

Faint yet pursuing (Quality: Very good)

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Preacher: Dawson, Herbert (1890-1969)

[0 : 00] As the Lord shall be pleased to help me, I shall call your attention to a subject you will find in the book of Judges.

Chapter 8, and just three words in the fourth verse, faint yet pursuing.

Chapter 8, the book of Judges, and the three words in the fourth verse, faint yet pursuing.

This is a word which stands in connection with a memorable chapter in the history of Israel of old, in the days when they were ruled by Judges.

Because maybe you have read the book of Judges through, and it is very noticeable that you read, Again the children of Israel did evil in the sight of the Lord, and he chastened them sorely for their departures from him and his truth.

[1 : 20] And at this time, Israel were threatened by war with a Midianite host, and God, in his all wise purposes, had raised up Gideon to be a deliverer.

The hosts of Israel were gathered together, and they numbered 32,000 odd. But God said to Gideon, the people are too many, lest when Israel gains the victory, they think they have gained it by their own hand.

Tell all those who were timid, who were fearful of war, to go home again. And 22,000 returned homeward.

And the numbers were brought down, and God said to Gideon, the people are still too many. I will put them to a crucial test.

And you all know what that test was, how he brought them down to the water to drink, as the word of God says.

[2 : 37] So he brought down the people onto the water. And the Lord said unto Gideon, everyone that lapped of the water with his tongue as a dog lapped, him shalt thou set by himself.

Likewise, everyone that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men.

But all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, by the three hundred men that lapped will I save you, and deliver the Midianites into thine hand, and let all the other people go every man unto his place.

The Lord will not give his glory to another. No flesh shall glory in his presence. Think of what Gideon's feelings must have been, inasmuch as God had given him the fleece wet and the fleece dry, that he was indeed to be Israel's deliverer at this time.

And now he has just three hundred men left. And with these, and God, Israel shall be delivered from the Midianites.

[4 : 03] And you remember, especially you dear young people, how these three hundred went forth to war. Every man had got a trumpet in his hand, and an empty pitcher, and a lamp within the pitcher.

Oh, it seemed such strange weapons to go forth to war. But God is a sovereign, and how he brings to pass his eternal purposes.

And Gideon, with these three hundred, went forth, and God gave Gideon wisdom how to behave.

And it says, the three companies blew the trumpets, and break the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal.

And they cried, the sword of the Lord, and of Gideon. And they stood every man in his place, round about the camp, and all the host ran and cried and fled.

[5 : 17] And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout, all the host. And so, that was how the warfare began.

And the men of Israel gathered themselves together, out of various tribes, and pursued the Midianites that were left.

And God granted to Gideon a wonderful victory. And now that is only just a little setting of the subject. And I want to look at this word here.

Because there is a deep that coucheth beneath. I have told you many times, whatsoever things were written in the word of God aforetime, were written for our learning.

That we, through patience and comfort, in the scriptures, might have hope. And now, this is not just a record of a strange war that was waged, in the times when Israel dwelt in the land of promise, and the judges ruled.

[6 : 31] There is, I say, a deep that coucheth beneath. And it is to remind us, how those who belong to the Israel of God, are helped to fight the good fight of faith, and lay hold upon eternal life.

There is just one other thing, I want to emphasize, ere I come to open up the subject, as my mind runs. The word of God tells us, And Gideon came to Jordan, and passed over he and the three hundred men, that were with him, faint yet pursuing.

You will find this, if you look the history through, and examine the details, that Gideon and his three hundred set out, and Gideon and his three hundred returned.

Not one of them, was lost, in that strange warfare, in how it begun. And sometimes you sing, What though they fear each dread alarm, tried and severely tossed, upheld by God's almighty arm, none, none shall e'er be lost.

And now that is a truth, which cannot fail, to be fulfilled in every jot and tittle, for the Israel of God. But you may question, whether you belong to the Israel of God.

[8 : 05] It is not against you, if you do question it. Whatever you do, do not take it for granted, that you do, lest when you come to the end of life's journey, you should find teakle stamped upon you, and your profession which you have made, and be weighed in the balances, and found wanting.

There is a great scripture, which says, they are not all Israel, that say they are of Israel. And now, I want to look at this subject, hoping it might be helpful, to some of you, from three viewpoints.

There are only three words, in the text, and there are yet three viewpoints, to it. Faint, yet pursuing. And now one is, and that is important, the experience.

And that is shut up in the word, faint. There is also, another viewpoint, and that is, the exercise.

And you do desire, every one of you taught of God, to be exercised unto godliness. And if you are, then it will mean, although you are faint, you are not giving up or going back.

[9 : 38] No. You are still pursuing. Still asking the way to Zion. With your faces, ditherward.

The third viewpoint, is the encouragement. And I see that shut up, in the little word, yet. Faint, yet, pursuing.

Weak as you are, faint as you are, you shall not die. This is the life of the righteous, how it is often lived. Maybe, this word describes some of you, this Sabbath morn.

The life that you, are living, before God. You cannot say very much, of the deep things of God. You cannot tell out, of ascending into heavenly places, in Christ Jesus.

Jesus. And yet, you are indeed, following on, to know the Lord. But it is faint. Yet, pursuing.

[10 : 49] You seem to make, such little progress. You wonder, if you ever, will grow in grace, and in the knowledge, of our Lord, and Saviour, Jesus Christ.

And now, I want, first of all then, to define, a little, I can only give you, an outline, of what this experience, is. Faint. And I must make, this plain, that, it is only the living, who can faint.

faint. The dead, know not anything, about fainting. Oh, that is an impossibility. But it is people, who are living, who do sometimes, faint.

And they faint, for the want of that, which alone, can keep them, strong. Or they want, spiritual, oxygen.

Yes. Or they want, to breathe, the air of, heaven itself. That their strength, may be renewed. And their souls, revived in the things, of God.

[12 : 08] Faint. And I thought, as I pondered, this subject, a little. What a wonderful, thing it is, when you contemplate, what it is, to fight, the good fight, of faith, and lay hold, upon eternal life.

You dear, young people, some of you, are entering into it, by the grace of God. And you must not, be surprised, as you journey on, if you find, this word, describes you, faint, yet, pursuing.

When, when a sinner, is born again, and he begins, to follow on, to know the Lord, he is made aware, that in the warfare, which he is now, engaged in, there can be, no flag of truce.

There are no, proposals of peace, to be entertained. It means, you have got, to fight, such is the life, of the righteous.

Fight the good fight, of faith. And it means, you have got to fight, in all weathers, all conditions, midst all opposition, whether it be, by day, by night.

[13 : 34] And what is, very solemn, to realize, you have not only, got to fight, with things within, but things without, and with hell itself.

Satan, ever desiring, to gain some advantage, over you, and bring you down. And sometimes, as you go, farther on, in the life divine, you will, look back, over the way, you have come along, and you will think, how many have fallen, by the way.

Many, many who seem, to set out, and make quite a promise, that they might be something, in the cause of God, in the earth. But where are they?

From that, many of his disciples, went back, and walked no more, with him. And there are many, disciples like that. Disciples so called, who do that nowadays.

And you need, divine aid to continue. One of the earliest, lessons it is well, to learn, is this.

[14 : 48] Myself, I cannot save. Myself, I cannot keep. But strength in thee, I fain would have, whose eyelids, never sleep.

And now, I will look at, some things, whereby, the Israel of God, are made to, feel, faint, in their soul's experience.

And this word, faint, might describe, some of you. Oh, there might be, some of you, before God, who can hardly tell, what you are, or where you are, in things divine.

And yet, from baby days on, you have been, in the attitude, of the worship of God. Found in his, earthly courts. Grown up, in the midst, of the godly.

And yet, you are faint, as you are here, before God. Marks of grace, I cannot show. All polluted, is my breast.

[15 : 56] Yet, I weary, am I know. And the weary, long, for rest. There is that, viewpoint of fainting, when you faint, because, you see, other people, taught of God.

And they can speak, about the dealings, of God. And you read, the memoirs, and the lives, of the godly. And see, what waymarks, they have set up, what Ebeneezers, they have raised.

But you, when you come to, look back, along life's way, you seem, oh so handicapped, in running, the race, that is set, before you, in such little, progress, do you seem, to make.

And yet, you are not, giving up, or going back. And say, thank you to God, for that. For that, is a token, for good. Faint, yet, pursuing.

When, when a sinner, is born again, when the eyes, of the blind, are opened, especially, if that sinner, should be led, into the things, of God, by terrible things, in righteousness, if that sinner, should be brought, face to face, with God's law, I often refer you, to it.

[17 : 25] And, who but the soul, that's led to know, how just, how holy, is the law, will to the cross, of Christ, repair, and seek salvation, only there.

Eh, but it is, a tremendous, experience, when you are brought, before God, as he is revealed, at Sinai's mount. Where, it is made, so plain, that God, will not, look upon sin, with any, degree of allowance, and there are you, a poor sinner, like the leper, of whom you read, who came to Jesus, and it says, he was full, of leprosy, and you feel, full of sin.

And there you are, before God's law, which says, pay me, that which, thou owest. And you cannot, produce a stitch, of the righteousness, which the law, demands, from you, not a good word, a good thought, a good deed.

And there you are. And you faint, before God. And you feel, if thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

And you are brought, to do what you read, about, as I have told you, in Leviticus, if he shall accept, the punishment, of his iniquity.

[19 : 01] There is nothing else, to be done, by a poor sinner, being led, into the truth, how sad his state, by nature is, as it is revealed, at Sinai's mount, in the law, of God.

And it is, good, when you can, humble yourself, under the mighty hand, of God, and feel, if my soul, is sent to hell, thy righteous law, approves it well.

But when you are made, to faint like that, before God, before his holy law, you will not be left there, faint as you are, you shall not die there, no, no.

You remember, what the hymn writer says, as he goes on, yet save a trembling sinner, Lord, whose soul, still hovering, round thy word, would light upon, some promise there, some sure support, against despair.

And the spirit of God, will bring you, where there is sure support, against despair. You will be brought, before Calvary's cross.

[20 : 20] There, that great truth, will be, revealed to you. Oh, it is a great truth. And it can only be known, as it is realized, at what a great cost.

It was made known, as the great truth, it is. Christ is the end of the law, for righteousness, to every one, which, believeth.

You hear, good tidings of great joy, if guilt, disturb thy peace, or Satan harass thee, behold the Saviour's righteousness, which sets the guilty free.

And now, that is what you are pursuing after. The righteousness of God, which is by faith, in Jesus Christ. You faint, at what you learn you are, under the law, but under the gospel, you realize, there is help in God, hope in God, and that help, and that hope, you pursue after.

And you will never be content, in your soul's feelings, until you can see Jesus, and see that scene, of matchless grace, Jesus in the sinner's place, and feel for me, oh, miracle of grace for me, the Saviour, bled, faint, yet pursuing.

[21 : 54] And now, as you journey on, in the life divine, there are many things, that might be named, that will make you faint, cause you to be, brought low, in your soul's experience.

And you can see, how low, some of the most, notable saints, have been brought, if you look into the pages, of the word of God.

You can hear, godly David, saying, leave not my soul, destitute, take not thy Holy Spirit, from me.

You can hear, Job saying, oh, that I knew, where I might find him, that I might come, even to his seat.

And yet, he was a man, well taught of God, but at that time, he was passing through, an experience, which made him, to be faint, but he was pursuing, what did he say?

[23 : 06] Oh, that I knew, where I might find him. Job did know, where to find him. And he was, looking in this place, in that, where he knew, there was a sure guarantee, that God was approachable, in all places, where I record my name.

There will I come, and bless thee. you will find, one lesson, is very difficult, to learn. And that is, when you are born again, you have set up, in your heart, your conscience, a sure standard, of what it is, to be a real Christian.

And that is, what you do indeed, desire to be, before God and man. Oh, but you find, as you journey on, that, you go deeper down, into the knowledge, of how sad our state, by nature is.

Solomon puts it like this, which shall know, every man, the plague, of his own heart. And now you, are asking God, in your everyday life, that you might, live a right.

You want this, to be, the standard. And he did that, which was right, in the sight, of the Lord. But you find, at the end of the day, as you look within, indwelling sin, causes you, to feel faint.

[24 : 44] And as you look back, at your life, that you have lived, during the day, sins in thought, word and deed, sins of omission, and sins of commission, testify against you.

And you have to, take your stand, as usual, at the end of the day, God be merciful to me, a sinner. You faint, at what you are, as your sinnership, is continually, opened up to you.

Yes, but do remember this, as sure as, at the end of the day, you stand, alongside the public, and, it is faint, yet pursuing.

Oh, you are pursuing, after that, which you, know, is your deep need. God be merciful, to me, a sinner.

You know, Jesus, blood, through earth and skies, mercy, eternal, mercy, cries. Having to do with the world, will make you faint.

[25 : 51] And I do wish, I could persuade you, better still, if God would only do it, it would be done. I can encourage you, to do it. I do wish, I could persuade you, to keep out of your house, your home life, that which means, if you entertain it there, will bring the world, in under your home roof.

The spirit of the world, you must go out in it, to live your everyday life, many of you, and to earn the bread, which perisheth, and do, what lies, as your duty, to do in the sphere, where God, has placed you.

But, you need to be on your watch, that there should be separation, between the world, and you. Otherwise, it will vitiate, your spirit, and you will soon become, of the earth, earthy, and be like that woman, in the gospel, bowed down, by a spirit of infirmity, and could in no wise, lift herself up.

The hymn writer, was a well taught man, when he said, save me from this, bewitching world, which has to death, ten thousand hurled.

He might have said, ten million, and ten million more. Mark the word, bewitching, for that is just what it is. You go out into the world, and you might be in, a good frame.

[27 : 29] God has granted you, quietness of mind, in approaching to him. It may be, in the early hours, and now, you go to take up, your duties, and you have got to be, in the world, but you need not be of it.

You must not be of it. No. No. You, as a sinner, born again, one of the Israel of God, you have got to be like Moses, choosing rather, to suffer, affliction, among the people of God, than to enjoy, the pleasures of sin, for, a season.

Oh my dear friends, what mischief, comes in it, eye gate, and ear gate, as you are out, in the world at large. You go into the cities, or the towns, and you go up, and down the streets, and even the very shop windows, with their decorations, can bring you right down, until you are faint, because your eye lights, on these things.

Your ear, hears much, in the world at large, which is not edifying, or profitable, and, when at length, you, awake to what you are, and where you are, you are faint.

Yes, you were fallen a prey, to the world, and the spirit of it, and now you need, grace to pursue, that you shall be, brought back, unto God, and be found, like the man in the gospel, sitting down, at Jesus feet, clothed, and in a, right mind.

[29 : 17] Oh, it is a great thing, to have a right mind. Do prize it, when you possess it. Faint, yet, pursue him.

And now, sometimes, you faint, you do hope, God has begun, his good work in you. You have got, some evidences, which he has bestowed, in your soul's experience, and you can thank him, and take courage.

But you find, as you journey on, that you come, into a cast down state. You may not be able, to account for it, and you might, be able to, if you ask God, to help you.

But, you say, then, oh my God, my soul, is cast down, within me. What you hope, God has done for you, you cannot now see, that he has done it.

Done it, in such a way, that you can rejoice, in him doing it. And the devil, will say then, where is thy God? And you, cannot look back, and say, this is where God, was made manifest, to me, because, you are cast down, you are walking, in darkness, and you have no light, and you are just, faint, in despondency, of mind.

[30 : 46] And then you may, think, your own thoughts, and you might, sometimes, be ready, to take up, that language, that I, read to you.

Why sayest thou, O Jacob, and speakest, O Israel, my way, is hid, from the Lord, and my judgment, is passed over, from my God.

In such a frame, when in despondency, of mind, as I said, in your faint, you may think, your own thoughts, and you may think, that God, has turned against you.

No, no, God, will never, turn against you, not if you belong, to the Israel of God. He delighteth in mercy.

And it could be said to you, in such a frame, is there no balm in Gilead? Is there no physician there? And now you know, there is a physician.

[31 : 51] And you know who he is, Jehovah Rophi, the Lord which he lit. And you know his ability, to save to the uttermost, them that come unto God, in Jesus name.

And you do know this, oil and wine, to heal and cherish, Jesus still to Israel gives, nor shall there a sinner perish, who in his dear name believes.

And now, that is what you will be, pursuing after. That you might realize it, in the application of it, in your soul's, experience.

And as you are coming up, out of it, you will say what David did, later on in the sound, from which I have quoted, Why art thou cast down, O my soul?

Why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

[32 : 56] You are cast down. You are not destroyed. Nor what God has done for your soul, remains a reality. But what you are pursuing, after, is, God that comforteth them, that are cast down.

That you might be brought back, into a state of spiritual health, in your soul's, experience. Faint yet pursuing.

Sometimes you will faint, because of your inability, to do good. I like to emphasize, that viewpoint, of truth, in a poor sinner's, experience, when he is taught of God.

As you were born, you had no ability, whatever to do good. You had no concern, whatever to do it.

You just wanted to live, as you were born. But when a sinner, is born again, he has a new heart, a new nature, implanted.

[34 : 13] And therein, is a new will. And now he can say, what he never said before. I would do good. I told you earlier on, there is that standard, of what it is, to be a real Christian, set up, in the heart, and conscience.

And that is what you want, to attain to, as grace is given. But you find, your utter inability, to do good. And yet you have a will, to do it.

You were not born with it. It only came, when you were born again. Therefore, amidst all your failings, and failures, in living the life, of the righteous, although you were faint, therein, you have still got something, wherein to thank God, and take courage.

I would do good, but evil is present with me. It is that evil, which is present with you, which makes you faint. Wherein you seem to come, oh so short, in all that you would be, and do, before God, and man.

There is, one wonderful word, you know the pastor often quotes, and I quote it to you. I often quote it, for my own encouragement.

[35 : 33] If ye, being evil, know how to give good things, unto your children, how much more, shall your father in heaven, give the Holy Spirit, to them, that ask him.

And now, when you were faint, and seem such a failure, when Satan may suggest, you ought not to have your name, on the church roll, being such an one, as you are.

You must be pursuing. And remember, Jesus ready stands, to save you. Full of pity. Join with power. He is able.

He is willing. And doubt no more. And now, you may faint, because it is quite a long while, since you had something, to eat or drink.

And that will produce, a fainting state. And it may be, with some of you, you are faint, because, you have not gathered, from the gospel table, as you have gathered, round it, what your soul has desired, in hungering and thirsting, after righteousness, nor under your home roof, as you seek God there, and search the scriptures, if so be, you may light upon, some sure support, therein.

[36 : 59] You are faint, for the want, of that which a man, cannot receive, except it be given him, from heaven. You must keep, that viewpoint of truth, uppermost in your thoughts, and remember, whoever the preacher may be, the gospel, can only be made known, as the power of God, unto salvation, in your soul's experience, by him, whose gospel it is.

Remember that, that thou givest them, they gather, therefore, the preacher is not to blame. I do not know, any preacher, in her own, denominational life, whom I regard, as a brother, a fellow laborer, with whom I, sometimes, walk in sweet agreement, in the things of God, but what each one, would, if it was possible, have everyone, in the assembly, listening to the gospel, get some good from it, but then, look into the book, of Zechariah, and what do you see there?

You see, two olive trees, and the oil flows through, the golden pipes, yes, to feed, the living trees, yes, you see then, those ordained of God, to preach are pipes, matters not, who the preacher is, however long he has preached, whoever gifted, or able he may be, in unfolding, the heavenly mysteries, and setting forth, sound doctrine, it is only, as the golden oil, flows from heaven itself, down into your soul's experience, that your, fainting soul, is strengthened, and your courage in God, is renewed, do remember that, and in remembering it, remember too, what the word of God says, brethren, pray for us, faint yet pursuing, you may faint, because every day, you have to take up, your cross, well, have you ever thought, what a mercy it is, you have got a cross, to take up, because when all is said, and done, if you are cross less, you will never get a crown, there will be no crown, of righteousness, awaiting you, at the end of life's journey, you have got to carry, your cross, and at the end of life's journey, lay it down, and then receive a crown, but if you have no cross, there can be no expectation, of a crown, and now, it is a mercy, if God has ordained for you, a cross, whom the Lord loveth, he correcteth, scourgeth every son, whom he receiveth, oh, but there will be days, when, when, your flesh will shrink, and you will faint, as you survey the cross, especially, as the duties, and difficulties, of everyday life, open up, before you, and maybe, you feel, weak, and low, in your soul's, experience, and yet, you have got, your life to live, and there is this cross, which God has ordained, and what does he say, here unto, were ye called,

Christ also suffered for us, leaving us an example, that ye should follow in his steps, yes, faint yet pursuing, you were fainted, many a time, at your cross, and yet, there have been times, when you have been willing, to carry it for Jesus' sake, as well as your own, and that is the spirit, you must be pursuing after, as you journey on, and now, unfolding this experience, just a little more, before I look at the subject, from another viewpoint, you may faint, because you are, in a burden state, and you are in need, of divine aid, and it seems, that that divine aid, is delayed, well, did you ever know, God be too late, such a thing, is unthinkable, he tarries off, till men are faint, and comes at evening late, he hears, and will relieve complaint, it is ours to pray, and wait, and now, in that waiting, you are pursuing,

I have read to you, they that wait upon the Lord, shall renew, their strength, faint yet pursuing, let us look at it, from another viewpoint, the causes, whereby poor sinners, belonging to the Israel, of God, feel faint, are innumerable, it would need, it would need, many sermons, to open them up, in detail, if that grace, was given, but let us look, at this other word, here, faint, yet pursuing, and now, you know, the life, that you are living, you know, what is your behavior, before God, and, as you draw, near to God, in everyday life, you know, your heart, will, confirm you, in those things, which you, do pursue, after, as you are found, at Jesus feet, desire, in mercies, of him, the God of heaven, and now, when it says, faint, yet pursuing, it means, that you are pursuing, after more grace, oh, that is one of your, chief petitions, for everyday life, you need grace, to live a right, and you often seem, to have so little grace, and sometimes, you were feared, none at all, but, you do pursue, after grace, and ask for it, yes, another thing, you will pursue, after, and that will be, as long as you live, that I may win Christ, and be found, in him, you will never feel, in your soul's experience, as you want, to feel, until you see Jesus, and feel my Lord, and, my God, you will pursue, also, that you might be helped, to endure, in your profession, of the name of Jesus, which you have made, and not be left, in any way, whatever, to bring any, reproach on it, or at the last, to be left, to make shipwreck, of it, all that word, will be a great word, to you, he that shall endure, unto the end, the same, shall be, saved, another thing, you will pursue, after, is that, whatever troubles,

[45 : 01] God allots, to you, you may humble yourself, therefore, under his mighty hand, and receive, his dealings, of right, and get good, for your soul, thereby, you will pursue, after, sanctified, trouble, you will say, with the psalmist, let my soul live, and it shall praise thee, and let thy judgments, help me, it is a wonderful mercy, to have sanctified troubles, oh how glad I am, in my latter days, that I can look back, over life's journey, and see just a few, times, when trouble, like a gloomy cloud, gathered thick, and thundered loud, but, there was a bow, in the cloud, yea, there was, a silver lining, and one could say, it is good for me, that I have been afflicted, that I might learn, thy statutes, faint, yet pursuing, you will pursue, after, that frame of mind, whereby, you can, endeavor, to keep, the unity of the spirit, in the bond of peace, and, love us brethren, oh that word, will look at you, behold how, good and how pleasant, it is for brethren, to dwell together, in unity, and, remember what the word, of God says, seek peace, and it is not, obtained easily, nor, or cheaply, no, seek peace, and pursue it, as much as lieth in, you live peaceably, with all men, and now, that is what you will, seek to pursue, after, as grace is given, and it is a great thing, to feel, love is the golden chain, that binds, the favored souls above, and he is a hair of heaven, who finds his bosom, glow, with love, there is just one other thing, you will pursue after, and that is, that God, would grant you, to feel the reality, that there is, in what he has already done, for your soul, for there are times, when you are like Joe,

I go backward, but he is not there, but when, in thy light, we see light, as the word of God says, then you can see, the way you have come along, the way marks stand out, the high heaps, are there, for faith to look upon, and you can be assured, you are being led forth, by the right way, and that heaven awaits you, when you reach, the end of it, you will pursue, after, this experience, who so is wise, and will observe, these things, even they, shall understand, the loving kindness, of, the Lord, you see, dear friends, coming to the Amen, this is a very, elementary line of things, I have set before you, in this morning's sermon, but it is good, to know that truth, which is but elementary, because, here a little, there a little, line upon line, precept upon precept,

God will lead you on, deeper, and yet deeper, into, his truth, then shall we know, if, we follow on, to know the Lord, but I want, you to realize this, that when you faint, being one of the Israel of God, when you faint, that is to do with the, malady, that lies deep within, and now what you pursue after, is the remedy, to counteract it, the antidote, for it, that you might see Jesus, and see in him, all your salvation, and all your desire, faint, yet, pursuing, and this pursuing, is done, as a rule, in the means of grace, there are exceptions, to that rule, God is a sovereign, in how he blesses, poor sinners, from time to time, but as a rule, he has provided, the means of grace, and I have already, quoted to you, in all places, where I record my name, there will I come, and bless you, and there you should be, as grace is given, pursuing, if so be, you can get in touch, with God, and have matters, made right, between him, and you, in your soul's, experience, and look at the encouragement, there is, in this little word, yet, faint, yet, pursuing, faint, not dead, faint, but alive, faint, but you are not, at ease in Zion, you are not, settled down, on your, lees, you are still, being taught, of God, even though, you seem to know, so little of him, and, his truth, and sometimes, you have got, to argue, like this, could I, joy, his saints, to me, choose the ways,

I once abhorred, find at times, the promise, sweet, if I did not, love the Lord, faint, and now, that is how you feel, when your soul, is, faint, but underneath it, there is, a pursuing, and remember, faint, but you are not, in the world, and of it, although you are, faint, there is nothing, whatever beneath, the sun, that could be, offered to you, that this world, affords, that you would, accept, as a panacea, for you being, faint, no, no, you would say, boast not ye, sons of earth, who look with, scornful eyes, above your, highest mirth, our saddest hours, we prize, for though our cup, seems filled, with gall, there is something, secret, sweetens, all, faint, but you are, made to differ, from the world, at large, you are no longer, living, after the flesh, the things of the flesh, by the grace of God, you are now, desiring to live, after the spirit, the things of the spirit, and it is, the things of the spirit, that you are pursuing, after, that you might, enter, into them, as the blessed realities, they are, faint, yet pursuing, and while you are faint, and although, you do look back, and cannot see, your signs, like the church declares, in the Psalms, it can be said of you, cast down, but not, destroyed, and the word, of the Lord, to you, in one of the, churches, in the seven churches, of the, revelation, as you read, seven churches, in Asia, that which you have, already, hold fast, till I come, faint, yet, pursuing, and this may, sum it all up, beneath, thy fainting head, thy father, and thy friend, is everlasting arms, that hath laid, to succor, and defend, the Lord, help you, to think on these things, to purpose and profit,

Amen.