings, which were so necessary, to put away, the sin of the church, so, the Lord Jesus stood, for you may fall, and I do want to set, this point before you, that when you come, to the Lord Jesus Christ, and you say, my leanness, my leanness, woe unto me, you're coming unto one, who says,

I know about the treacherous dealers, and I can sympathize with you, in respect to the treacherous dealers, but I, I am able, to, revive, will not thou, revive us again, said the church, in the age of its son, that thy people, may rejoice in thee, there can really be, little rejoicing, when we are crying out, my leanness, my leanness, woe unto me, woe, is surely the very opposite, of rejoicing, but the Lord says, come unto me, all ye that labor, and are heavy laden, and I will give you rest, take my yoke upon you, and learn of me, for I am meek, and lowly in heart, and you shall find, rest to your soul, my leanness, my leanness, what's that, it's a blow to pride, isn't it, spiritual pride, sometimes, and God has allowed it, to come, sometimes, but, if we may use an expression, you're cut down to size, and you have to say,

I'm nothing after all, or, what I am, I am, by the grace of God, the sympathy, of our Lord Jesus Christ, is wonderful, to poor people, who are, burdened, with their leanness, so I repeat, come unto me, or ye that labor, labor because of the leanness, are you laboring, to put it right, are you laboring, to eat more food, are you giving, more attention, to reading the scriptures, are you giving, more attention, to drawing near, unto the throne of grace, are you attending, more services, if it's to be, that this might be, the remedy, for your leanness, that you might be, might get nourishment, well there's the nourishment there, but there, there's the food there, but there's no nourishment, conveyed, why, because, the Lord says, from me is thy fruit found,

[38 : 57] I am the bread of life, I sent it, there might not, Moses gave you not that bread, which came down from heaven, that manna, but my father gave you, that manna, now, one has very well said, a little, if it come from thee, will be of greater veil, to me, now some of you, may have got down, to the point, in your leanness, where you have said, a crumb of mercy, Lord I crave, unworthy to be fed, with dangers, such as angels have, or with the children's bread, and I would have you, observe this point, a crumb of mercy, do you remember, the few loaves, that fed the five thousand, so they only had a crumb each, surely, but, they had a crumb, with the blessing of God, upon it, and if you have a crumb, with the blessing of God, upon it, it will completely, satisfy your appetite, it will completely, nourish your soul, and look, in a moment, you will feel, that your leanness, has been repaired, and, that, you've come suddenly, into that place, where, the full soul, loaded, loaded the honeycomb,

I'm full, I'm full, you know, in that, hymn, which begins, prepare me, gracious God, the desire, at the end of it, is, let me attest, thy power, let me, thy goodness, prove, till my full soul, can hold, no more, of everlasting love, now you see, it's not quantity, but it's quality, and if you get, one crown of mercy, with a deep quality, of the blessing, of God in it, there will be, perfect satisfaction, the Lord's, hand, the hand of deity, is able to, multiply a crown, now can we look at it, from just a portion, of a scripture, that may, that may be applied, to your soul, what do we think of, I have redeemed thee, only a crown, just a, two or three words, out of the whole, of the scripture, but, has God, multiplied that, in your soul, and made all the difference, between your leanness, and being flourishing again, a crown of mercy, and to some of you, that might be, a crown of mercy, this evening, if the Lord said,

I have redeemed thee, or, he might also say, I have called thee, by thy name, thou art mine, and with the blessing, of the Lord, upon such fruit, well, there's a reviving, of the spirit, there are many words, spoken, in discourses, as they are delivered, and some of you, I'm sure, will be able to speak, of a time of blessing, and you will refer, to a certain discourse, but when it all, comes to all, knew, is it not, true to say, that it's just a sentence, maybe a word, that the Lord, took as above, all the words, that were spoken, and, he blessed it, he took the bread, and blessed it, and that became, satisfying, it made all the difference, to your, to your, leanness, is there not, a significance, perhaps we haven't, always realized it, but when, we come to the Lord's table, and maybe, we should have to say, thou knowest, my leanness, and my wants, and we felt, perfectly, now, we say, at that ordinance, according to the scripture, and the Lord, took the bread, and blessed it, and then, the bread is broken, and the elements, are passed round, and what do you take, not very much, do you, have you ever conceived, that the Lord, blessed it, have you had the experience, where the Lord, blessed it, you just took that, one element, that symbol, as it were, of his broken body, and, you felt the blessing, of God upon it, that wasn't a bread, was it, it was only a crown, if we may so speak, with all reverence, but there was a blessing, of God, and the blessing, of God, brought into your soul, a satisfaction, this is my body, which is broken, for you, now, that sentence, applied with power, to your soul, certainly be a crown, of mercy, and it will deal, with all, my leadness, my leadness, woe is me, because, your soul, will be nourished, and it will be nourished, with Christ, your hope, will be nourished, your faith, will be nourished, your love, will be nourished, and then, we read, he took the cup, and gave thanks, well, shall this be, in the hand of God, a means, of delivering, your soul, from, this sad cry, dolorous cry, can we say, my leadness, my leadness, woe is unto me, he took the cup, and gave thanks,

I have remarked, on more than one occasion, at the Lord's supper, of the wonder, of the Lord, taking that cup, and giving thanks, when he knew, the sufferings, that he was shortly, to embark upon, it was, the cup of suffering, that, was symbolized, as he took it, and gave thanks, to the people, of God, it is the cup, of blessing, as Paul says, a chapter, or two, farther on, in the great Corinthians, I think it is, the cup, of blessing, which we bless, we bless, now, if, if, if, the cup, is blessed, your soul, if you hear, those precious words, this is, the blood, of the New Testament, which is shed, for you, and for many, for the remission, of sins, drink ye, all of it, what food, what drink, for the soul, what deliverance, from woe, unto me, here, is, the fullness, of salvation, in the bread, and in the bread, of wine,

I know, we sing, we may well sing, we eat the bread, and drink the wine, but oh, my soul, wants more, than sign, but nonetheless, how blessed it is, to have the experience, of it, what is the experience, of, eating the bread, and drinking the wine, I just refer, to one occasion, in my life, when my soul, was, absolutely dissolved, and thinking, upon these words, as the Lord's son, and let me say this, when these words, were such a rich blessing, to my soul, I had not, at that time, joined the church, and I was looking on, from behind, but the glory, of Christ, revealed in these, sweet words, so fair a face, bedewed with tears, what beauty, in grief, appears, he wept, he bled, he died for you, what more, ye saints, could Jesus do, enthroned above, with equal glow, his warm affections, downward flow, to those people, that are saying, my leanness, my leanness, what I believe, in our distress, he bears a part, notice that, in our distress, he bears a part, and bears, a sympathetic, smart, smart, still his compassions, are the same, he knows, the frailty, of our frame, our heaviest burdens, he sustains, shares, in our sorrows, and our pains, my leanness, my leanness, woe unto me, oh, what a blessing, to be, amongst those, who, are, favoured, to bring their case, to the Lord Jesus Christ, to, wait upon him, and to feel, that he comes, like the good Samaritan, and heals, their diseases, and forgives, their sins, and makes over, into their soul, that, a crown, a sip, but nonetheless, with a blessing, of God upon it, which cause them, causes them, to feel, nourishment conveyed, and, the days, of their youth, restored, from the uttermost, part of the earth, have we heard, songs, even, glory to the, righteous, and so, there is a return, we think of those, words, in the prophecy, of Hosea, where, the prophet, was led to say,

[49 : 37] I will, allure her, and bring her, into, the wilderness, and, I will give her, I will speak, comfortably, unto her, and I will give her, her vineyard, from then, and the family, of Acre, for a door, of hope, and she shall, stand there, as, in the days, of her youth, and as, in the day, when she came up, in, out of the land, of Egypt, and it shall, be at that day, said the Lord, that thou shalt call me, Ishi, that is, my husband, and shalt, call me, no more, Briali, that is, my Lord, now there is a significance, in this, we have often, perhaps, called, upon, her God, refer to him, as my Lord, but the blessing, in store, if, you are able, by the grace of God, to come to that place, where, you say, my husband, my husband, then, you are the bride, of Christ, then, you become, indeed, the legitimate wife, of Christ, then, you will turn, to the son of Solomon, and read it, with a certain amount, of sweetness, there, you will derive, nourishment, but, in your lean state, you could, gain no, nourishment, at all, my leanness, my, but I said, my leanness, my leanness, woe unto me, the treacherous, dealers of their, treacherous, yea, the treacherous, dealers, have dealt, very treacherously, so, we see, the first part, of this verse, left, the first part, of this verse, returned unto, may we enjoy, this blessing, which God, alone, can give, and if, we should, say this evening, my leanness, my leanness, woe is mine, oh, what a blessing, if you are, committing your way, unto the Lord, trusting, also in heaven, because, he will bring it to pass, that you will again, feel nourishment, communicated, strength given, enlargement of heart, growth in grace, and in the knowledge, of our Lord, and Saviour,

Jesus Christ. after the benediction, we'll sing, the doxology, now concluding, hymn 667, to the tune, even tithe, 758, immortal honours, rest on, Jesus' head, my God, my portion, and my living bread, in him I live, upon him cast my care, he saves from death, destruction, and despair, hymn 667, without I hrem competition, shall discovery, as i pray said, over theether, while the glory of God's father's kingdom reign by your thy holy hand and the wicked grace

CHOIR SINGS Thank you.

Thank you.

Thank you.

[55 : 38] Thank you. Thank you.

Thank you. Thank you.

Thank you. Amen. Amen. Amen. Amen.

Praise him all creatures here below. Praise him above ye heavenly hosts. Praise Father, Son, and Holy Ghost.

Thank you. Praise. Praise God Thank you.

[58 : 38] Stereo Thank you.