

O that thou wouldest bless me indeed (ii) (Quality: Very good)

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[0 : 00] With the Lord's help I will again direct your attention to the first book of the Chronicles, the fourth chapter and the tenth verse. And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my coast, that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me.

And God granted him that which he requested. The first book of the Chronicles, the fourth chapter and the tenth verse.

This morning we considered the calling of Jabez on the God of Israel, and offered a few distinguishing points in regard to the God of Israel.

Not only that he was the God of Israel, but also the King of Israel. And therefore, in calling upon God, there was every encouragement to come boldly unto the throne of grace.

And remember that we were coming to a king, large petitions with the ring. Following that, we began to look at the words that Jabez spoke, saying, O that thou wouldest bless me indeed.

[1 : 34] This was regarded as a desire for a practical demonstration of God's work and purposes. It is a great mercy for us to have the promises of God.

But it is the working out of the promises that will be a blessing indeed. It is wonderful for us to feel that God has said, I will never leave thee nor forsake thee.

That I will be with thee in all places whithersoever thou goest. But it is in the practical working out of these things, where God in very deed and in practical performance, brings into our lives the execution of those very things that he has spoken, which will be an answer to our desire.

And we did notice that this, the prayer here, was surely the desire of his soul. O that thou wouldest bless me indeed.

Such a personal relationship between himself and God. Real religion, as you are aware, or should be, is that which exists between the soul and God.

[2 : 55] And therefore there will be certainly times, when from a deep sense of our own need, and a strength of desire, we shall come with these words, O that thou wouldest bless me indeed.

Since thou art the only one that can bless me, the only one that can satisfy my need. This may be looked at from several points.

But we would just mention, in closing this morning, we refer to the blessedness of the office of the Lord Jesus Christ in his high priesthood, especially as it regards those who feel the exceeding sinfulness of sin.

But we will leave that aspect for the moment, and come to this. O that thou wouldest bless me indeed, referring to the psalmist's words, when he said, satisfy us early with thy mercy.

Now the mercy of God is something which is prized and certainly sought for by the children of God alone.

[4 : 18] Others do not seek for mercy for the simple reason that they do not need mercy. mercy. But the people of God need mercy constantly.

Mercy through blood. I make my plea, O God, be merciful to me. Will that find us this evening expressing ourselves in these words, O that thou wouldst bless me indeed, as I might find the mercy of God is flowing towards me?

Well, the mercy of God is already revealed if we are born again in the Spirit. The mercy of God is already revealed if we have a hope in God through our Lord Jesus Christ in respect to our salvation.

Indeed, with respect to the children of God, the mercy of the Lord is over them continually. From the very moment that we breathe our first breath, we are overshadowed with mercy because the angels of the Lord encamp round about those that fear him.

And have we not evidences in our lives that when we knew not God, these same angels encamp round about us to preserve us from danger and evil because we were the Lord's.

[5 : 46] and our names are written in heaven and the time would come when we should be declared to be the children of God. We have here a deep desire of the soul.

It is not just a superficial pleading for the blessing of God, for the mercy of God, but there is something very deep. How good it is to have a religion of depth.

How many are last seen to have a very superficial religion. the religion that is described to us throughout the scriptures is a religion of depth.

And not only a depth of knowledge but a depth of feeling. A depth of a movement of the soul. Now the Holy Spirit alone can produce depth in our experience.

When we speak about depth in our experience, we do not necessarily mean that this will be an experience about which we may boast.

[6 : 58] You know the deeper our experience, the less we shall be able to say about it. Simply because we shall not be able to find words to describe what we have felt.

If you say, as we must say, that Paul had a remarkable experience when he was caught up to the third heaven and he says, and he saw things that it was not lawful for man to speak about.

And the meaning of that is that there was not, there weren't any words of the earth that could describe what he felt. Have we a desire to have a depth in our experience?

Such a depth that we shall not be able to find words to describe what we feel. And so we shall have to be silent. And so we shall sometimes have to say, Lord, thou knowest what I feel.

This does not mean to say that we shall be silent entirely to others about a depth of experience, but all our language will seem to be completely inadequate.

[8 : 08] and we shall seem to describe the scene so lamely and being capable of expressing ourselves as we've worked.

Oh, that thou wouldst bless me indeed, a man that was after a deep experience. Now, you see, sometimes the devil will suggest to us, ah, if you're seeking after a deep experience, then that means wading through lots of trouble.

There are many people that have waded through lots of trouble that haven't even had a superficial experience, let alone a deep experience. and there are those that have been blessed with a deep experience of the loveliness of Jesus Christ, who, on the outward view of things, would not have been regarded as having passed through lots of trouble.

On the other hand, of course, there are some cases where deep trouble has been so wonderfully sanctified, and the Lord has wonderfully appeared, and has blessed them in a remarkable way, and they have been able to speak of his faithfulness and sound his praise abroad.

So this very word oh, does it not indicate to us, do you feel it in your own soul, have you ever prayed oh, in your own soul, and when you've done so, then what has it been?

[9 : 48] It's been after a deeper experience. A deeper experience might be described by William Gatsby's words, oh, that my soul, you see how he starts, oh, that my soul could love and praise him more, his beauty trace, his majesty adore, live near his heart upon his bosom lean, obey his voice, and all his well esteem.

And it may be objected, yes, that's wonderful, all, but if I had that blessing, I should have to give up this, and I should have to give up that, my flesh would be so crucified, I don't think I could stand it.

God, give me small grace, and how blessed it is, if we might begin at this point, in this matter, oh, that thou wouldst bless me indeed, give me a willing heart to be blessed indeed, and that will be a good start, a willing heart to forsake all, that we may follow Jesus Christ.

This man surely had a willingness to forsake all, that he might follow Jesus Christ. It was a personal blessing, that thou wouldst bless me indeed.

our mind just goes back to the time when Melchizedek met Abraham after the slaughter of the kings, and he brought forth bread and wine, and he blessed him indeed, so that he received tithes of Abraham, wine.

[11 : 44] What a blessing indeed, is that when the sufferings of Christ are set before us in the terms of bread and wine. I've often felt, who would have thought of this, but the Lord himself, to bring forth bread and wine, as he later did in a very real and a special way at the institution of the Lord's Supper.

he brought forth bread and wine, Abraham saw my day, and this was the time when he saw his day, when he met Melchizedek after the slaughter of the kings.

He saw his day with glad, saw the time when Christ would come and would suffer, would bleed and would die upon Calvary, would shed his precious blood, and yet he would be an overcomer, and overcome through Abraham, Abraham and overcome the kings, the seven kings of the nations, but you see, that was not sufficient.

We may overcome our enemies in some respects, but there's still one enemy which has to be overcome, and that is sin dwelling in our members.

How wonderful when you sit down and say, well, by the mercy of God, God has given me strength, he's given me victory, and I've overcome this enemy, and I've overcome that enemy, but nevertheless I have to say, not unto us, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake, yet there's still one enemy which I haven't overcome, and that is myself.

[13 : 22] And at that occasion, Melchizedek brought forth bread and wine to remind him that there is one that is able to conquer, one that is able to overcome sin, and the power of sin dwelling in our members, one that is able to overcome that which is not removed will bring us into the second death and into hell forever.

A blessing indeed, oh, that thou wouldst bless me indeed with the revelation of not only Christ's sufferings, but the efficacy of them, and the power that is in them, and the certainty of victory that must result from them.

Is that the desire of our soul? Would we begin this evening, has God begun to give us a desire for this desire? Oh, and so we commence our secret prayers, oh, that thou wouldst bless me indeed.

So we have an interest in the work of our Lord Jesus Christ, the work of redemption. But then, what issues from this?

Oh, that thou wouldst bless me indeed, that I might know my adoption. Perhaps adoption is not very often referred to or considered.

[14 : 56] It is a very blessed experience, and an important one, to feel that we are adopted into the family of God. If we say, or hope, that we are the children of God, then we must be in God's family.

Now it is good when the desire is in our heart to make that clearly demonstrated, that we might see the papers as it were written, that we may hear the Lord speaking into our soul and assuring us that we are his child.

Now this may be done severally in various ways, according to God's purposes, in individual cases. But, is it in your soul that you pray, as Jabez does here, oh, that thou wouldst bless me indeed, and give me that assurance that I am adopted, that I might be able to say, Abba, Father, that I might feel that I am heir with Christ, joint heir of the blessings of the family of God, furthermore, that I am a brother of Jesus Christ, a sister of Jesus Christ.

That's what it means, if we are to be blessed with the spirit of adoption. This is expressed by one of our poets in this way, that worms of earth should ever be one with incarnate deity.

How wonderful, tremendous are those words of the Lord in the epistles, where it is written, and he is not ashamed to call them brethren.

[16 : 54] Have you ever prized that point? Oh, that thou wouldst bless me indeed, an outcast from the commonwealth of Israel. Oh, that thou wouldst bless me indeed, by coming where I am, and assuring me that he is not ashamed to call me his brother, or sister, as the case may be.

Would that be a blessing to your soul? Then, there is a real desire, and sometimes that becomes an intensive desire.

Now, we have to bear this in mind, that all things are through the working of the Spirit within. for it is God that worketh in you both the will and the do of his good pleasure.

Therefore, if we have the desire, which is a real desire, an emphatic desire, beginning with this word, oh, we must ascribe, and we shall, that this is the work of God.

I could have never had this earnest desire of my own self, the quick and tall will say. This is wonderful. I could never have imagined that the day would have ever come when I should have prayed that the Lord might make me to know that he is a brother born for adversity and that I am in a similar relationship.

[18 : 25] You see, we are in a similar relationship. Are we in adversity? Then, that will be a time to be remembered, signifying our adoption of God, if this is brought to mind.

A brother is born for adversity. Now, in a day of adversity, you know, we are to consider. And this is one of the things that by the Spirit of God, we might well consider.

But we have a brother that is born for adversity. In your trials, in your tribulations, in your afflictions, do you feel that God is seething upon your heart, answering your prayer that has been upon your spirit for so long?

Oh, that thou wouldst bless me indeed. He is now speaking into your soul and saying, I'm your brother. I'm your brother. Takes us back to the days when Moses revealed himself unto his brethren.

and he said, I'm your brother, which he sold into Egypt. I am your brother. You will not forget such a time if that is made over to you as making it clear that you're in the family of God, because you know that Jesus Christ is the Son of God.

[19 : 54] God is united to him, if we are acknowledged by him as being our brother, then we have this view of blessed adoption.

But we take another view of this point, and that is the special application of the Father's words.

God is to God. Now, it is only the Father, in the things of God, that can speak to us in just two words, and in those two words, answer a longing desire of our soul, which may have gone over many, many months, or even years, my son.

And it will be unforgettable, because you will feel like an unworthy son. You might well have felt before that great blessing came, I'm not worthy to be called thy son, but make me as one of thy hired servants, my son.

Now, there is this point, that we should not overlook, in the greatness and glory of this blessing, and that is, that though you are now a son, pronounced by God, in a sweet knowledge of it, yet, it's always been so.

[21 : 28] You are now manifested as such, you now have the witness in your heart, that you know the sons and daughters of God were so from eternity. Before I, either had sinned, it was said unto, before either were born, it was said unto her, the elders shall serve the younger, Esau of thy, Jacob of thy love, Esau of thy hated.

And that was eternal. Adoption is eternal. It is not that which is the result of God's decision afterwards.

O, that thou wouldst bless me indeed. And if this prayer is answered, and we read later on, and God granted him that which he requested, then it will be overwhelming.

The deeper your O's sounds, the more remarkable will be the blessing that you receive. because the deeper your O's sounds, then the more, the deeper the groaning, and we might almost say the more emotive it seems that will ever be answered.

And yet faith hangs on, and hope still continues. Who can tell? I cannot give this up, because God is the great God.

[22 : 57] He is able to bestow that which no one else can bestow, he is able to say that thou art my son. But then, in order that this may be established, and not merely be a word, an expression which is used, he gives us the hallmark of sonship, which is described to us in the epistle to the Hebrews, in the twelfth chapter, God dealeth with you as with sons.

But how is it further described? it is described in these terms.

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the father of spirits and live?

For they verily for a few days chastened us out to their own pleasure. that he for our prophet, that we might be partakers of his holiness. This brings to our attention one or two points, that we should be partakers of his holiness.

You see, if we are the sons of God, then we shall be partakers of his holiness. We shall say, oh, that thou wouldst bless me indeed, bringing me to have this desire, this thirst, this longing after holiness.

[24 : 43] And when you long after holiness, you're longing after God. And also, you're longing after that holiness which is in Jesus Christ.

You're longing after the glories of justification. Without holiness, no man shall see the Lord, and God's word cannot be broken. Now, this brings this important thought to our mind.

Do you say that you've seen the Lord? No, you haven't seen the Lord, unless you've been clothed with holiness. This is clearly indicated in the scripture.

Now, what is holiness? It is to be blessed with the spirit of Christ, a great and wonderful work of the spirit is this, to be clothed with the spirit of Christ when Christ is revealed to the soul.

Are there such times? Has there been a time or so in your lives when your carnal side has been completely put down?

[25 : 55] It may not be for more than a few seconds or a few minutes or even a bit longer, but there's been no room for your carnal side at all. God has caused the spirit of holiness, which is in the new man, to bring, to manifest itself in all its power.

And you've seen Jesus Christ. Jesus Christ. The very sight of him will bring holiness into your spirit.

now, no chastening for the present seemeth to be joyous, but grievous. Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Jabez was exercised, and because he was exercised, he prayed, oh, that thou wouldst bless me indeed. Remember that he was born in sorrow, and doubtless he was affected by that birth in sorrow.

And every child that is born of God is born in sorrow. sorrow. That's where true religion begins. But on the other hand, there is preservation of life.

[27 : 20] On the other hand, there is gracious care, and how soon this is manifest. But to know that we are the fathers, and that the father is ours, oh, that thou wouldst bless me indeed.

God will surely put such a desire into the souls of every one of his own children, that they may know that they are the sons of the father, their father, even the God and father of our Lord Jesus Christ.

Now, that will be a blessing indeed, to know that we are adopted children of the Most High. Are there any benefits?

Are there any blessings? There certainly are. We may think of the Aaronic blessing mentioned in the sixth chapter of Numbers, which must indeed be upon the children.

it opens like this, on this wise, you shall bless the children of Israel, saying unto them, the Lord bless thee and keep thee, the Lord make his face shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace, and they shall put my name upon the children of Israel, and I will bless them, bringing us to this point, oh, that thou wouldst bless me indeed, that thy name might be put upon me.

[29 : 13] The name is put in the forehead. Because of this, sometimes, we cannot always see it, but others can.

I'm sure we've met some who we can so clearly see are the people of God, the children of God, and yet they themselves are questioning their relationship to God.

Why? Because God has put his name in our forehead. Oh, that thou wouldst bless me indeed, putting the mark upon me, putting the mark upon me.

In Ezekiel's day, we read about the man with the inkhorn, who sat near, and the purpose of his sitting near was that he might put a mark on those that sighed and cried because of the abominations done in the land.

What an experience for Ezekiel to pass through. Now, has God marked you? Because you sigh and cry because of the abominations done in the land.

[30 : 39] Oh, that thou wouldst bless me indeed. Is it the result? And the product of your groanings because you sigh and cry because of the abominations done in the land.

we may look outside, we may see great abominations done in our own Britain, but that's nothing to be compared with the sighing and the crying and the groaning unto God because of the abominations done within our own land, inside our hearts.

and God puts his mark. There is quite a, there are some clear marks in the scriptures.

There should never be any question as to our standing before God if we have life and enlightenment to see the points which the scriptures bring forth regarding the children of the of light and the children of darkness.

God has put this mark clearly before us. Such sigh and cry because of the abominations done in the land and when you've been so sadly depressed because of the wickedness of your heart and the deceitfulness of your heart is this the scene from which you cry oh that thou wouldst bless me indeed grant me a deliverance from my sinful self.

[32 : 24] So all the redeemed are those that are adopted into the family of God. But do we need redemption?

We certainly do. Why do we need redemption? Because it is through redemption that our sins are washed away.

It is through the death of Christ that the rich blessings of salvation come down to us. We have the words of the psalmist expressed in these terms.

Say unto my soul I am thy salvation. Is this the expression that would flow from your heart which would join up with Jarvis here?

Oh that thou wouldst bless me indeed assuring my conscience of its part in the Redeemer's blood and bearing witness with my heart that I am born of God.

[33 : 27] And if we are born of God you know in God's family there aren't any stillbirths and neither are those that ever die once they are born of God.

Born of the Spirit. Jarvis called on the God of Israel saying Oh that thou wouldst bless me indeed.

What he was after were soul blessings. He had the blessings doubtless of time. We have the blessings of time. but have we the blessings of eternity.

Have we the blessings of which when all time things have departed will bring us to carry with us a treasure into heaven itself.

Mr. Philpott somewhere says and or speaks of the blessedness of having a religion that will still stand us in good stead when the world's in a blaze.

[34 : 44] Now in the chapter in the second epistle of Peter that we have read we are warned about the dissolution of all things when rolling worlds should depart on fire and thousands sink to hell.

what happens then? Then shall the saints this covenant admire in all things ordered well.

oh that thou wouldst bless me indeed opening my eyes to see the glory of this covenant of grace which cannot be altered and there is no possibility of it failing because this covenant is made by God the Father with his only begotten son Jesus Christ and is witnessed and verified by the eternal spirit in the interests of his body the church.

oh that thou wouldst bless me indeed opening mine eyes to rejoice in the covenant of grace to behold the wonder of love that went into that covenant when he was made that the Father was pleased to choose a people and give them into his son into the hands of his son who was so willing to redeem that people at a cost which was so great that we could never write it down.

even a cost of one soul could never be written down in figures that we may understand even with the aid of computers.

[36 : 47] Do you think the price of your soul is as great as that? Well it would be a wonderful blessing if God showed to you that he had paid the price liquidated your sin put your sins behind his back those words are very wonderful to read now they have cast all their sins behind thy back but it's not just bringing them along as we might bring rubbish so to speak in a cart and pushing it into the Kedron's Valley oh no it is looking at this great debt that has been accumulated and the whole cost computed and then the debt being paid the debt being paid well now is this the burden of our crime in regard to these words oh that thou wouldst bless me indeed as I may know the debt has been paid one of our poets has a very blessed line in this connection then ask the

Lord for his receipt to show the payment good delivered from the mercy seat and sprinkled with his blood and God is willing to give you a receipt receipt into your heart what has it written on it words that we may read from the 43rd chapter of Isaiah now thus but now thus saith the Lord that created thee O Jacob and he that formed thee O Israel fear not for I have redeemed thee I have called thee by thy name thou art mine men women and even children today are often denominated by numbers individuality to a large extent is loss so different from what it was some years ago but there's no question of your being a number in the family of

God every one of God's children is important to him as the other he is no respecter of persons God has no favourites in this respect his love is eternal love and therefore it has no variation because we have fallen creatures it is possible that we might be attracted to one more than another here though this should not be so and where it is so it has brought an abundance of trouble but God is not certain what will your inquiry be then oh that thou wouldst bless me indeed but to have that assurance of God's love towards you now if you've ever felt the love of

God if once the love of Christ you've felt upon your heart impressed the mark of that celestial seal can never be erased are you not witnesses some of you to this truth times when the love of God has been felt by a word spoken by a revelation given me and my trouble with my own thoughts have we got troubles that are the result of our own foolishness and therefore these self-recurred troubles are the troubles which we cannot easily deal with you see we might say they're troubles that we need not have had but now they've come and yet they're still under the overruling power of

God triumphs must and will befall but with humble faith to see love the love of God inscribed upon them all this is happiness to me if you're unable to look back over the way that God has led you and all the troubles through which you've come keep looking until you see just this four letter word inscribed on it love love oh that thou wouldst bless me indeed opening mine eyes demonstrating to me that my whole life painful as it has been at times distressing as it has been at times has been inscribed from beginning to end or thus far and it will continue unto the end love

[43 : 00] Hezekiah said thou hast in love to my soul delivered it from going down into the pitch and the love was demonstrated in a painful affliction it was demonstrated in his being brought face to face with death it was demonstrated when God rebuked him and said set thine house in order for thou shalt die and not live and there was love in it and Hezekiah he pronounced it oh that thou wouldst bless me indeed is it possible that even in Hezekiah's life this prayer went out at some time or other has it gone out from your heart sometimes oh that thou wouldst bless me indeed but then since then matters have gone so differently perhaps you backslidden in heart and

Hezekiah had backslidden in heart God had to tell him to put his spiritual house in order and then God brought him to a halt but it was only to inform him and to impress upon his spirit there was love in it and it was in answer to a prayer that he put up some years ago perhaps oh that thou wouldst bless me indeed can you say that now do you have to look back a long way to the time when this prayer of Jabez was real unctuously spelt out before God oh that thou wouldst bless me indeed and that was in the spring time of desire or perhaps it was a winter sowing and then the cold came and the fog and the elements which were so destructive to any warmth being raised in your hearts but the winter sowing will be followed by the spring budding and shooting forth oh that thou wouldst bless me indeed and this word is revived in that kind of experience and it is his desire to know that God has loved your soul with an everlasting love this is not natural love is there a distinction between natural love and spiritual love eternal love there's a great distinction natural love though it will bear many things may well come to a limit but eternal love who loved me and gave himself for me when when we were yet in our sins

Christ died for us when we had no thought of God Christ died for us when we persecuted Jesus Christ Christ died for us oh that thou wouldst bless me indeed if we had been a persecuting person not perhaps in the same literal way that soil of Tarsus was but have we been a persecuting person we can be a persecuting person in a very local field persecuting distressing the souls of the people of God that's persecution so we are willing to make ourselves outcasts under these circumstances when the truth comes home to us but not then oh that thou wouldst bless me indeed is it possible it needs the mighty act of the mighty

God to show me that I'm not cast out and cast off but that the long arms of salvation will gather me up and gather me in and give me those assurances that with all my behavior that has tested the Lord's love it's still the same mine is an unchanging love higher than the heights above deeper than the depths we need free and full and faithful strong as death strong as death we read in the last chapter of the son of Solomon about the strength of love set me as a seal upon thine heart as a seal upon thine arm for love is strong as death jealousy as cruel as the grave coals thereof are coals of fire which have the most vehement flame many waters cannot quench love neither can the floods drown it if a man would give all the substance of his house for love it would utterly be condemned them and

Jabez was called on the God of Israel saying oh that thou wouldst bless me indeed showing to me a little more of the depth of love because as we grow older we we grow worse and base of sinners than we ever were in our feelings blessed it is if we are preserved outwardly but in our feelings we get worse and in that sense we need the love of God to be manifested in a deeper degree maybe we might sometimes say Lord is it possible that thou can love me still God's love as I have said is unchanging and he will love us even unto the end what a precious word is that in John's gospel and having loved his own he loved them unto the end if the cost was to be great if the pains were to be of such a kind that none could bear but him yet having loved his own he loved them unto the end of his sufferings unto the end of his work unto the end until he could say they these are saved in the

[50 : 44] Lord with an everlasting salvation world without end oh that thou wouldst bless me in thee shall we find it in desire this evening