

Whoso is wise, and he shall understand these things? (Quality: Average)

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[0 : 00] with the Lord's help. I would like to direct your attention to some thoughts found in the 14th chapter of the prophecy of Hosea, and I will announce the ninth verse as my text.

That's the 14th chapter in the prophecy of Hosea, and the ninth verse I will announce as a text. Who is wise, and he shall understand these things, prudent, and he shall know them.

For the ways of the Lord are right, and the just shall walk into them, but the transgressor shall fall therein. That's the 14th chapter in the prophecy of Hosea, chapter 9.

This particular word, which I have announced as a text, is the summary, of course, of this chapter, and actually the summary of the whole prophecy of Hosea.

Hosea, certainly, friends, had a hard lot. He was a prophet for among the ten tribes of Israel. And we all know very well the ten tribes of Israel.

[1 : 17] Friends, there was never one good king. It wasn't long, we know, when they divided from Judah, they instituted the worship of those two calves, and then later the Baal worship.

For all of those many years, and under those many kings, one king after another king, followed the bath and the way of Jeroboam, who made Israel to sin. Sometimes when I think of that particular word, who made Israel to sin, I think of, yes, Jeremiah, or Jeroboam.

These many years, now in the confines of hell. It's no light thing, isn't it? He caused Israel to sin. May the Lord ever preserve us from such hideous sins.

But anyways, we see here that when Hosea prophesied, and especially in the 13th chapter that we read, we find here that God speaks to the ten tribes and speaks to them as if they are finished.

There's no more repentance. There's no more hope. He's cut them off. And then when we come into the 14th chapter, it appears as if, well, it contradicts what we have read in the last closing verses of chapter 13.

[2 : 43] I believe the solution is this, friend. Now the prophet Hosea, in chapter 14, he turns to that little remnant, what remains.

You remember in the days of Elijah, there were 7,000 which had bowed to their knee to Baal. But by the time that Hosea come, it seemed as if there was just a little remnant.

But the sad part, friends, this little remnant, which did remain amongst the northern ten tribes of Israel, had also departed sorely from the word of God and had become very much conformed to the other ten tribes or to the other persons in the ten tribes.

And when trying to meditate upon these things, Lord, I thought, to friends, I thought, how true this is in the picture today. I realized, friends, there was a little remnant of God's people.

And it is a mercy. There are the times when they cry and groan over the pollutions of their own heart and over the corruptions of the land. But yet I believe there is not near the cries, the sighs, and the repentance as there should be.

[4 : 04] There is a church today, I don't want to be legalistic, but to the church today, friends, follows so much the course of this world. Oh, sometimes I find it in my own self when we have to rub shoulders with the world.

It isn't long and our conversation is just like them. When we had felt in our own soul there was times when the Lord let us see the vanity and emptiness of timed things and all the fires were gone and then we seemed to slip and fall and soon caught up with a conversation which is round about us.

But what a mercy the Lord gives us repentance. But it is to this rendement I hope that the Lord might enable me to direct these words to. As we find here this little rendement the Lord speaks to O Israel.

Isn't it a mercy that God never forgets his Israel? Now in looking at actually this chapter, friends, in verse 1 of this chapter we have the word of the prophet or the word of the Lord exhorting backsliding Israel.

Remember, blacksliders are the true part of Israel. Verses 2 to 3 he more or less directs them what to say. And of course he directs them to repentance.

[5 : 28] repentance. Why does God direct a soul to repentance? Because, friends, the Lord delights in mercy. How sad it would be any exhortation to repent, friends, if there was no hope of mercy.

Then repentance would be finished. There's going to be repentance of our sins in hell that is to the lost but there will be no mercy. There will be no hope and that person will know it.

He will grieve and lament over his sin but know that there is no solution to it. Oh, what a mercy, friends, to have repentance and sin that in the midst of all of our repentance and the cries over our sin we, as it were, look as even though the heavens be as grass.

We still look once again toward that holy temple like Jonah did of old. As of to say, I can't stay away. In other words, God bids them to repent upon the ground of mercy.

Now in verses four to seven we read these verses we see what the Lord says he will do and what he will be unto Israel.

[6 : 47] And then in verses eight we have something of the effect of true repentance. and then lastly in verse nine I already mentioned we have a summary of it.

What a mercy, friend, if we might take heed to this word that we might be wise that we might give heed to these things that we might understand the exhortation which is found in the scripture.

O Israel, return unto the Lord thy God for thou have fallen by thine iniquities. As I already mentioned, friends, he's not speaking here to the world, he's speaking to the church of God.

This blessed exhortation. I fully aware, friends, that there is this exhortation to all and sundry. We would say to any unconverted person who is yet living in his sin, we would exhort them and to you this evening hour, I would say, friend, turn from your sins.

Beg the Lord that he might pardon and forgive you of your many sins. And I can and mock to exhort because God is mercy. And as I believe we tried to mention it either in the Lord's day or prayer meeting, how that the Lord does not delight in the death of the wicked, but he delights in mercy.

[8 : 17] Then upon that very ground, friends, it ought to be something of which will drive us in prayer to the Lord, knowing that he does forgive. So we see this exhortation from God.

He says, O Israel, turn unto the Lord thy God, thou has fallen by thine iniquity. The word is singular, isn't it? It isn't thine iniquities, it's thine iniquity.

As if all of their sins now are heaped upon one thought. Oh, I believe in the early days of a convicted soul, they sometimes look upon certain sins to be more hideous than others.

And maybe they break off this particular sin or that particular thing or that which belongs to the world. But then they are finally brought to realize there is the heart which is deceitful above all things and there is the seat of all pollution, of all iniquity.

And then they're really brought to realize it is one grand iniquitous heart. And therefore, friends, they have fallen by these things. Now, the fall here actually means separated.

[9 : 27] We can fall sometimes and not be separated, but if we would only realize sin is going to make a separation. Now, in God's people, I realize it will not be an eternal separation, but it will be momentary.

And the Lord will not let that living soul live without him. Now, isn't that a mercy? Yes, friend, if God has ever quickened into your soul, he will not let you live without him.

He is jealous over you. He is married unto you, and therefore he restores the backslider. But I realize, friends, let us beware, let us take heed, because the Lord will use his chastening rod upon the truth.

And when I think of the state of the church today, friends, I believe one of the greatest sad things which have come upon it is lethargy, complacency, indifferent.

we sometimes look upon the sins and the iniquities and the departings which are around about us, and we become so accustomed to it, we trickily try to hide and say, well, it's the day and age we live in.

[10 : 39] Remember, friends, it is the church that grieves the spirit of God. It isn't the world. It is the church of God. This is that of which grieves it.

O may the Lord grant that we might all have true repentance of our sin and that we might take heed to the exhortation here in this verse, O Israel, return unto the Lord.

Then we notice here in verses two and three that the Lord lays down a pattern of prayer. Not that we are to recite this prayer out of tradition, no, but this is the living prayer of a living soul.

The Lord in a mercy does lay down patterns for prayers, doesn't he? I wonder how many times we have been able to take comfort out of the pattern of which we often refer to as the Lord's prayer, or even out of those comforts of out of the prayers of which are recorded there of David because they were spirit and some of the prayers of the apostles and of course always the prayer of the public.

Sometimes it does us good to find us unaware reciting the very form of a prayer which is found in scripture. Not intentionally, friend, but sometimes we're brought to realize, ah, that's my prayer.

[12 : 03] And David also experienced some of these things as well, and there is a comfort there. So we find here God hath taken, hath been given an example. Notice here what he says, take with you words.

What are these words, friends, which the Lord exhorts us to take? First of all, we might say, take with you words of true confession of sin.

Oh, what confession of sin there ought to be. The confession of lethargy and carelessness. The sin of allowing this world to so envelope and take us and carry us away.

the sin of unbelief, doubts and fears, the questionings upon God. And then there is also that, take with those words, the acknowledgement of sin.

Oh, what a mercy that phrase there to David, I have sinned. And we have sinned grievously in his sight. Oh, this is the exhortation of God, even to the church of God today.

[13 : 14] Take with you words. Also, take with you words and seek that the Lord might pardon you of your many sins. For our sins are many, and they must be pardoned.

And as we're going to notice a little later, that there might be that restoration of that exercise of soul like we once felt in our early days. When the Lord graciously shined upon us.

But there is another thought here I would like to say here. Take with you words. The phrase in a case that I often try to speak about, but it is very real, and it is this, friends.

Make your cause the cause of God. Oh, was not that the case of Jehoshaphat? Was not that the case of Moses when he led for the children of Israel?

Lord, it isn't my cause. It isn't my glory. It isn't my name, but it is your glory, your name. And oh, when I think today, the glory of the church has certainly divided.

[14 : 21] it. I believe we all have to say, like Jacob did of old when he came there before Pharaoh, to you who know something of grace, including myself, we have not come to the age of our forefathers.

When we think of the blessings and the favors our forefathers had of the Lord and the rich entrance some of them had into the kingdom of heaven, their daily fellowship and the light they had upon scriptures and upon truth, friends we have not attained to their age.

We have far come short. But oh, friends, let us ever remember it is not the fault of God. It is the fault which lays at our own door, where he says again and again that his arm hath not become short, neither is he or heavy, but it is our sins which have made a separation between us and God.

Oh, to make God's glorious cause, that there might be that prey for the reviving of Zion, the returning once again of the church of God, walking in truth and insincerity, and that we might make this cause God's cause.

Take with you words and turn to the Lord and say unto him, take away all iniquity. Now, friends, we find here, and he goes on to receive us graciously.

[15 : 48] take away, take with you words, and turn to the Lord. When there is a turning to the Lord, friends, there is a turning from something else.

And we will notice a little later in verses three and four, or at least three, friends, what they did turn from, and what they already exhorted to turn from. Turn unto the Lord.

I realize, friends, faith is that magnet. And I believe that children, we all have dealt with magnets. And we have laid the magnet on the table with some nails or something else, sawdust possibly, with some nails in it.

And the nails are pulled towards the magnet. And the sawdust lays there. Oh, what a mercy, friends, to have a living soul which turns unto the Lord, like in the cases I already said there of Jonah and of others, Lord, to whom shall I?

Oh, what a mercy when we feel those drawings out in prayer before God. Sometimes, as I often have said, friends, to them, sometimes just the drawings of prayer have been a great comfort to me because I realize at times there's something supernatural about them that isn't something which had come from the flesh.

[17 : 12] It was a faithfulness of God drawing out prayer and that he would be inquired of yet once again. And then the petition is to take away all iniquity and receive us graciously.

Now, friends, I realize that we have to come with our sin. But a sin-stricken soul realizes that his sins have got to be dealt with. Now, how can they be taken away?

And actually, the word in the original Hebrew means to lift them up. It is the illustration, once again, there of Moses, there in the wilderness, when they was to take those two goats.

And Aaron was there representative of the people with both of his hands, not one hand. know with all our heart, with all our soul, and with all our mind, friends, we must worship God.

Not one hand on the world and one hand upon to the scapegoat. But when the weight of sin I realize is heavy, and it is, that soul must and shall lay both hands upon to the scapegoat, which is a type and a figure to the Lord Jesus Christ, and all of the confession of the sins, the iniquities, and the transgressions, and then the goat is broken, taken out into the wilderness, none inhabited, and there let loose, never to be seen again.

[18 : 43] The very thought of it, friends, ought to, as it were, touch your very soul. Because if there's anything I believe that often plagues the child of God, though he may have experienced something in times past of the pardon and forgiveness of sins, yet his old sins stirred up within him, and sometimes we nourish him.

And, friends, I can thank God for this statement of Philpott, to think that even he had these temptations which we had. He said, sometimes in our folly and our foolishness, it is like a sweet little morsel, and we suck upon it in our mouth instead of spitting it out.

Well, I'm sure, friend, if all was to lay their heart upon the table, they would hear, each one of us would grab our own, because we have enough and sufficient on self. We don't care what the other man's heart is.

Our own heart is a solution. But the request here and the exhortation in the word and in the prayer is this, take away all iniquity. Notice the expression all.

Let none remain. Oh, friends, how can this be done? It shows us once again the sufficiency of the Lord Jesus, the blood of the Lord Jesus. Why do we not sometimes confess all sin?

[20 : 03] Because, friends, we try to cling to certain parts of it. We try to justify them and make excuses because of the family or circumstances or our employment.

And, friends, I know what that is. But finally, what a mercy when the Lord comes and lets you see the pollution and the vileness of everything. And we want the Lord to take them all away.

To remove them. Now, it is a mercy that the pardon of sin for the child of God, friends, they're never to be seen again in the sight of God. The great question is, if God hath pardoned my sin and they are removed out of his sight, and I'm not judged anymore according to my sins, but my judgment is upon him who hath been endured to the judgment for me, I believe it is a blessed experience when we come there.

But I'm dealing with these things in the doctrinal point and hoping that you might see that pressing on towards knowing these things in your own soul. But the question is, why is it?

God hath forgotten them, but I find all the time that I cannot fix them. Some of my past sins, my slips, my folly, and my foolishness stare me in the face.

[21 : 19] And I would give anything to know the pride of forgiveness again. What a sweetness. Not one was to be found, but now they seem to be stirred up.

I believe the Lord allows Satan to stir these up and to place them before us so that it ever might be the means of humbleness and so that we have no boasting of self.

But, friend, the time will come when the Lord will release you from the things of this world. And there you'll be then free from all sin and of all of your past, because there you'll be found accepted wholly and solely on the ground of the beloved.

I'm not trying to make excuses and trying to comfort you with a sense that you see your sin, because this is why. Oh, friend, to the very knowledge of sin and the plague of sin makes us, drives us again and again to the throne of grace.

Do we sometimes look upon our sins as too great? Now, what is the greatest? Our sin or the efficacy of the blood of the Lord Jesus Christ?

[22 : 33] I ask the question, what is the greatest sin then? It is denying that that blood can wash away sin. Now, the very nature of faith is this.

sees the efficacy of the greatness of the blood of Christ, which is able to wash the vilest of sinner clean. And oh, that we might know more and more of the activity of faith which drives us to that person, to that fountain made open for sin and uncleanness.

Friends, what a mercy that Jesus did not come for the righteous, but he came for sinners to repentance. repentance. Now, the exhortation here is, oh, Israel, that little remnant which remains upon the face of the earth, which is yet part of that living church of God, return unto the Lord thy God, for thou hast fallen for by thine iniquity.

Take with thee thy words and turn to the Lord and say unto him, take away all iniquity and receive us graciously. receive us graciously.

Now, again, friends, we find everything in the word of God to encourage faith, don't we? What is it to receive us graciously? It means to receive us on the ground without merit and without price.

[23 : 54] What a mercy, friend, if grace has become a reality to you. The very echo of the word, maybe sometime in your own soul and experience, has leaped up hope within you. grace with God.

Receive us graciously. But again, here is the church. Receive us graciously. What is the desire of the church of God?

The desire of the church of God is this, that if the Lord receives us graciously, we will be part of that church which praises God.

What a mercy to beg God for the salvation of your soul on the ground that it will magnify his name. Oh, isn't it a mercy as I recently spoke about, and I've had more meditation on it afterwards than I did while I was speaking, that where sin abounded, grace did much more abound.

Oh, when we think of God's eternal election. Friend, he didn't look upon the enormity of your sins, the pollution of it, and the bad case, but he looked upon his grace which is able to suffice it.

[25 : 07] And therefore, in the midst of all their sins, he chose certain there would be subjects unto eternal life. So the election of God in this respect, friends, is the abounding of grace over the abounding of sin.

He takes one who is abounding in sin and brings him in as an adopted child of God. That's the abounding of grace over the abounding of sin. He brings him to in glory.

Oh, I believe again the greatest sin sometimes the child of God can commit here, and yet to be pardoned, is when we try to measure the sufficiency of the blood of Christ with the enormity of our sins.

There is no measuring at all. It cannot be measured. It's the super abounding grace in that washing away all sin. I realize when I speak these things, friends, we need faith.

But as I try to speak about these things, may we ask the Lord to give us faith. Because I believe one of the first steps to have an increase of faith is to be brought to the place.

[26 : 17] I'm beginning now to question how much faith I do have. If these things are to be obtained by faith and to walk by faith, I see myself so coming short of it, then may it bring us to this place, O it, when we turn unto the Lord, and that we might take words and ask the Lord that there might be an increasing of our faith.

Because as I mentioned on the Lord's day, faith is that of which purifies our heart of all the corruption and sins and the filth of this world. And then they come around here, what was the purpose?

He that they might reach, so we will render the calves of our lips. In other words, this here is rendering not the calves of offering, but the lips of praise.

Forgiveness is with thee that thou mayest be feared. And this is why he called Israel, that they might live to his praise, they might live to his glory.

And when the soul is brought to see his sins and his shortcomings, does he not rather see that, Lord, if I know the forgiveness and know mine acceptance there before thee, upon the ground and the merit of Christ, Lord, there I can see, I will praise the eternal.

[27 : 45] Oh, sometimes I believe we look upon certain portions of scriptures with covetous eyes, wishing and desiring that they might be brought over unto us.

Like the word of the Lord to Israel, I have loved thee for the everlasting love. Therefore, with loving kindness have I drawn thee. And how he speaks to kind here and there, thou art mine, I have redeemed thee.

Isn't it amazing what faith can sort out? Those very promises and those very words. because, friends, what a mercy when the soul has a single eye to God's glory.

That, in other words, the Lord come and all the praise and all the glory will be to you. Remember, friend, God will not share his glory with another.

I wonder sometimes how much in our early experience we have desired certain things in a fleshly way. and we have wondered why the Lord hath never granted them unto us.

[28 : 52] I trust, friends, because the Lord knew what we would do. We would seek to run away with self. But God will not allow that. But when he gives grace and speaks to the soul, as I have often said, friends, that soul is never so humble, never is the word of God so real, then we will render calves of our lips.

Verses 3, he speaks here that Asher will not save us. I believe we have to look a little at the history of the children of Israel at this particular time. The Assyrians was the strong country at this time.

And the children of Israel were fearful of other nations. And they were looking to the Assyrians to give them some assistance. But now the effect of true repentance and the acknowledgement of ourselves and the prayer before God and the pleading of taking away all of our iniquities so that we might render the calves of our lips and praises to God, the result will be this, friends, that we will see the vanity of any help round about us.

we each have to stand alone. And how the Lord brings it out in our own soul's experience, don't we? We are brought to realize we stand alone.

They were resting upon Asher or the Assyrians or upon their horses or upon the works of their hand. And all of these have got to come to an end.

[30 : 33] Friend, let us cease. then from all of this idolatrous and from all of our fleshly might and power and know what it is, cast ourselves upon the strong arm of God.

We are your gods, for in thee the fatherless find mercy. Here we find again the prophet uses another similarity. In that particular day, we read in all the prophecies, the fatherless friends were much persecuted.

They had no one to depend upon. They were orphans. They had no lot. They had no inheritance. It was a miserable state. And as we have seen again and again in many comparisons, often they were sold as slaves.

But here we find with God, even to those who have no one to pay, no one to go to, no one to commit to, they'll find mercy. Isn't it a mercy that God shows his mercy to sinners?

Then in verses four up until verses seven, we have what God will do or be unto Israel and will do to them.

[31 : 52] First of all, we find here that he says, I will heal their backsliding, heal their backsliding. I will love them freely, for my anger is turned away from him.

Now, friend, on what other ground can God ever heal us or restore unto us the joys of salvation? Upon the ground of his mercy.

Upon the fact that he will cease from anger. Man in his unconverted state, friend, is under the wrath and indignation of a holy God. I know there is eternal decrees, but yet we know that the children of wrath evens others.

But when one has come to find a refuge in Jesus, then he finds, then that wrath and that indignation of God is passed over. The description of which the prophet here uses is as a disease.

And is not sin a disease? Has it not polluted our eyes, our thought, our mind, and our actions? Isn't it a vile thing? Is it not similar to that great disease of leprosy?

[33 : 08] Now the Lord says, I will heal, I will love, and mine anger is turned away from him. And then he goes on to speak how that he will be as the dew unto Israel and shall grow up as the lily and cast forth his roots as Lebanon.

dew, of course, in that land, friends, was very essential. We don't know too much about the dew here, we know, but in our hot summer months sometimes that little dew which lays upon the lawns or upon the gardens, friends, is a great refreshing.

I realize it don't last long and the sun comes upon it, but friends, it watered that plant and it kept it alive for that period of time. But friends, the dew of which the Lord lays upon his Israel, any little drop, friends, all flows through the eternal covenant.

It all flows out of the atoning sacrifice of Christ. Looking at that right, friends, we would never despise the least drop of dew, would we, when we think of it in that respect?

And then he speaks about the lily and then also about the roots of Lebanon. Lebanon. The roots of Lebanon, as I look upon it, friends, were those roots which went deeply into the soil.

[34 : 31] And especially at times when there was great drought, a living tree, friends, works its roots down to the water stream. So, friends, what a mercy we find here, the blessing upon the church.

This is why, friends, we ought to return unto the Lord, that the blessing might return to the church, that our roots might be deeply and firmly upon the authority of God's word.

Because, friends, if our roots and our belief is upon the authority of God's word, friends, then Satan will not move us off. Men have fallen into air because they really never love the truth they profess.

But when we once loved the truth, friends, air will never find a place in our heart. There's nothing like the love of the truth to separate us from all that is erroneous.

And so, those roots will cast forth like the cedars of Lebanon, like the fir trees of Lebanon. And then he speaks in verse six about an increase in the church of God.

[35 : 40] His branches shall spread and his beauty shall be as the olive tree and his smell as Lebanon. man. Friends, we need the spreading of those branches, don't we?

The spreading of that branch, which is a type and a figure of the gospel, to bring in yet many souls out of nature's darkness into a glorious light. I realize there is the election of grace, but when it comes to the nature of living faith, may it be, friends, as if there are yet as many to be added to the election.

that we, in the mercy, we don't know the secret decrees of God. But the mercy is, friends, there is an elect. And may we know what it is to be part and parcel of that blessed group.

May there be a flourishing. May there be a spreading. And that there might be the dwelling, in verse seven, under the shadow. Oh, the shadow of truth.

The shadow of God's word. The shadow of the gospel. The shadow of the church. This is what we need. Friends, we need to see living souls added to the church of God.

[36 : 51] Those that are born in Zion. Those that are wrought powerfully upon by the Holy Spirit. Who are brought out of nature's darkness and out of air and brought as living pillars in the church of God upon the face of the earth.

This is, again, why the exhortation is, return, O Israel. Israel. O Israel return. Because, friends, as I mentioned here, he's speaking to the church, which have become complacent, become careless.

And yet, with all of our carelessness, we see the compassion of God to the church of God. And then he also speaks in verse eight. What is the expression then?

What is the effect of those who are powerfully brought upon and who come in this way? Ephraim shall say, what have I to do anymore with idols?

You remember, Ephraim was prone to sin. Ephraim was the head tribe of the children of Israel, which brought sin into the world, of the sin to the camp of Israel.

[37 : 58] And now, by the returning unto the Lord, and taking with them words and prayers and supplications, with that one thought that we might be restored and that souls might be saved so that we might render the calves of our lips, then the effect will be, there will be true repentance.

And the expression here actually, friends, is one who is utterly ashamed of self. I believe at times, friends, we have been ashamed of self. Ashamed before man, ashamed before God.

And so Ephraim shall say, what have I to do any more with idols? Oh, the idols of this world, the idolatry which is so glued to every one of us.

Oh, that we might take heed to that commandment, thou shalt have no idols before me. Thou shalt not bow down to them. The idols of self, of pride, the idols of this world, the idols of faith, the idols of riches.

Oh, we have them surrounded with us, don't we? It isn't one idol, but we are surrounded with it. But oh, that our faith might be increased. And that we might see something of that taking away all of our iniquity.

[39 : 22] And the ceasing from trusting in self. And that we might be brought to this place. Ephraim shall say, what have I to do any more with idols? And I like what the Lord says.

I have heard him and observed him. Isn't it a mercy? I have heard him. I have observed him.

Yes, the Lord hears the groans and the sighs of the prisoners. You know, friends, we are so foolish, we want the Lord to hear our prayers. But what a mercy when the Lord brings us to the end of any hope in our prayers.

And we are there nothing more than sighs and groans for the throne of grace. He hears the sigh and the groan of the prisoner and he looks down and he comes to redeem them and to set them at liberty.

So he says here, I have heard him and observed him. I realize when Nathaniel was in that blessed place there under the fig tree.

[40 : 33] And as I have said again, friends, and I want to remind you, we know that Nathaniel was in prayer. And no, any prayer which is not with repentance and the grief of sin, friends, is no prayer at all.

I'm not saying that Nathaniel was caught up into some grievous sin and had fallen into some terrible sin. No. But I do believe this. He was praying for the come of the Messiah. He longed for the king of Israel to appear.

And as he began to pray and that prayer become more fervent with him before God, he was brought to recognize the unworthiness of self. And therefore, friend, he could not pray for it any worth nor merit it on himself but upon God's free grace.

And then when the Lord appeared to him and said, I saw thee under the fig tree, Nathanael was brought to sea. Here is the king of Israel. Here is the Messiah.

Here is that person of whom I've been praying for. And friend, without a doubt, that one who also would be him who would take away his sin. Yes, we read here, I have heard him and observed him.

[41 : 48] Oh, what a comfort there is for any tempted and tried soul. I observe him. And then the Lord turns after saying how that he hath heard him and observed him.

He says, I am like a green tree, for me is thy fruit found. A green tree, friend, is something which is healthy. And this is a type and a figure, of course, of the gospel.

A green tree in that day and age, friends, was very much prized. You can imagine a weary traveler there in the hot burning suns.

And then he comes to a green tree and he finds shelter. What a type and figure the gospel is. Not in the law, but in the gospel. The gospel is that which is of peace.

It is a gospel of grace. It is the gospel of the Lord Jesus Christ. from me is thy fruit found from me.

[42 : 52] Oh, there's where we want to come, don't we? There's where we're going to find it. There we can sit under his tree and eat with delight. There, like Mary, sit at the feet of Jesus.

We read elsewhere about the lily. And, oh, friends, that's another type of the word of God in the gospel. And I think of that time when Mary broke the spikenard and it filled the house with odor, it was a good odor.

And so when the Lord breaks the word of God and breaks the gospel before us, it fills our heart with a sweet odor. Oh, friends, there's nothing like the gospel, isn't it?

When applied with might and power to our own soul, there is peace. now the words of our text. Well, I have to see that my time is pretty well gone and more or less let the words apply themselves.

Who is wise? He shall understand these things. These things, friends, of which we find in the 14th chapter. I realize this text and these thoughts could have been handled a far lot better than what I have attempted to follow this evening hour.

[44 : 02] There again, I brought to prove that it isn't in self. Regardless sometimes what meditation there might be upon the truth, sometimes when we come into the pulpit, it seems to be gone.

But nevertheless, oh, that we might be wise, that we might see those things which are important, that there might be that true and humble confession of our sins before God as a church and people, that there might be a restoration of God's blessing upon Zion, that there might be a calling out that there might be an enlarging of our coast.

Oh, as I said to begin with, friends, you find here in the 13th chapter the Lord is finished with all of the profession church, but he turns to that little remnant, but he finds them so conformed to the things of time and sense that he can hardly recognize, and if he didn't have that all seen eye of God, I'm afraid many times, friends, he wouldn't recognize us as children of God, but he knows, isn't it a mercy he knows and will not let us loose, but nevertheless, this exhortation, we turn on to the Lord, who is wise and he shall understand these things, prudent and he shall know them, for the ways of the Lord are right, and the just shall walk in them.

Yes, we will approve the ways of the Lord, and the just, who know what it is by living faith, they will walk in them, but the transgressors shall fall with their heart.

Now, truth is that of which draws the soul, or is an offense. When the Lord came with truth to the scribes and the Pharisees, they were offended.

- [45 : 49] When the Lord came with truth to his disciples, though they couldn't understand it, they had acknowledged what work can we do. Well, may the Lord make us wise, and that these few remarks might be profitable to us as a people, church, and as individuals, that the Lord might remember his one's eye and upon to the face of the earth.

For his dear name's sake, amen. Shall we conclude our service, then, with the singing of hymn number 1146?

Hymn 1146, Help, Lord, for men of virtue fail, Religion loses ground, the sons of violence prevail, and treacheries abound.

Hymn 1146. text to sing with gnome hymnde user banjoiiii ello Boy, a boy who lives proper to bend.

Freeism is round. The sons of■■■■ be rabbits revezezes down.

- [47 : 16] The nature is alive. There those and promises they bring, yet as the platter's fire, with their deceit of the nation and with a double of joy.

Empty Whereof I raise a man, His raise of peace of power and pride, and bear the sharpest day.

Lord, when an end with the above, and that we be grown whole, when pain is hard, he can be found, and love is waxing whole.

Is not thine carry any seed, as thou not in the sky, may we not trust and live upon the promise of divine.

Yes, saith the Lord, now will I rise, and make oppressions free.

- [49 : 43] I shall appear to their subprime, and set my fervent free.

Thy word like silver, lamb time's pride, the wages shall endure.

The man that in thy true confines, shall find thy promise pure.

May the grace of the Savior, and the love of the Father, and the communion of the Holy Ghost rest upon all, now and forevermore.

Amen. Amen.