

Jeremiah (Quality: Average, Incomplete)

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Preacher: Windridge, Fred (1867-1961)

[0 : 00] The Prophecy of Jeremiah, the 31st chapter and the 21st verse.

21st verse in the 31st chapter of the Prophecy of Jeremiah. 21st verse in the Bible, very wonderful contrasts, even again and again.

In one chapter we find some very severe rebuke, and then perhaps in two or three verses later, there's a great change.

There is one thing most certain, my friends, if the Lord has given us an ear, a heart to attend to his rebukes, there will be following in due time, consolation.

But the Lord has promised to his children that in the world, in the world, he shall have tribulations.

[1 : 59] In me, peace. In the world. Well, friends, we're in the world, to be sure.

I understand that to include all these sorrows, by the way, that God's dear children must pass through. We do not like sorrow.

We do not like trouble. And there is a reasoning power within us, sometimes hard at work, on this matter.

Could not God bless us without letting us have all this trouble? Well, according to his old word, this is put before us in different forms, again and again, and concentrated in this, that all things work together for good to them that love God, to them that are called, according to his purpose.

When you and I come into trouble, we cannot, as a rule, we cannot see what good there can be in this. How can good come out of that?

[3 : 29] You know, there were those who said, when they were invited, and when they were asked to come, and when they were told, we found him.

Those who testified said, we found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth.

You remember the answer, can any good come out of Nazareth? I understand that to me, this is a very poor place, Nazareth.

We don't expect good things to come out of that place. It's got a bad name. Come and see. Ah.

And that's what the Lord will say to his dear children, come and see. And as I was saying, there was wonderful contrast the Lord in the word of God, and how again and again, after the Lord has rebuked his child as something quite different.

[4 : 49] Look at this word just in front of the text, is Ephraim, my dear son. And as we look at the word and his connection in the original, it might be expressed somewhat after the manner of an exclamation rather than a question, Ephraim, my dear son, he's a pleasant child.

You see, that isn't quite the same as a question, is it? A pleasant child. You sometimes see a mother looking at the little one.

Ah. What endearing expressions. Now this is a reminder. Yes. Ah. As a father pitied and as a mother comforted the little one.

Ephraim, my dear son, he's a pleasant child. Oh, who can express what is wrapped up in that? Pleasant? Oh, my dear friends, you that are convinced of sin, you'll find a very powerful enemy in your soul, suggesting that such words cannot at all apply to you.

No. Since I spake against him, I do earnestly remember him still. Therefore, I vowed the trouble for him, I will surely have mercy upon you, saith the Lord.

[6 : 23] And then he calls upon his dear children, set thee up waymouth, make thee high heap. Some of you have had waymouthed, but oh, my dear friends, you, some of you know what unbelief is, and it is a most dreadful enemy.

A most dreadful enemy. I am sometimes reminded what dear Robert Mopson said to me once, when I was complaining to him, he said something like this, friend, Benrich, you magnify your troubles and what the devil can do, and you minimize, you belittle what God has done in your soul.

Oh, I knew he was right. Yes, I did. But there is that tendency, isn't it, sometimes, in a poor child of God, oh, he was practicing out as it were, I mean, as to the power of Satan, what he can do, in disturbing and distressing his mind, but if the Lord shines for a moment, oh, well, that's soon gone, isn't it?

Soon gone. I dearly do. But I do believe there are times when a child of God is really ashamed of the Christian, I do, oh, magnify the Lord with me.

What an expression. How can any mortal magnify God? Well, I understand it in the sense in which I've just mentioned, there is that tendency, because of unbelief, to belittle, make it little, what God does.

[8 : 20] Ah, but the psalmist said, oh, magnify the Lord with me. it does not signify by any means that the Lord can in any way or any of his work, so to speak, be greater, be made greater than it really is.

But there is, shall I call it, a sweet rebuke to his dear children for the belittling of the work of God in their school.

They're so afraid of boasting, aren't they? Yes, they are afraid of boasting. But there is this precious excitation set the up way marks when the Lord says that, he will enable you to do it, and he will remind you of some of these way, marks.

We should almost have forgotten. Ah, we do forget, don't we? Well, the Lord says to his dear children, thou hast forgotten me, days without numbers.

And he also says this, I will never forget thee, I will never forget thee. Doesn't this break a portion of down when he realizes that?

[9 : 44] Now we have forgotten God oh, so many times, in so many ways, and the Lord gently and sweetly says, I have not forgotten thee, I will not forget thee, forget thee, I will not, I cannot thy name engrave on my heart, thus forever remain.

The palms of my hands when I look on, I see the wounds I endure when suffering. There's one thing, friends, I do believe all the children of God greatly complain about, and that is a hard, unfeeling heart.

Oh, what a distress. Sometimes when you come into the worship and the assembly, oh, this hard, unfeeling heart. And what heap of things rush into the mind.

You're reminded of the words of dear old Bunyan, aren't we sometimes? There's a praying soul, he wants to get out, he wants to talk to God, and Bunyan says, Satan's looking on, he'll land that up with dirt, that gate, yes, mouth gate, land it up with dirt, make the man think of anything but the thing he wants to dwell on and plead before God, oh, he's a great enemy, ah, but Jesus is above him, isn't he?

He's above him, oh, how sweet it is. I do remember once, many years ago, complaining to a dear old man who was a member of Birmingham, Frederick Street, talking about the devil and what he was doing to me and in me and so on.

[11 : 38] He smiled very sweetly at me, he did, ah, it was a sweet smile. He said, I've always believed that Jesus was above him, above the devil.

It's very sweet when you are enabled to believe that and that he will kindly exercise this gracious power. learn. Have any of us got obstacles in the way?

Oh, to you, there's nothing I would more delight in if the Lord would help me to set up these waymarks and make high heaps, ah, not in pride, no, no, but thankfulness.

Oh, I long to do it. But there are things in the way. Perhaps one particular thing in that way. Ah, yes, well, you know what Jesus said?

Isn't it a precious word? Oh, when it comes home it is. Bring him to me, bring him to me. Is it him or is it her? Ah, it doesn't matter what it is or who it is.

[12 : 50] Bring it to me. Bring him to me, bring her to me. Haven't you and I talked in this way sometimes? Oh, I should get on very well. if it wasn't for him, if it wasn't for her.

Oh, dear, oh, dear. Well, there's the answer of Jesus. And if you've got life in your soul, you will hear that, my friend, you will, bring it to me.

Casting all your cares from him. For he careth for you. Said the other way marks, wasn't it a day for the way mark when the Lord stopped you and me?

If it is indeed the truth that he did stop us, and so that we can join with one of our hymn writers in this, ah, but for free and sovereign grace, I still had lived estranged from God till hell had proved the death in place of my deserved but dreadful.

And then you know how he goes on. Some of you have joined in that, I believe sometimes, but all may, I see the hand that stopped me in my wild career.

[14 : 07] A miracle of grace is a way mark, isn't it? A miracle of grace I stand and all has taught my heart to fear. There was a time when I didn't fear him, I didn't fear him, I had no regard to him.

No, he stopped me. And that was a way mark, wasn't it? Oh, you can't altogether forget it, can you? And one hymn writer, I think it's Erskine who says somewhere in some of his writings, thy husband then was sweet.

wasn't it sweet? To come into the house of God and being able to forget everything but the things of God, the things of Jesus Christ. Oh, how sweet.

You've had some Sabbaths here, some of you, I'm sure you have. Now and then, like that, yes, last for the time being, to the things of time.

Isn't that a way mark? Isn't that a high heap? Ah, the Lord will give these things to his people in spite of all their wretched undeservingness.

[15 : 21] And they sink down and they say, Lord, why me? Why such a wretch as me? Why such a wretch? I cannot understand it that the Lord will bless me.

Oh, Satan will wrestle. He will lead us with living souls. You can't expect this sort of thing. You read about what the Lord has done to this man and the other man.

Sometimes, you know, in their lives and biographies and so on, oh, you sighed over them and you said, oh, I wish I had something like this. There's something outstanding here.

Ah, that's a way mark. Well, as sure as you are longing after these things, you will get it, my friend. He knows what you're after. You want to glorify him, don't you?

You want to magnify him, you want to speak to his honor and glory. You don't want the glory, you know what I mean. In what we call a right mind, we don't want the glory.

[16 : 24] He must have the glory. He's not as a brand plucked out of the fire. Well, it is. set thy heart toward the highway.

It was more particularly this middle section of the text seemed laid on my mind there to go. Set thy heart toward the highway, even the way which thou wentest.

The Lord knew very well, he knows very well the way we went. At this particular time, oh, my time was the time of love.

You remember the time of love. But he drew you in. How you could go with Ruth, you did go with her in spirit.

Yes, thy people shall be my people. Thy God, my God. And treat me, not relieve thee. Ah, you see, when Naomi used that language, it was, as you might say, a sort of test.

[17 : 36] It wasn't that she wanted to drive her away, but it was a kind of test. Go home to thy people. I'm only a poor widow.

You can see where I am. You will get no profit by coming with me. That's what Naomi meant, wasn't it?

Yes. It would be a sorrowful life if you come with me. Ah, but there was something else, wasn't there? Oh, there was something else. Indeed there was.

I mean that Ruth could see. Yes. My precious faith, she could see something else besides sorrow. What?

Why, Naomi had told her, of course, about the dealings of God with her people in former days, how he had appeared for them and blessed them and brought them into the land and out from Egypt and so on in the wonderful way in which his mighty power was displayed and a strong glorious proof of his everlasting love.

[18 : 52] Don't you think those things had taken home? Yeah, I do think so. Yeah, they took home, but not of the other one. Ah, very solemn, isn't it? Not of the other one.

No, she professed the same things and she kissed her mother-in-law. Ah, a farewell. But Ruth clave unto her. She didn't kiss her just then.

She did in spirit. But she said I'm going. It's no use. It's no use you pleading with me in that contrary direction.

I've heard about your God and I want to love him and I want to follow him and I want to be with you. The way that I went is you see if you have gone that way it made such an impression upon your soul you can't altogether forget it.

Oh how Satan does labor in that direction. Try to blot it out as it were from your memory and fill you up with all sorts of things. You can't know when the spirit shines things are brought to remembrance and the gracious God says put me in remembrance isn't that wonderful put me in remembrance now that's not presumption is it if the Lord has said it and you would like to go to him and say something like this sometimes aren't we didst thou not say didst thou not say I will surely do thee good didn't he say it you will go to amongst God's people you know that first experience some of you you may have met with them in a formal way before that but when the Lord has appeared and blessed your soul with that peculiar oneness with the children of God you can't lose sight of it all together

[21 : 06] I say you will revive it you will revive it your heart says in that hymn very wonderful hymn 780 I think it is and I feel my heart I feel so hard oh isn't that a precious reply on the part of that dear man of God Jesus can thee soften don't you want softening don't you feel you want softening sometimes you say I don't believe there's such a hard art creature in the world as I am it's a trouble I tease to God's people a trouble the way the way and the contrast you see that there certainly was in some cases very mighty contrast I mean even in an external sense my mind is carried back time after time and

I do beg of God to impress it upon me more and more it's not just a brand plucked out of the fire we were in the way that were laid to the fire all the things we were taken up with in the world some of some of people they can't definitely point out anything of a great contrast but I'm speaking just for the moment to some of you that know there was a mighty change took place and when those things after which you followed very earnestly you hated them loathed them what a contrast oh well I can remember when I was looking forward to the life of an actor that's what I thought

I mapped it out for myself yes ah and those things in which I then delighted ever made loathsome ever made loathsome and I was not without rebuke and reproof you know what I mean from the world what's the matter with you you go to that prayer meeting a lot of old folk is there what do you see in that whatever in the world is there in that why you come and enjoy yourself with us like you used to I had that you and some of you may have had it but I couldn't go couldn't go all the sweetness had gone out of it indeed there was nothing but bitterness and vanity vanity in all those so-called amusements and entertainments yes the way that I went now that this man who was formerly buried in novels and oh that was a line of things

I delighted in I could indeed occasionally sit up all long hours into the night reading novels yes oh yes well I can remember so vividly I remember when I got hold of the book it had such a hold on me I said to myself and I did my best to carry it out I shan't let this book go and I read every word of it I don't know how many hundred pages honestly that but that was in my mind I don't want to lay this I don't care about dinner or tea or anything else perhaps some of you never so carried away as that mind you when I mention these things friends I do not refer to them as a sort of standard oh dear no but sometimes you know God's dear children can look back and remember some of the things they were absolutely swallowed up in the things and the

Lord stopped it turned it all upside down well then instead of the novel the Bible a book that was most assuredly neglected by me in those unregenerate days indeed it was it was nothing to me but oh now instead of the novel sitting up far into the night reading the word of God reading the word of God let me pause just a moment at this point because I know very well my dear friends that some of you have more than once groaned over this matter I'll tell you what I mean can't find anything in the word of God to interest me what a shocking thing for a person to say isn't it and for a child of God to say I can't find anything I keep turning over the pages nothing takes hold of me no but I say that particular time well it was all sweet and blessed and beautiful and glorious and I had not dived into the novel more keenly than I found myself diving into the word of

[26 : 52] God what a contrast is this anything of a way mark my friend if you've had anything like it the taste completely changed that's the way thou did go poor sinner there's some here who did go this way ah the word of God oh how sweet how glorious and a feeling this belongs to me God speaks to me in this precious word God has taken hold of me I'm not my own I can't do as I like as a place line that means you know you can't do as you like oh no ye are not your own he bought the precious bought for the precious blood of God this is the spouse of Christ our God bought for the treasures of his blood and her request and her complaint is but the voice of every saint what is it why shut me as a seal upon thy heart now that's the way you went that's the way you went and oh how lovely the children of

God appear in your eyes perhaps you've seen some fogs blood in them sin quite possible ah ah but I want to mention that in a moment in this way if you know what it is to cool off from and I'm quite sure some of you do you had that sweet and precious heat from the spirit of God that enabled you to read his word with pleasure and sweet delight thy words were found and I did eat them and thy word was unto me the joy and rejoicing of my heart it just comes to my mind I must mention it dear old bunny and says somewhere I have known the word of God to be to me so full of glory that I could hardly stand up under it and at another time that same word nothing at all to me no power no life what a contrast what a contrast

I believe there's some here that know that contrast yes but the way which thou wentest oh it wasn't hard work to get to the chapel did they have a prayer meeting at eight o'clock in the morning I should be there oh we know what nature says some of us do oh that's too early for a prayer meeting eight o'clock in the morning oh we've got such a lot to attend to attend to can't think about that I admit this my friends at that prison time I had not family cares and so on had not a wife but nevertheless some of you understand what I mean the house of God people of God the word of God prayer meeting my dear brethren are calling upon God prayer I want to be with them that's the way you went as I said they were the people the people of God and if any of you should say oh there is a change come over the situation and now since then

I've seen something in the people of God I shouldn't like to repeat you have stop a minute if you're a child of God you will see the same things again that you did see formerly in them the most lovely people on the face of the earth you will he'll bring it back he'll bring you back he'll open the thing to you yes these are my people you saw grace in them you saw the spirit of Christ in them and you felt it oh haven't we sometimes said something like this oh dear I wish I knew more about apostolic days and apostolic love and the state the people were in at that time oh I wish I knew more of it we've said something like it and leaving the apostle for a moment even coming only shall I say to our own experience and I know some of you would say

I do believe I know what some of you would say it's a poor experience I don't feel I could say anything about it to anybody some of you that have not as yet made a profession you might shrink back and say oh don't you don't you begin to cross examine me on these matters you're like Mr.

[32 : 31] Fearing aren't you very sweet account isn't it of that man boy dear old Bunyan he couldn't say very much but he liked good talk do you remember the time when you liked good talk what sort of talk why what God has done for my poor soul how he met with me and how he blessed me how he brought me out from the world amongst his people and what we should call good talk isn't it well we do wish there was more of it yes indeed we do but as I say friends if the Lord drops a word like this into your poor soul he will carry that thing out he will give you grace to follow on he will you may start back and say I haven't got the strength I'm such a weakling dear me I couldn't patch anything up and I'm sure

I couldn't put things together if the church of God should ask me therefore I'll have to stop up here in the corner you'll bring him out my friend you'll say come in you will to these people these are the people you'll draw you in draw me oh isn't that a sweet prayer it's not a long one is it draw me you look at different things that have such a drawing power in you and I and so do I quite likely I've had to say this to the Lord all that particular thing no need to mention any specific thing but you know some of you certain things are especially attractive I mean to the natural mind and the Lord says my son give me thy heart give me thy heart oh dear old berries you remember some of the things he says in his hymns soon as

I my Lord can see pleading on the cross for me oh you say that is far beyond me it's far beyond me but and there is some here that do really hunger and thirst after this you couldn't deny it you know there is some of you I mean you couldn't deny it oh I wish the Lord would do this for me this great thing show me show me that I'm dying that thou just really dying for me but what I was saying at the moment ago how the Lord has pointed certain things out he will you know if you're his child you point them out ah it's a very wonderful thing isn't it how the Lord will use sometimes his own people and sometimes even as treasure to the things of God I'll just give you a very feeble illustration of what

I mean some years ago I remember I was so busy writing down a mist of female names and boys names and a woman who knew nothing of godliness knew about it and she said I should have thought you've got something better to do oh I did feel it I did feel it well I felt ashamed haven't you and I taken out things that have been attractive to certain things presented and oh followed it up for hours what then well it's vanity isn't it it's vanity the Lord knows it may not be what the world would call or even the children of God actually sin for but to put the very best construction upon it a waste of time don't want to waste time I remember reading about a minister a very blessed man he didn't live long in this world a blessed man in the north

Scotland died before he's 29 I think and I remember reading once in his diary something like oh how jealous he was of his time spend it profitably don't we waste time only the Lord knows in how many ways we may do it now I'm not going to lead you to sign my friends I hope not oh I hope not but some of you I'm sure will understand what I mean and there are times when you say as there is in that hymn which I was trying to quote a few minutes ago soon as faith my Lord can see leading on the cross my mate well if it is so we shall follow buries in that all quick my idols all depart Jesus gets and fills my heart oh you see that's what I want that's what I want

[38 : 00] I want him to get and fill my heart and I think it is Charles Wesley who says in one of his hymns it's in our book in Gertrude's book is there a thing beneath the sun that strives with me thy heart with thee my heart to share strives with me strives with me to share this heart of mine oh tear it then tear it then it's hard work you know the flesh it's hard work but when oh that's it as as soon as you get a glimpse of Jesus oh Jesus and a drop quick my idols all depart and I say every child of God has got that in him and that in her a yearning after this

I mean a desire all that thou is doing swallow up my idols Lord take them away take them away reign over me well however him righteous puts it doesn't he reign over me as king accomplish thy will and powerfully bring me forth from all you the way the Lord knew where he well knows now of course he does the way that we went and the way that we go now and I do consider this word so glorious in this way the Lord sees his backsliding children now he doesn't say oh no he doesn't say I shall have no more to do with you you've cold soldered me you've shown me the back not the face ah what a dreadful thing isn't it for a child of God to do it yes but he doesn't say

I'll have no more to do with them no no sometimes it may appear almost as though his word means that ah but we are wrong in coming to that doleful conclusion the Lord has forsaken me Zion said it oh yes Zion said the Lord has forgotten me my Lord has forsaken me can a woman forget her suffering child that she should not have compassion on the son of her own yea they may forget yet will I not forget me oh I remember looking it up in the original and oh I can't tell you the sweetness that there appeared to be in that one pronoun I it stands out in the original it doesn't you know in the translation it isn't standing out so clearly as in the original I would not forsake thee I'm God

I'm God I knew what thou wouldest do and how thou wouldest forsake me and wander away after all is God but I will love thee with an everlasting love therefore with loving kindness have I drawn thee ah it's a drawing it isn't sign the eye you know that will bring you to Jesus I think some of you understand what I mean ah no it isn't the law no there's a preparation in a sense yes the law was the schoolmaster that word schoolmaster in the original means something very severe it means one who brings out the king stick ah schoolmaster yes but you see in the end there's no salvation there there's no salvation there and there's in a sink down Lord I can't I can't come up to the standard

Lord help me here salvation is near to you my friend when you get down into those low places it may not appear so at first but you'll find it is so it's very near to you and those moments of restful despair when you say well I must give it up I don't know what else I can do I can't walk another step and one of our writers says thou canst come to me oh how sweet that was to me on one occasion no doubt it has been sweet to you some of you thou canst come to me there you are like a poor thing in bed can't move can't get out of bed thou canst come to me and he does come I will surely visit you I will surely visit you you know as Joseph said to his brethren and friends the Lord will visit you ah he was a real prophet wasn't he yes you found some prophets in this pulpit

[43 : 25] I'm sure you have and you said why the man entered into my God turned me upside down inside but it's God isn't it if he's pleased to do it God using his servant I have begged of him to use me over and over again and I have in regard even to this evening's service oh Lord no oh Lord don't let me stand up there and talk for nothing for nothing in it do come and bless us together the wine which now winter oh what a word was the word of God and what people I say were the people of God and some of you friends can remember how sweet was the prayer meeting you might tell me you may have a very gloomy child to tell me and say oh it's a poor affair now it's all miserable repetition there's nothing in it oh my friends it won't always be like it let me assure you it won't always be like that with God's dear people and dryness and emptiness and repetition

I say it won't always be like it the Lord will revive his people and then same as it is in the ministry though you've heard the things a hundred times before there's a freshness a sweetness there's food in it for the never dying soul when you come to the table my friends the ordinary way of life is the bread same sort of bread we don't get tired we're hungry you don't say well look here I've had enough of this oh no bread the bread the words that I speak unto you they are spirit they are life you felt it my friends I'm sure you have when other ministers have been here preaching the glorious gospel the way that they went turn again oh virgin of Israel I've said sometimes in regard to our own particular place

I can imagine anybody in the world who really is in the world whose affections are in the world just putting his head in at the door in our place when we're there you know together and say oh dear only but half a dozen of them however they can sit there and listen to that man I can't think well I'm all fine we've had enough of that you see what I mean there's the natural way of looking at things oh yes indeed and there's another way of looking at things and the Lord will show you you will come into the midst leave two or three he says only two or three gather together in my name haven't you felt that sometimes when a brother has been in prayer you've said Lord we've gathered together and in you