

Evidences and effects of the new birth ((Quality: Poor)

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Preacher: Lee, Jabez (1894-1968)

[0 : 00] Once again I will desire to draw your attention to the words you'll find in the 71st Psalm, verses 19 and 20.

Thy righteousness also, O God, is very high, who hath done great things. O God, who is life unto thee, thou that hast shown me great and sore troubles, shall quicken me again, and shall bring me up again from the depths of the earth.

You will remember these were the words we ventured upon this morning by way of a text. And in venturing upon them, one felt a need of a guidance, leading and teaching of the Spirit, that we might handle them rightly.

And as our hearts might also be, are with those things spoken.

Or our one feels more and more a need, that we may not utter those things which may only be from some kind of supposition, or from a deceitful heart, or from any gifts God might give us, which are only of the flesh.

[1 : 46] We need the gifts of the Spirit. We need those things that shall be made known to us by the application of the same Spirit.

While we spoke a little concerning the righteousness of God, how he was righteous in all his dealings, righteous in his righteous acts.

And I thought, before reading the chapter we read here just now, before I left Holmes, I read it, the solemnity of it, there we have the righteousness of God, portrayed not by man, but by, and spoken by, he that spake, never as man spake, but knew that knows the mind of the Father.

as all these things were made known, I believed by, to one another, as I might speak the irreverently, of the Trinity.

It was known by each one, the destiny, may I say, the destined place of all mankind, of all mankind, very closely.

[3 : 29] But I say, in that beautiful chapter, isn't it mercy if we can trace ever such a little, not the quantity, but ever such a little, that we hope, he's given us, ears to hear, hearts to understand, eyes to see, which we know, that one time, we did not possess, that we can say, with the one in the word, whereas, once I was blind, and now I see.

May I just here, for a moment, say this, if any of you, can say that cruelly, from the heart, you won't find, on this earth, many confusions, may even be, as that dear man found, when he spoke the truth, and showed that he loved his Savior, he said, we are Moses' disciples, Abraham's disciples, and they cast him out.

What a mercy to be a cast out. For all men forsake us, what a mercy it is, that Jesus, the Savior of sinners, will not forsake us.

Though we may be unruly children, though we may have strayed from him, he won't forsake us, but his love will be made known, and his righteousness, again and again, may manifest, that he is righteous, according to his promise, that if my people forsake my laws, then will I visit their transgression with the wrath, and their enitive with stripes.

It's a great mercy, if you know something of that man. that he is righteous, that he is righteous in his dealings with his own children, for he chastises them, for their profit.

[5 : 53] he does indeed. He does indeed. As you know, he is, I believe, with the parents, literally, if they love their children, they'll chastise them.

but they haven't that same understanding that God has, in so good, some of us may have chastised them, in days past, rather severely more, than they deserve.

we won't go into that point. Some of us remember those days, in the wormwood and the gall, but I say again, as he has been, it was for their profit, and it's proved to be so, in some cases.

And so that, God's so much higher than man, he chastises a far-off profit, he does indeed, and is righteous.

And so do we. Whereas, we can say with the dear apostle, we glory in tribulation also, when we look back and see, his chastening love.

[7 : 08] With the dear poet says, you know, that the lass is steeped, he only lays, and suppered, in his love. And then we went on, to speak a little, as we may have a few more thoughts, that we've just spoken, concerning his righteousness.

We spoke, concerning, the great things he had done for us. And then we were about to, say a little, O God, who is life unto thee.

Well it is by this knowledge, and this teaching, that, that, that, that, that, that, that, that, that, that this knowledge, is given to us, that he is that God, who is above all, and in all, and through all, and that there is none like him.

You know, through all ages, there have been those, who have set up their own gods, and how it has proved, throughout, the word of God.

You know, I think we may go, even to the time of Cain and Abel, to see, and how it was, that, those two brothers, came, to God, and how it was, that, one took of the curse, to offer up to God.

[8 : 49] That is to say, the earth was cursed, for man's sake. Therefore, those things, were brought, are brought forth, from the earth, are, of that curse.

And, I want to be honest, true there, I don't mean, that God has cursed, for food we eat, I don't mean that. But, I hope you can fathom, what I mean here, are that, those things, could not be accepted, under God, as being a sacrifice, under him.

But, you see, how Abel, under the, under the power of God, was led to breathe, under God, as a sacrifice, of the land.

Without a shedding of blood, there is no remission. So, it was there, proved, that, that Abel, came and worshipped God, but, but Cain's eyes, were blinded, and being wroth, oh, I say, the wrath of man, oh, terrible.

When, is, the wrath of man, is made known, against God, for that it was, with Cain, when he slew his brother, it was not, anything else, but he, transported his dear brother, into the, portals of heaven, to be with God, forever and ever, while he himself, fell, into hell itself.

[10 : 32] God, there you have, the righteousness of God, there you have, the unruhring wisdom of God, there you have, the eternal decrees, and everlasting purposes, of God fulfilled, to the uttermost, so that, here you see, one, one would receive, and the other rejected, we find it, throughout the word of God, as it was, with, Esau, and Jacob, and God, made it plain, in the word, Jacob, have I loved, Esau, have I hated, I see, a sort of controversy, concerning, that, a particular point, just recently, between those, who are, dead in a profession, but not to touch that, but, it came to my mind, but the word, must stand, my friend, never mind, about controversy,

God's truth, shall stand, and, it will stand, against all, opposers of religion, stand, against all, the opposition, that may be, brought in our, who did ask, and sometimes, infused there, by Satan, to bring into question, those things, that God, has accomplished, in his divine, and heavenly will, but, it's your mercy, in mind, we are, brought, to, to, I own, that there is, none of the God, like, God, himself, indeed, there is, none other, there is, none other, God, but the creation, and, while, there are many, who are, questioning, the being, of a God, well, my friends, and, what a mercy, it is, we were not lent, in that awful condition, but, that he had, given us, not because, of, altruition, not because, our fathers, served God, even, our own fathers, in the flesh, that we knew, not because, they were children, of God, now, who is that again, not because, as any, man, was, enough, in the, in those things, now, but because, of his suffering, who is your God, like unto thee, who shall we be, reveal unto us, our state by nature, who shall reveal, unto us, our condition, that we stand, before, a heart-thurching God, who else, could have, shown us, these things, but him, so that we can say, here tonight, who is a God, like unto thee, and then you know, there is another portion, of God's word, he says, who is a God, like unto thee, who, part of the iniquity, that, part is by, the transgression, of the remnant, of his heritage, one of these blessed remnants, wouldn't you be, fellow,

I say, in that time, when you hope, you are among them, well, there is a little hope, spring up sometime, that we are among, that little remnant, for it is but a remnant, it'll only be a remnant, in the great day, you know, oh, yes, it'll only be a remnant, among the great, multitude of mankind, there's something sweet, about this word, remnant, in my mind, you know what a remnant is, it's torn off, isn't it, just a, small portion, and to the, to the merchant man, it's useless to him, so therefore, it's more than a, cast off, so it is, this remnant, torn off, torn away from the world, torn away from one's soul, torn away from all, false professions, and in themselves, being useless, and nothing at all, this is the remnant, the remnant of calling, unto his divine mercy, and grace, it is indeed, who is a god, like unto them, as he, as we, bring him in his majesty, and power, sometimes, one, as, in days pass, has tried to pry, into his greatness,

I remember that, if I may, I may have told you, bear with me if I have, I remember it's not good, on these things, to remember, that I spoke before, but I remember when, quite a little man, talking to my mother, concerning God, for a few moments, and so deep, in my little mind, was the mystery, of God, but I said, there must have been, a beginning, there must have been, something, that, there must be, some place, where God came from, in my little room, before, how would she explain it to me, she knew my mind, couldn't grasp it, but oh my friend, I think of what I was saying, when I had an inquiry in mind, who gave it, not myself, there was, that inquiry, wanting to know, the depth, of the mystery, of God, who is a God, like unto me, as we, look back, as in this chapter, as we look back, from our youth, as of all of us, how, we have, at times, had this thing, who is a God, like unto thee, how he has, protected us, and kept us, by these many years, and preserved us, from dangers, seen and unseen,

I've often, thought of that, how he preserves us, some of us here, or most of us, I suppose we can say, brought us through, two great confliotions, now, days around us, in the first, a great war, days around us, in the second, when thousands, around us, were being destroyed, what of death, why did he spare, you and I, my friends, well there was a reason, as dear, David said, is there another cause, where he is a cause, and he does, preserve us, and so we can say, even, in those things, he has done for us, in the past, where you are, who is a God, like unto thee, thou, which has shown me, great, and sore troubles, well, no, the psalmist, well knew, what these, great, and sore troubles, were, and so it is, with,

[18 : 44] God's people, now, just here, I feel, with regards, this word, great, and sore troubles, what might be, a great, and sore trouble, to me, may not be, to you, or vice versa, so that, we are not judges, one of another, with regards, to these great, and sore troubles, but one trouble, we shall know, that is a great, and sore trouble, when we are brought, face to face, to hell itself, in the conviction, of sin, that's the greatest, of all trouble, that's far greater, than all the troubles, we've had in the flesh, there's been many of them, but that is one, that will cause us, and it will be, a great, and sore trouble, as I mentioned, this morning,

I believe, to comfort, those who may, not come into, the depths of it, and also, as I've just mentioned, God can make it, a great, sore trouble, whether you come, on the verge of hell, your soul, your soul's experience, or only, I've come, into that place, where you're able to say, we justly, justify yourself, as a sinner before God, and say, I deserve, eternal, and everlasting, damnation, as a sore trouble, a great, sore, and, and it will be, under you, as, so much so, it'll make you cry, oh, yes, you know, there was a vast difference, with tricks, the great, and sore trouble, of Judas, that was a great, and sore trouble, when he cast, the money down, at the feet, of those, who gave it to him, do you know his end, but I say, it's so different, to dear Peter, that was a great, and sore trouble, to him, his sin, was brought to his view, and not long, after he committed it, on, he went out, and wept, bitterly, never wept bitterly, because of your sins, and, and, oh, some others, remember in our youth, the many tears we shed, before our maker, because of sin, some too, that, even now, towns, call us, sorrow heart, it will now be prudent, to mention, that we were left, to wallow, in the spritcal, sore, and great trouble, and, how, in those troubles,

God, in his love, and compassion, all the time, though we knew it not, was upholding us, by that mighty, and outstretched arm, which none can sink, below it, as it holds them up, the depth of that, love of his, as he see us, that force so much, of it lately, the depth of his love, to us, we begin to fathom, a little more, perhaps, of his love, as we see it, upon his people, but let's look at it, the other one, that love, of his, that was, placed upon us, when we were, far off, by wicked worlds, not knowing, anything of this power, not knowing anything, of the sacred world, and sometimes, it may be indifferent, concerning it, that love, even that, of him,

I've often thought, how, if we'd only know, that his eye, was upon us, when we were, in those places, which, to die, are to us, and upon us, they were, great and sore troubles, won't to be, that to us, and, they became, our good, until, the day, come, when, there was, known, the quickening, power, of the, holy spirit, in the soul, there were the, movements, movements, do you, remember those, movements, a little, what, something, especially, could not, understand, exactly, a movement, in the soul, like it is, you know, with the natural birth,

I want to be prudent, here, but, oh, in the natural birth, you see, there is a movement, a time of quickening, but a blessed truth, and so, it is a beginning, those beginnings, so small, as they are, a quickening time, to the soul, when there is a movement, and then, you'll find, if I know anything, of the power, there will be a struggle, to bring forth, come, he said unto me, all ye that labour, this is the labour, labouring to bring forth, after the quickening, come unto me, all ye that labour, and are heavy laden, near to the time, and deliverance, that is, you know, heavy laden, and I will give you wrath, take my yoke, upon you, and learn of me, for my yoke is easy, and my burden might, how different is that, is that, to the great, and sore troubles, the burden, that we have borne, in our unregenerate state, when he takes away, the yoke of sin, and the burden, of the holy law, upon us, and all his damning power, gives us an exchange, and enables us, to bring forth, and we then are, then are brought forth, a living soul, in Christ, then he says, because I live, ye shall live also, but you might say, but he says, here, he that has brought me, through great, and sore trouble, shall quicken me again, well now, there never was, there never is a time,

[26 : 51] I wouldn't try, as I'm unable to, explain this, as well as I can, you see, there is never, any more death, to the soul, once it's quickened, oh now, doesn't mean, the farmer didn't mean that, that when he says, quicken, shall quicken me again, it is that, after this time, of quickening, and being brought forth, into, into life, in the Lord, and Savior, Jesus Christ, there will be, again, great and sore troubles, that we shall pass through, one will be, the hidings of his face, that's a great and sore trouble, oh yes, one has felt, somewhat of that, in the last few months, until, this last week, but we all, we can say, we know something, when he said, ye now, therefore, of sorrow, but I will see you again, and your heart, shall rejoice, and your joy, no man, taketh from you, while it is no, again, in that quickening, which he will, quicken us again, though we may, come into a place, of self death, and the hidings of his face, may, even come to that place, with one, and say, it is mercy, clean, gone forever, will he be favorable, no more, and you are, feel ready, to give up, and I shall, which then, you're quicken you again, oh, how, it is,

I believe, perfectly clear, that he will not, forsake the work, of his own hand, for he, that has, done, these things within, will put his hand, again, to the world, he will indeed, and he will, prove to you, that the way, he is bringing you, even now, some of you, I'm sure, that's right, whatever your pathway, whatever path, is leading you in, to sorrow, distress, or whatever it might be, the time will come, when he'll, quicken you again, and you'll be able, to say with the prophet, by these things, men live, and on all these things, it's a lot of us, for that, oh, this way of the kingdom, what a blessed way, it is, isn't it, they got a means, out of here, no room, no, it's the way, fearing men, though fools, shall not ever, therein, it's a blessed way, the way to the kingdom, it's a way, and that is, a living way, the way,

Christ Jesus, I am the one, the truth, the life, and I thought, when, we speak about, the truth, well, the truth, is nothing more, than the Lord, and Savior, Jesus Christ, anything without, Christ in it, is not the truth, but if Christ is in it, it's the truth, he is the truth, and so it is, that, he quickens, his people again, from that place, where they feel, to, have, have fallen, and feel to, death, or how, dear heart, comes in here, don't like to use, too many hymns, but, they come in sometimes, how he says, sin, sin, within thee, all about thee, but the remedy, is without thee, seek it, in a saviour's land, oh, my friend, the darkness, is in us, in him, there is no darkness, at all, and if, you feel darkness, try and search, if you can,

I say that, lovingly and calmly, try and search the cause, there is a cause, if you're in darkness, there's a cause, have you wandered from it, and be forgetful of it, neglected his word, God nighed heart, or we know what that is, some of us, trial of some of us, that's one of these, small, great troubles, we have to carry, so that, it comes to this one being, that, these are the things, that bring darkness, and, though that be the place, again answer, he won't leave us, he won't cast us all, but he will cast us, by, and that is his, chastisement too, to us, it is that he will hide his face, and let us grovel about, by the blunt, by the war, call that the stagger, to unfro, by the crimpen line, why is that, said Larkin, why do you know, you can become drunk, without wine, say so in the words, drunk without wine, yes, you'll be drunken, with pleasure, you can be drunken, my friend, because, by their heart's departure, because of those, things that are their place, that's what caused us, to reel to and fro, by the drunken now, we covered our wisdom, the difference is this, when we come there, again, we are compelled to cry, then, they cried, to the Lord, in their trouble, and he delivered, them out of all, not half of them,

God does not do, these in half, he does it, perfectly, and he will, deliver them, out of all, their troubles, you're in trouble, sinner, God will live you, out of that, doesn't he, if you're here, and he will, deliver you out of that, in a way, that you, little thought, I'm a living witness, that truth, when he's, when we've been, even, maybe just, we've heard a moment, when we've been, in great and sore troubles, providentially, and, in circumstances, um, he's came, he's come again, and proved himself, to be a great God, and we've had to say, he's a God like unto thee, he's provided for us, and given us, more, ah, much more, than ever we deserve, he has indeed, and, tonight, some of us, concerned, before him, to his honor, glory, and praise, we are before him, as monuments, of his fairy person, then he shall quicken, me again, and bring me up, again, from the depths of the earth, from the depths of the earth, well, you know, one said, in the world,

[35 : 08] I seek indeed, my, where there is no standing, even in the depths of the earth, a sinking condition, is the one here, a sinking condition, well, it's life, it's life, and the saviour, there was one in the sinking condition, you know, when the dear saviour, came upon the sea, walked toward the ship, where the disciples were, ah, you know, Peter, what a giant he thought he was, for the truth, didn't he, what a giant he thought he was, in the things of God, how he thought he could walk, upon those waves, you won't do it, sinner, no, when God brings you, into sore, and grave troubles, you may begin, to try and walk, upon these waves, of trouble, then I'll see, what I can do for myself, not that way, but you may venture, you feel like, dear Peter, when you get a little way, on those waves, they'll be so boisterous, and so great, to say,

I should begin to sink, I know what I'm speaking, about here, but the dear saviour, didn't let him sink, you know, you know, it made him cry, Lord save, I perish, and the dear saviour, put out his hand, you see, and, and, saved him, oh, what a mercy, it is, when we see, these things, in God's world, and know, a little of the experience, of it, in some humble measure, in our hearts, there has been times, when he's put forth, his hand, and pulled us, out of trouble, and affliction, and sorrow, so that, how we can say, the Lord has done, great things for us, and he, brings forth, out of our hearts, praise, and adoration, well, there is a time, then, sometimes, in our experience, where, we sink, in deep mire, where there is, no standing, once, he lifted me up, out of a horrible pit, and the mire, who glides, as the place, as where we know it, and he has set, my feet upon a rock, crossed, himself, set my feet, upon a rock, and established, my goings, all what a mercy, it be, establish our goings, our goings, in the paths, of righteousness, our goings, in, those things, which are of God, and, that, he may establish them, until we find, an acceptance, before, the Father, as, our pathway, that is, the pathway, leading us, which he has said, in the world, that, this pathway, is that way, that leads, to eternal, and everlasting, bliss, and, he says, this, to, in another place, concerning the wine, if you and I, are left, at any particular time, it doesn't mean, we're to, we're to be, sleepy in it, or, to, think we can do that, and say, well then,

Christ will come, and save me, no, nothing lighthearted, like that, as an abomination, to God, that sort of religion, no, but if we are, brought, into that place, and are lent, to ourselves, for a few moments, I'm sure, we shall stray, and we are lent, to two, either to the right, and all to the land, there is a blessed word, for such, that everyone here, feels that done, he shall hear, a still small voice, ah, that's a sweet voice, when he comes, as a still small voice, that's the voice, of Jesus, so he has a still, small voice, behind you, saying, this is the wine, the wine, that I've taught you, these many years, in the wilderness, this is the wine, the only one, that leadeth, from the city, of destruction, to the city, of the living God, and this is the wine, walk in it, so there is a walking, in the ways, of righteousness, walking in the ways, of love, oh, how short we come, on that point, but oh, how, as the mercy of God, has made a change, in us, and that now, as we, are drawing, nearer, and nearer, and nearer, to our journey's end, we desire, to be, to know, nothing among men, but Jesus Christ, him crucified, we desire, to know, more, and more, of that love, eternal love, of Christ, and we would, in that knowledge, though, we're not, proof, in our souls, how,

I believe, it is on to God, if we love, one another, never mind, about our poor, old thoughts, and prayers, I've got many, you've got many, but love, I say love, cover it, and mock it, in the force, so that, there will be, if we've got, wheeled up, in our hearts, it will be, that we'd be able, then to recite, the Lord's prayer, with a feeling heart, and say, we forgive them, forgive us, as we forgive them, that twist was against us, if indeed, we ever, should experience it, what a mercy it is, to have this forgiving love, in our hearts, we may feel, in so, in, so doing, we are fulfilling, his commands, and fulfilling, those things, that, he, speaks in his word, when, when one of his disciples, came along, he said, shall I forgive my brother, unto seven times, he says,

I, unto 70 times, seven, oh, my friends, may we have, this forgiving love, in our hearts, that we may indeed, come to our end, we may feel, a, love in our hearts, joy and peace, that I should, never know, any change, that shall be, traded up, in the love of God, well, I've fought so much, obviously, I don't know why, but, so much, of my last grant, and, I have fought, also, of those, that have gone before us, and have entered into, an eternal, and everlasting, where, so we're so reminded, of it continually, there are those, that are departing, and, are being gathered, into their eternal, and everlasting home, may be your, and mine, blessed, lot, and thou, blessed, a bold, where do daddy, travel rent, and, my dear friends, you know, when we part, with our relatives, we can, in some measure, it's a death,

[43 : 49] I know, but, in some measure, we can rejoice, in that knowledge, that they, enjoy, that peace, which part, in all understanding, and, that they are, forever, with that, with the Lord, never more, to be tainted, with this wicked world, oh, I say, this, this pathway, and so, whatever God's will is to us, is lengthened out, of little threads, of our lives, longer, upon this world, in this world, that we may, give our old selves, doesn't mean, we can do it ourselves, unto him, that our lives, may be spent, in his service, that how we may, so walk, as becometh, his people, we may honor him, as enabled, in all we do, for our short,

I come, don't you, we mourn of it, one of those, sore and great troubles, that he knows, the borders, bless, born, space, will shortly rise, to, to those mansions, in the fires, well, my friends, I feel, that I've been able, to enter into, all that I would have, designed, but, God knows, that we desire, to honor him, in those things, that we have said, one thing more, before I sit down, I do desire to, that some of you, may be famous, to, to, think upon these things, and that in thinking, upon them, you may have the opening, up of them, that you may be able, to say, with my soul, he hath done all, in God, Amen.