

# Who is this that cometh up from the wilderness, leaning upon her beloved (Quality: Good)

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[ 0 : 00 ] To help, I would seek to draw your attention to some thoughts found in the Songs of Solomon and chapter 8 and verse 5.

That's in the Songs of Solomon, chapter 8 and the first part of verse 5. Who is this that cometh up from the wilderness, leaning upon her beloved?

Who is this that cometh up from the wilderness, leaning upon her beloved? I trust we're all very well acquainted in some measure with the theme of the Songs of Solomon.

It is the exercise in the conversation or the dialogue, as we would put it, between two lovers. Not of the carnality, but that of which is of spiritual.

In other words, we have here, for the most part, in the Songs of Solomon here, the language of the bride and the bridegroom, or the language of the Lord Jesus and his church. And it is a great mercy, friend, if you may feel in your own heart some of the expressions which are found here and feel that sometimes the exercises of your soul as well as something of the language of your heart.

[ 1 : 25 ] We ought never to stumble over the language of the Songs of Solomon. But may we see it as part of that sacred canon of scriptures for the edification and the comfort of that church of God down through all ages.

And sometimes when I come across the familiar text, as possibly this one is, my mind goes to think, yes, from the verity day it was written, I wonder how many sermons or how many ones have meditated upon that particular truth and found some sweet savor.

And now, friends, after some thousands of years, since it was first written, without a doubt how it has often been spoken from by many pulpits, yet we are gathered here this evening, our friends, it is the same God, it is the same truth, and it is the same Spirit.

And as the Spirit of the Lord, without a doubt, often had used this particular portion to the edification of the good of saints, so may that Blessed and Holy Spirit also come among us this evening hour.

And that we might free of some presence of the Lord, some help, and some blessings to our own heart. As I said before, for the most part, it is the language of the Church and the language of Christ conversing one with another.

[ 3 : 02 ] However, I do believe this happens to be the language of that of the daughters of Jerusalem, as we see in the fourth verse. And they look, as it were, to this wilderness, and they see something which amazes their eyes.

For my part, I do not believe it is as a question, as wondering who this can be, but I believe it is in a way of amazement, of wonder.

And certainly we see something here of that wonder to the call by grace, one called out of nature's darkness into the marvelous light of the gospel. I realize often we read of great conversions in the Word of God.

Without a doubt, without it, the most common conversion of which we read in the Scriptures is that of Paul of Tarsus. Though he had an unusual call and an unusual revelation, but remember he had an unusual calling as well, as that is into the ministry.

But yet, what a mercy, as we read of his conversion, and even of others, that we see some of that likeness in our own experience. And I believe when one God is called by grace, one looks upon his own call by grace as the greatest wonder.

[ 4 : 29 ] Because why, friends, we know the depths of our own heart, we know our own sins, we know what we had been, we're brought to know what rebellious wretches we had been, and certainly we know it was only by grace and grace alone that the Lord hath ever made us different.

And in this respect, friends, we can take a little courage even this evening hour. Oh, what if there's some soul here this evening hour which is troubled with their sin? They look upon to their rebellion, they look upon to their disobedience, they seem that they have sinned against God's law, but moreover, they seem as if they had sinned against God's gospel, and feeling themselves to have been completely cut off.

Oh, but what a mercy, friends, to know that were sinned and abound, grace doth much more abound. And it is grace and grace alone that it'll ever save our soul, and keep it, and bring us right to the very end.

Now let us notice, as the Lord might help us and get a little light upon the truths which lays before us in our text, Who is this that cometh up from the wilderness leaning upon her beloved?

I think it'd be well, friends, first of all, if we would try to meditate upon what this wilderness is. Oh, I believe in the word of God. We've often studied the children of Israel going through the wilderness.

[ 6 : 00 ] A trackless place. A hopeless place. And without a divine guiding, they definitely would have been completely lost and consumed up into the wilderness.

And we may look upon the wilderness naturally as a desolate place. A place which is only fit, as it were, for thieves or robbers or for the beast.

But yet, friends, I believe we can look upon it a little different. This wilderness, in one respect, represents this very world in which we live in.

Now we know that in any wilderness there are those who are content to live there and do love to live there. Oh, I'm sure that if we took a bird out of the wilderness and brought him to our home and give him all of the best quarters, give him everything that you could imagine would be comfortable and good for them, you only have to leave it loose, friends, and it would go right back to the wilderness, its proper habitation.

Oh, friends, this is where we are all by nature. this wilderness has everything to allure the carnal mind. And we don't have to leave the chapel down to the door if we go outdoors and we can readily see what the carnal mind feeds upon.

[ 7 : 27 ] The very things people love, they relish in those things which are of this world. In other words, this wilderness is a true picture of this world.

The power of darkness the love of sinning. And in this wilderness, friends, there's a religion which suits the carnal mind.

So if you want a religion, you can find one most any place that will suit your fancy. It is a religion which satisfies the carnal mind. It is a religion which gives a false hope for eternity, but that's just what the natural man wants.

Oh, I realize if you would go to some congregation or church here in this city and try to come to the most religious person and try to persuade him that he's wrong, he'd say, listen, you keep your religion and I'll keep mine.

They don't want to be disturbed. They don't want to be searched out. In other words, in that wilderness, there is a lie in the right hand of man by nature.

[ 8 : 34 ] And this is a wilderness which deceives souls for eternity. It is a wilderness which consumes up thousands by the allurements of this world.

And if we remain in this wilderness, we shall perish eternally and only to know what it is to open up our eyes in the pit of hell. This is this wilderness.

A wilderness the natural man loves. A wilderness he wants to make in his habitation. This is where he desires to dwell.

And even if he would have convictions of sin and have some type of reformation naturally, let him alone a little while and he returned like the dog to its vomiting and like the sow to its wallowing.

Oh, friends, this wilderness. wilderness. It is such an enticing place, friends, if it not for God's grace we would be consumed wholly and solely into it.

[ 9 : 41 ] In other words, can we see something of the wonder then? As we would say these individuals who are referred to as the daughters of Jerusalem, gazing upon to this one, coming up out of the wilderness.

Now, I do not know for sure what we would really say who those daughters of Jerusalem are, if I would give any interpretation and I can be wrong, are they some early seekers?

Are they some youth there in the early church of God who yet haven't come as it were to a comfortable assurance to their own soul? And yet as they look upon to the wilderness they see a great wonder.

And this is the wonder of grace. One coming out of the wilderness and leaning upon their beloved. Oh, in other words, it is only by divine grace that we ever will be brought out.

Oh, what a mercy then if the Lord would open up your eyes and you might see this wilderness. I couldn't help but think of that hymn sometimes we without all doubt sing.

[ 10 : 57 ] When Jesus' gracious hand has touched our eyes and ears. Oh, what a dreary land. The wilderness appears. But friends, it is only by grace and grace alone that we are brought to see this wilderness and the nature of it.

Oh, what a mercy if the Lord has opened up your eyes to see something of yourself as a sinner. And to see there is not a blade of grass in this wilderness to bring it to God.

And you know what it is to see something of its vanity. Oh, you may say there was times and I'm hoping I might even speak to someone in the beginning of grace or some struggling soul.

Oh, there was a time when I seen this wilderness. I seen something of its sin and of its deceitful nature. But I'm so prone to wander.

I seem to be so easy to fall back into the snares of this world. Oh, may I give you a little consolation and a warning. Beware of it to begin with.

[ 12 : 07 ] But in the midst of all of your slips and in the midst of all of your falls and of all the times of Ezra were writing bitter things against your own soul, do you find yourself something in the case like Jonah?

Oh, I have sinned, I have sinned. But in the spit of it all, I'll look again. I can do no different. I'm going to yet cry for mercy.

I'm going to still yet ask the Lord that he might have mercy upon this wretched sinful thing. Oh, in other words, it is in this wilderness by the work of God in the soul to see his sinfulness and our utter inability, our weakness, to know what it is then to come to that true godly repentance.

Because, friends, you never can separate repentance from faith. It blends together. I know the early work for the most part seems to be a repenting and yet you hardly wonder, do I repent?

If I still love sin and seem to slip so far into it and struggle against it, is this the work of repentance? Odd is that repenting of our sins, feeling and unknowing we have sinned against God and yet there is that cry for mercy.

[ 13 : 35 ] So we see the blending of them together. So it is the work of repentance, the confession of our sins, and coming to this place that I have no might nor power against them.

Like in the case to Jehoshaphat, he looked upon that great host, he looked upon his uttered inability, and he says, Lord, I have no might nor power against it, but my eyes are unto thee.

Oh, in other words, it is this repentance which is there found in this wilderness, the strugglings against it, the cries against it, realizing we have no might nor power as I've already said, but we realize it must be of might and a power from above in order to draw us out of this wilderness.

Truly, I believe that it is the language of one in the wilderness to use the language as we read in the early chapter. There are the songs of Solomon. Draw me. Draw me, Lord.

Draw me by thy might and thy power. Otherwise, I shall eternally perish. And so there is that cry unto the Lord for mercy as well as a cry for the drawing.

[ 14 : 58 ] So this wilderness has got to become a wilderness to us, to see its vanity, to know something of vexation of our soul, to cry out against it.

But we find in the words of our text this cometh up from the wilderness. wilderness. So there will be a separation. To our young friends, I realize it isn't easy in your school life and in your early life with your companions.

But I will put it this way. You're better off without any companions to have the wrong ones. May you ever ask the Lord that he might lead you to a right companion, a right partner in life, to a right place of employment.

Oh, since I've been here, we've often spoken about the desecration of the Lord's day and we wonder what the future generation will have to face. Friends, there's still a God in heaven. There's one that can provide.

And I can say this by experience, he's one of the best employment agents I have ever found. Oh, seek him. Call upon him to direct your pathway and pray that you might not be consumed up into the wilderness of this life.

[ 16 : 24 ] That the Lord of I, his infinite love might come and embrace you and guide you and keep you and preserve you to your end of your journey. But there will be a coming up from the wilderness.

a coming up. A separation. A separation in religion. Oh, it's a marvel. When once that divine spirit ever takes your soul in hand, he'll teach you the truth as it is in Jesus.

Others will try to persuade you to be converted in some way or in some manner. prayer. But in this coming up, there's going to be a teaching which will draw you to the truth.

There's a coming up in prayer. There's a coming up in seeking. So there is a coming up. Who is this that cometh up from the wilderness?

wilderness. Now let us notice a little thought as we look upon this leaning. The Lord in his sovereign love and mercy must crucify the old man and must put an end to all confidence himself.

[ 17 : 49 ] It can be sometimes very painful. It can be very trying. almost sometimes you think the Lord is against you. But remember, if he once begins that good work of grace, he is for you.

You'll never leave it undone. He doesn't do a half work, he does a complete work. I often remember that particular sermon by J.C.

Philpott, and this is why I want to mention it because I don't like to borrow another one's points. So I'll mention this hymn. into that sermon of them, I will overturn, overturn, and overturn.

And if I remember correctly, he takes those three points of the overturning. The first one is the overturning of lording of self. The second one is the overturning of religious self.

And the third one is the overturning of presumptuous self. Oh, in other words, there's going to be the overturning to those who are going to be brought up out of this wilderness.

[ 19 : 00 ] To know that they are lost and undone. To know that they have no hope in this world. And that there is nothing there to save them. In other words, in this wilderness, by nature, friends, we want to lean upon a staff.

We want to lean upon something. But the Lord will not have it if he begins that work. Oh, he'll break our crutches.

He'll break our canes. He'll break all the props of which we want to rest upon. Oh, maybe we have a godly parent and we think, well, I come from a godly home.

You're going to feel that made you more accountable than ever. Instead of being of your comfort, it will be almost to your feeling in your own soul of condemnation. Oh, you may say that I know something of the doctrines of grace.

I can't be taken up of the free will in the loose religion that's just round about it. Even then, you will find that's no support in its way. Friends, good to know the doctrines.

[ 20 : 07 ] And I would exhort every old and sundry, teach the truth. They must be taught the truth. Because the Lord can never bless air. And I may believe if we are taught the truth, I think in my youth.

What a mercy I was taught the truth. I could take to detect air. It kept me from falling into it, although yet not converted. But then to come to this place to know what is truth is helpful, but to know this, but I realize I must have the application of the truth.

Oh, let me be very simple. To the seeking soul, who feels he's in this wilderness, and he cries unto the Lord for help, he may come in a measure to believe, truly, I know that Jesus came into this world to seek and to save the lost.

I know he did. I know that he saved sinners. But I want to know it for my own soul's experience. I want the application of these truths of which I know in my own conviction, I want it applied.

I want to know that he died for me, he came for me, that he would seek me out of this world, and that he would save me, that is my never-dying soul. Ah, can you see how the Lord must bring us and rip us of all confidence in self, overturn our lordy self as well as our religious self.

[ 21 : 42 ] And bring us to this, there's only one place to go. Oh, in other words, we find in this wilderness that very woman, I've often thought, I believe almost every minister uses this illustration, almost continually in their ministry, about the woman with the issue of blood.

God, she did all she could to cure her disease. She spent all. She went to many physicians, she suffered much under them, but the time came, I love this expression, she heard of Jesus.

Oh, she didn't know much about him, but there was a glimmering of hope. she heard of his power. She heard of his healing ability.

She heard of the freeness. Oh, it suited her case, hopeless, bankrupt, without hope. The very name of Jesus and what she had heard about him suited her case, and she must go.

Oh, in other words, in this wilderness, she had heard about Jesus. Oh, isn't it a mercy? That is, in this wilderness, the gospel comes, not to keep a soul there, but to draw them out.

[ 23 : 07 ] And so it has a drawing effect. But it takes a little while, doesn't it, for us to want to lean upon Jesus. We want to lean upon our good works.

We want to lean upon the law. We want to lean upon our chapel attendance. until the Lord overthrows it, lifts it, empties it out, and brings it to this place.

I have nothing. Oh, it is a great mercy we can come and say, Violet to the fountain fly, nothing in my hand I bring.

Simply to the cross I cling. So we find leaning. leaning. What are some of these evidences and landmarks of leaning? First of all, I would say it is prayer.

It is looking to the Lord in prayer, in supplications. It is looking to him for mercy. We lean upon him in prayer.

[ 24 : 17 ] And when we find our utter inability, we lean upon him for that all needed strength, casting ourselves upon him. Weaklings, without able to walk, without able to moan.

And oh, I do not remember, but I, if I remember correctly, having looked upon to this particular word in the original Hebrew, the leaning means very heavily. It is something like the word of which we find to the children of the high priest in the day of the atonement.

You remember, he had to place both hands upon the scapegoat. Not one hand, both. And I understand the word means when he laid his hands, it means leaned heavily upon it.

As if putting his whole weight upon it. Confessing the sins and the iniquities of the children who wouldn't want to forget one. And so he leaned heavily upon it as his only hope for salvation.

And so it is coming leaning upon him. Leaning upon the word of his promise. Oh, it is worth mercy if we have a promise.

[ 25 : 30 ] But is there not a promise we can plead? Oh, someone might say you can't plead a promise unless it is given to you. This is true in a measure. But I can only use my own soul's experience.

I knew of a truth where the Lord has said, if he seek, he shall find. I knew that. And I kept looking to the Lord and says, make me a seeker.

Because if I become a seeker, I was going to be a finder. I knew the faithfulness of God. Friend, maybe you don't even have a promise. But I would exhort you to plead to that one.

Say to the Lord, make me a seeker. Because if thou dost make me a seeker, I know thou art faithful to thy word, and I shall know what it is to find thee. And then there are many others.

Oh, lean upon him because of his word. We can never separate the incarnate word from the written word. This is what Abraham found in him.

[ 26 : 38 ] When the Lord gave him that promise, he believed it. Because he knew who had said it. I can give you a promise, but I may not be fulfilled.

I may give you a true promise, and I might be able to fulfill it, and I will fulfill it, but you might have some doubts about it, because you don't know me. Oh, then can you see the beauty of that living faith?

For we read that faith is that in the 11th of Hebrews, they believe that he is, and that he is a rewarder of them that diligently seek him. Oh, in other words, we find then, it is that pleading the promises, leaning upon him who has said the word.

There is a leaning upon him because of his person. We may well lean upon him because he's God, who changes not.

Therefore, he said to the sons of Jacob, you are not consumed. we can lean upon him because of his faithfulness, his true nature, his holiness, his purity, but we'll never lean upon him in that respect without also recognizing his blessed humanity.

[ 27 : 56 ] Oh, the glorious humanity of Christ is most precious. In other words, to lean upon him because you know that he came into this world to seek and to save the lost.

to lean upon him because you know that he has compassion upon the ignorant and upon those that are out of the way. Oh, to lean upon him, the only hope for retirement for eternity.

Lean upon him because he is God and able to save into the outermost. Lean upon him because he is human, because he can be touched with the feelings of our infirmities.

Oh, to lean upon him because of his outstretched hands. In his glory, he can lay his hand upon God the Father. And yet in that hand, he's able to lay his hand upon a worm upon the face of the earth.

Friend, do we want to lean upon any other? Oh, there is no other name given among men whereby we might be saved. So we see there is a leaning upon him in prayer.

[ 29 : 04 ] Leaning upon him because of his person. Leaning upon him because of what he had come into this world to do. Leaning upon him. Recently, I made this statement, and I might repeat it here.

Oh, it's mercy, friends, to look upon to that glorious blending together of Emmanuel. God-man. God-among-us. His blessed Godhead and his blessed humanity.

Oh, if I was to ask you a question, what do you think is the greatest? Would you believe that the glory of his Godhead is greater than his humanity?

Or would you say his humanity is greater than his Godhead? Well, I'm going to make a statement. I hope to clarify it. It all depends on the way the Lord leads the soul.

By this I mean. They'll be blended together so you'll see them as one. True. Sometimes we feel the great power of sin. The great burden of our sin.

[ 30 : 20 ] No might against it. We feel ourselves thinking, oh, we need a mighty God to draw us. We need a great and a holy God to draw us.

But at other times when we feel we are persecuted and maybe despised, then we think of his blessed humanity. How he also was despised and rejected of man.

So by the grace of God we see the beauty of both. we see the necessity of both. And we can thank God that he would send his dear beloved son and to take a human flesh and possessed with a human soul and to dwell among us.

Oh, when we think of that text and the word was made flesh and dwelt among us and we beheld the glory, the glory of the only begotten Son of God full of grace and truth.

So then we feel there is only one to lean upon. No other Savior. Oh, let us go a little further.

[ 31 : 36 ] For where there is this leaning upon the beloved, there is also the including of it that growth and grace. How the Lord teaches and so leaning upon him to teach us and to instruct us.

Leaning upon him then as our prophet to instruct him. Leaning upon him as our priest to intercede. Leaning upon him as our king to rule in our heart and to subdue the monstrous nature of sin as well as subdue the enemies which are round about us and to go before us.

So there is a leaning upon him in all his offices. And when leaning upon him, coming up out of the wilderness, in the sometimes that fellowship, there still is the enemy which often approaches.

does not Christ see the enemy? The enemy of unbelief, of doubts? Now we never know that God is not the author of doubts and fears, but we'll soon find out that he allows sometimes the enemy to approach us in order that we might lean upon him more.

Or maybe the time comes when you feel you know something of that joy and peace and believing, that to the Lord is your portion. But friends, there's going to be a growth.

[ 33 : 10 ] And so you're brought to the thing. But are my sins forgiven? Have they ever been pardoned? And oh, these doubts can come, and the harassment of Satan can be very sore, but here's mercy.

Satan will always be defeating himself. Though he tries to bring this sins of a child to the sins before the child of God, and they do come.

But what is it? That soul in his right place will lean upon Jesus, looking to him for pardon. And we need the word, the blood of Jesus Christ cleanses from all sin.

Our son, be of good cheer. Thy sins be forgiven thee. Friend, without leaning upon him, you're not going to hear those words.

We sometimes can walk in too much darkness because we fail to lean upon him, or stay close to him. I know he draws, but there's I believe thoughts within us, and I'd be the first one to want to admit it.

[ 34 : 24 ] Oh, there's leaning upon him because of his precious blood, the precious atonement. By the precious blood, by the sprinkling of that one blood, he hath made a way open unto heaven.

He satisfied all of the sins of the whole of the church of God, and on him were laid all the iniquities, the sins and their transgressions, leaning upon him because they had to bear the holy election of grace upon them.

For he says, upon this rock, I will build my church. That rock Christ, and the gates of hell, shall not prevail against it.

Oh, it isn't the rock that is slipping sometimes at us and are trembling, and we may see the waves of our doubts and our fears come against us, but we're going to be just like Peter, going to know what it is to lean upon him and say, Lord, help me.

Lord, save me. That's leaning upon him. Oh, leaning upon him at times when we feel the vileness of our corruption. We see the filth of our garments, and we wonder, how can I stand before the God in that great and holy day, in all of my pollution?

[ 35 : 46 ] And Satan will rash and say, well, it's all evidence that you'll never shall. You're nothing but a deceit. And therefore there's going to be that cry again unto the Lord.

Oh, Lord, am I covered? Am I in thy care? And then to know what it is to come to that blessed blade by nature of living faith, being justified by faith, we have peace with God.

knowing that we are not justified by the works of the law, but by the faith of the Lord Jesus. Oh, isn't this leaning upon Jesus a knowing religion?

This is a whole of the substance of true godliness, isn't it? To know. What do you know? Well, I will begin low. Do you know yourself as a sinner?

do you know that you cannot save yourself? Do you know that you're lost? Do you know that you're helpless? Do you know there is only one way?

[ 36 : 58 ] Do you know there is but one Savior? Do you know there is only one that can make you right? Do you know there is only one way unto the Father?

Do you know what it is to want him? I can remember I had a very godly aunt. And in her old age, one time she made this statement, I used to go up to see her when she was in the rest home.



I don't know whatever brought about, but I came in and she said to me, if we desired him, it is because he is ours. I've never forgot it. Oh, does thine heart for Jesus pine, and make it secret groans.

These groanings prove that Christ is nigh, leaning upon Jesus, leaning upon him for all that we stand in need of. So when we notice here a little bit, I want to go back to the word leaning, as the Lord might help me.

Who is this that cometh up from the wilderness, leaning upon her beloved? Oh, there's a wonder. I've often thought of the case of Peter, when he stood by the sea, you remember how he had denied his Lord.

[ 38 : 22 ] And Jesus said unto him on one occasion, Simon, son of Jonas, lovest thou me? And he said, yea, Lord, thou knowest that I love thee.

And you remember the second time much the same. And then finally the third time, Peter was great. He bared his heart before his God.

And he said, Lord, thou knowest all things that I love thee. I'll ask you a question. When Peter made that statement, Lord, thou knowest all things that I love thee, was Peter in the very height of experience?

Was he enjoying the very presence of Christ? Was he living as word in the clouds of faith and joy and love and a blessed assurance? No, he wasn't. Peter was brought to the very depths, we'll say, of almost hopelessness, stripped of all confidence in self, through with all both things, but there in his own bosom he could not deny this one thing, Lord, thou knowest that I love thee.

Oh, you may say, I've got such a little religion, and maybe you wouldn't dare, as it were, utter it verbally, but sometimes in your slips and your falls, and you feel you've been such a fool, yet is there times you can say, but Lord, in spite of all, I want to love thee, or I would love thee, or can you sometimes say, Lord, thou knowest all things, thou knowest that I love thee.

[ 40 : 06 ] If you have love in your heart to Jesus, what are some of the evidences? Repentance is a bark. May I use an illustration? Take a husband and wife.

Oh, they have good communion, they love each other, but they have a little disagreement. But friends, they can't wait to make confession and make up if their love is true.

Does repentance of your sins drive us to your throne of grace? Do you want the Lord to forgive you? Do you seek repentance?

It's a mark of love. I know you want that embracing love. You want to the Lord to say, I love thee with an everlasting love. Ah, but he says something more than that.

Therefore, with loving kindness have I drawn thee. In other words, there is this beloved who becomes the object of the soul.

[ 41 : 10 ] And I think of that one hymn writer, oh, that my soul could love and praise him more. And so we see there is that beloved and friend, if you love him, it is because he first loved you.

It takes all boasting away. It takes all pride away, self-confidence away. It puts us wholly and solely upon the ground of God's grace.

Let me go back to the leaning. Friends, we need him for all of our life, don't we? May we ever be found, I have to speak to myself too.

May we ever lean upon him for everything in Providence and everything we do in all of our life. Young friend, for your school life has mentioned it already, for anything that lays before him, older ones too, we need to continually.

Oh, but we're so lean and quick to go out of the pathway and make a mistake and make a fool and sometimes wish we'd never done that particular day. Or bought that particular thing.

[ 42 : 24 ] Or followed that particular pathway. And now I brought myself into a great mess because I didn't lean upon the beloved. Looking to him in prayer.

Seeking his direction. Seeking that he might guide us into our life's pathway. And that we do not depart. Leaning. And when we come to our end, oh, friends, where else can we lean?

Upon the finished work of Christ. That's our only hope, isn't it? Leaning upon his faithfulness. Leaning upon all that he is and has been to his people.

Going back, has the Lord ever shown you something of that wilderness? The place he once loved. The place he once adored.

But the Lord brought to see you the vanity of it. He brought you to see it was vanity and vexation. And he then drew you by some prayer, supplication, the work of repentance, and the raisings up of the prayers and desires.

[ 43 : 39 ] And he asked the Lord to break you of the bondage of this wilderness, of its might and of its power, and to draw you by his heavenly might.

Do you know what it is in a measure trying to find him like Job? Oh, that I might know where I might find him. I would lean upon him if I found him. But if that's the case, friend, you're going to find him.

And you're going to lean upon him. He loves to be leaned upon. He loves that fellowship. He loves to draw sinners onto himself. This is that meaning.

And so we see there is that continual leaning. And that to find he is the beloved. Who is this? There's a wonder.

A monument of grace. All of grace from beginning to end. who is this? A sinner saved by grace is the answer. Who is this that cometh up from the wilderness leaning upon her beloved?

[ 44 : 48 ] Amen.