

Spiritual joy (Quality: Average)

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- [0 : 00] With the Lord's help we will speak again from the book of Proverbs, chapter 14 and verse 10. The book of Proverbs, chapter 14 and verse 10.
- The heart knoweth his own bitterness, the stranger doth not intermeddle with his joy. The heart knoweth his own bitterness, the stranger doth not intermeddle with his joy.
- How real is that religion which is two-sided, has two parts to it.
- The dark and the light, the bitter and the sweet. How blessed it is. How scriptural it is. Every time the book is opened there is confirmation of one or the other.
- The flesh lusting against the spirit and the spirit against the flesh. Neither one subject to the other.
- [1 : 24] Constant strife within. As the hymn writer says, a stable peace, a constant strife. How real this is.
- And the people that know it get on well together for the most part. And it constitutes one of the greatest blessings that God gives in union, in the gospel bond.
- For if you walk with someone that doesn't understand one side of this, you haven't got a full-hearted companion.
- No walking together unless to be agreed. So that this text gives us the two sides.
- We spoke this morning of the bitter. That knowledge within the heart of its own bitterness.
- [2 : 27] And we said that it wouldn't be wise for you to look at your neighbor. As fond as you are of them. And as close as they are to you, it wouldn't be wise to compare notes and say, well, what is your bitterness?
- This is one of the fundamental things of this. That it's very, very personal. So when we look over the other side of this matter, the same applies.
- A stranger is not into metal with it. The joy. It's safeguarded. It's secured.
- Something not to be bandied about. It's like the pearls that are not to be cast before swine. It's something that's treasured.
- Something that's holy in itself, in its very nature. Something that is of God's giving and therefore appreciated as such.
- [3 : 42] And it's just called joy. And we might think to ourselves, well, that isn't much. But a study of this word joy in the scripture, a very profitable one.
- Because it's down on the level where the Lord's people are. It's down on ground level. It isn't some ecstasy and height of joy that you may imagine.
- I know the scripture speaks even of leaping for joy. But this joy is one of the gifts of the Holy Ghost.
- It made the provision this morning that we were speaking of spiritual side of this text. And the spiritual joy is something which Jesus Christ has to give.
- And when it's given, it brings forth its influence. And it is known in the possession of it.

- [5 : 07] We have the Old Testament scripture with regard to joy. In the 12th of Isaiah, we read of the promise in gospel days.
- Yes, therefore, with joy shall ye draw water from the wells of salvation.
- And as my own people know, it had long been a favorite scripture of mine. But I believe it to be something understandable and approachable.
- God has given us. Drawing water from a well is something that we don't know much about in these modern times.
- Some of us can remember the old garden well that we used to have to go to. We still find them about in the country.
- [6 : 12] The very heart of the home well is. If you had to draw it, we go to the tap. But there is the question of slaking the thirst.
- The satisfaction, the quiet satisfaction of a drink of cold water to a thirsty soul. And Jesus spoke of giving a cup of cold water.
- Not a glass of wine. Whosoever shall give a cup of cold water in my name. Well, to the Easton, of course, a cup of cold water.
- And in fact, a well. The joy of the world was one of the most important things in their daily life. The early history in Genesis shows us how they dug wells and how important they were for men and beings.
- The point is the joy. And this is an inward satisfaction. There is not only the refreshing nature of this water, which God has given to man and beast, but the life-giving nature of it.
- [7 : 38] And it has saved many a life, hasn't it? It has been a cry of many, a fainting person. Indeed, a dying person.
- Water. Now with what joy this water is to a thirsty soul. And if you have ever been really thirsty, really thirsty, you will know how beautiful a sip even of water is.
- I can remember one hospital experience of my own. And I was without water for some 24 hours.
- And then allowed just two sips. And I never forget that beautiful glass of cold water I had at a hospital bed.
- And the kindly nurse who said, two sips. Only two sips at a time. But that was joy to me.
- [8 : 54] There was just the satisfaction that my body needed. That it had to be regulated. And wisdom had to regulate it.
- And I had to be given instructions. And I had to obey them. And it would have been folly to have disobeyed them. But there was joy.
- And in memory, as I related to you now, it has retained its joy to me after a natural manner.
- And so with the joy which this scripture speaks of and which the gospel speaks of and the promise speaks of therefore with joy.
- Shall he draw water from the wells, plural, of salvation. There are many wells that God has provided.
- [10 : 02] We can see them. Ample, aren't they, here for examination and experience. And they are to be drawn from.
- And this is, of course, the experience which is so highly desirable. But having drawn from it and tasted that the Lord is gracious and been favoured with the Lord's mercy, help, presence and comfort one way or another in gospel things there is a quiet satisfaction when you are raised to a good hope.

Or let me just put it in one word, a hope after the bitterness of your first call and conviction and sense of your sinfulness.

Then hope begins to what is called spring. Again, fitting in so perfectly with a well.

A well is, of course, from a spring. And that spring is entirely hidden from view. men don't go and dig about their well to find the spring head.

[11 : 39] They are satisfied that there's water in the well. They would spoil it to see the spring head.

It is often of a very strange origin and a very interesting one. so with the gospel hope, you see, it trickles underground, so to speak, quietly into the heart of a poor, distressed one who feels how unworthy and unlike God's people they are.

And yet, the Holy Spirit works a good hope or a hope in them. that hope is in the gospel, in the person of Christ.

It may come in different ways from different quarters. It may come very quietly. It may come more so.

But however it comes, it comes from this spring and well of water here before us, the word of God, there's every confirmation of it.

[13 : 00] Oh, that this is one of the great points which the devil assaults with all his might, as might be expected to destroy the believer's home.

But then as we were comparing this morning the bitterness in the experience of the Lord Jesus when he drank deeply into that bitterness of the curse that he tasted death and was made a curse.

So also we have the other side in his precious and sacred life where, as we read together, for the joy that was set before him endured the cross.

Looking through, seeing beyond, knowing for certain that beyond this present child and deep suffering of his joy, there was joy.

And yet when you see the Lord Jesus with his disciples after all the suffering was over, you can see that joy, or rather hear it, in his words and his actions.

[14 : 34] And you can see how the disciples were gradually brought a taste of the resurrection power and glory of the Lord Jesus.

Look how he met Mary in the garden. How simple is the blessed account of her. Heart warming account.

Couldn't have anything and there isn't anything to touch. Revelation the Lord Jesus himself to Mary sir. Has your heart never been warmed by that sacred scene as he just said to her Mary?

Are you considering the joy in the heart of the Lord Jesus to be able to say it to her and to take her by surprise and to give her such a blessing?

All was finished. he was to be the recipient of joy. He was already the recipient of it. Look at the disciples on the road to Emmaus.

[15 : 49] There was no great display of trumpets, no loud hallelujahs, no palms truly in the way to Emmaus and yet there was.

that wonderful journey to Emmaus was one of joy and that joy was just like Mary's in the garden. It was a joy that was mutual.

But what joy the Lord Jesus began at Moses and the prophets and expounded unto them all things concerning himself.

Now what joy was this to him who had through the centuries past prepared these very words, seen the inspiration of these very writers.

and now he was putting it into use. What a pleasure it is to you parents when your children first begin to walk or read and you begin to see the formulation of those things which indicate a sound and a healthy mind body.

[17 : 16] So with the Lord Jesus and his disciples they hadn't grasped the necessity for his sufferings but now he unfolds the book.

This was his joy. All his holy heart beat with sacred joy without a doubt. And theirs burned within them didn't they?

As they talked or he talked with them by the way. So here is the level of joy. Here is what the believer is to look for, seek for and through grace will undoubtedly experience.

And it is to this sacred gift of joy that the word of God refers in so many places.

That one we have read. That for the joy that was set before us. We turn to Psalm 16 we find in thy presence is fullness of joy.

[18 : 35] They will show me the path of life in thy presence fullness of joy. Well, there is such a thing as joy becoming food.

An ordinary courtship of love is joy but the fullness of that joy comes in the marriage union.

There is a proof of it. Oh, also with the Lord's own words concerning the birth of the child in John 16.

She remembers no more her sorrow there is her fullness of joy at God. so it is the sacred word of God to us to give us the full meaning of this word joy.

He for the joy that was set before him endured the cross. Despising the shame and set down at the right hand of God according to the prophecy we've just quoted in Psalm 16 at thy right hand are pleasures forevermore.

[20 : 16] This is the expansion of joy, the growth of it, the sanctification of it with us upon earth, a happy marriage, leads to an expansion of humble gratitude and satisfaction, doesn't it?

The Lord's great mercy. What need there is to cherish it and to examine it and see the blessedness of it so that in this there is word of the Lord to unfold to us.

The pleasure it is to deal with sin and sinners to die. I spoke of unbelief being a bitter thing and inability to credit that the Lord Jesus he has pleasure in dealing with guilty sinners.

We see it on earth he touched the leper which was not usual without fear of contamination but he did.

And where is this bitterness in our hearts which prevents us receiving the sweet truth that this man receiveth sinners?

[21 : 47] you might be weighing you down to the ground in your own feelings it may be I humbly hope it is and now fastening a sure place in your heart this bitterness but how blessed is this further opening to the precious gospel truth that this is the very thing the very thing that the gospel speaks about everything is found up in this without this there would be no thoughts of Christ no desire to hear of him no knowledge of his atoning love or of his entrance into eternal bliss but there he is at the right hand of the father not to make a new world or as we hear so much about today from men's lips and such folly of a third world no to deal with men women children sinners this is his pleasure he said himself that there was joy in the presence of the angels of

God over one sinner not a hundred one sinner that repented oh this is where our unbelief staggers us doesn't it and who can give us faith ask the little hymn in the clifton but there it is as a divine God sent truth to his unworthy people that the father's right hand is the Lord's pleasure forever more indicating that it will continue while time shall last be be sure they had bitterness in their heart but they had joy also and this joy was an overflowing joy a very real joy so that the father has given to us one whom he has accepted with fatherly joy this is my beloved son hear him we pass it over perhaps somewhat lightly when

Jehovah himself utters his holy approval of his dear son both in the waters of baptism and upon the mount of transfiguration look at the extreme you may say yes we can understand it on the mount of transfiguration amid such scenes of glory yes but equally so upon the humble waters of Jordan too oh yes this is my beloved son in whom I am well pleased is this the voice of God the father is this how he expresses his divine joy that his dear son should be so obedient and does he bring down also upon the mount of transfiguration those two ancients

Moses and Elias and do they speak together of the decease and death of Christ is that all they have to talk about may we say reverend is this the subject why it was the subject and this is when the father's voice is heard a holy approbation what a joy what a joy to the Lord Jesus Psalm 50 Isaiah I mean 50 speaks of it also of the father's pleasure to his dear son in whom he was well pleased these are lessons to us not to look for unpromised and unexplained blessings but to show us the nature of joy there in the

Holy Spirit it is his joy and pleasure to fulfill the holy covenant quicken sinners that sacred wind of which Jesus spoke floweth where it listed that being born of the Spirit unable to tell once it cometh a great point of the tempting adversary well where did God begin with you he may say to you where did it begin with you and you can't answer it and you fall down before the temptation feeling well I must be wrong and yet the scripture is so plain that pass back to the adversary in an answer the answer is this the scripture does not say that we are to mark the place the time the hour the minute that we were born whilst we may be told our natal day it's only hearsay it is true it is registered legally but we are not expected to produce a birth certificate in the heavenly road the point is where the fruit of this is

[30 : 44] I love the house I love the road this people or thy people shall be my people where thou goest you can expect me to come Naomi will thou go with this man I will go and such like scriptures as these what doth hinder me to be baptized if thou believest with all thine heart thou mayest and so says the gospel to those who struggle hard with the great question of their fitness meekness that says the holy spirit of truth this is my work and the holy spirit said to

Philip arise go toward the south which is desert viewed naturally what would you expect to find there who would you expect to meet there it's there in the word isn't it and there was the one man you say who Jesus had eternally loved centred his mind upon the 53rd of Isaiah and he was pondering this great question of whom speaketh the prophet this what's this about himself or some other man you can see where his mind was and it began at the same scripture it was God that gave him the text and he preached unto him Jesus and in that preaching there was that reference to water so deeply impressed upon the mind of the eunuch he says well look here is water in the desert not to be water that is to be drunk no we want it for some other purpose besides drinking it's valuable enough in the desert how came it in the desert ah how came water in the desert of some of our poor lives

I say how did it get there how did you see it what did it say to you I was only reading recently the godly woman much trouble coming out of another denomination dreamt that she saw the baptizing pool being filled she said to a friend who's this for the friend said you and the Lord so ruled upon her in this that all her prejudices were completely removed this joy is found then in the answer of a good conscience that quiet and monitor within which has long been talking to you had much bitterness about it could listen to some sermons could read some chapters looked at others askance wished you were there no it wasn't it passed you by until in the desert of your life came this water this sweet compulsion and afterward joy not pride not pride joy a quiet joy

God sent joy this is our firm belief with regard to the ordinance of God's house and some who neglect this may often we have seen them come down to the end of the journey and at last use those very words when their physical health and condition was rendered it quite impossible the spirit of their heart was this what the thing to me this joy Peter speaks of we never read of him being baptized he couldn't have consistently baptized anyone had he not been telling himself that it was joy he speaks of the answer of a good conscience the bitterness is got the long struggle is over the anxiety is no longer there what sacred joy this is done it doesn't relieve one of responsibility it adds to it it adds to it it makes the why harder not easier though consuecution is why it is this which the

Lord Jesus you see in his joy when he had the tremendous responsibility of dealing with his people through the ages yet to come the terrible things that the saviour of sinners had to deal with with regard to those whom he had eternally loved characters we mustn't say too vile to name must we but the best thing to say is characters like you and I that'll put it in its proper focus but we no need to search the dens of iniquity and the public houses and the brothels had we now let us look at how this is the work of the saviour the heavy responsibility then Paul speaks of this in his 20th chapter of the

[38 : 03] Acts of the Apostles where he is bidding them farewell he has this word serving the Lord with all humility of mind serving the Lord well we know he did and very largely how he did it but you are called to service am I and it isn't a pensionable service either it's a service right down to the end oh yes but with all humility of mind the apostle was allowed to speak like this through the manifested grace of God given to him what is there in this service therefore associated with this joy well the love love this is the secret spring of it all isn't it take away that and it becomes arduous hard and so often it is this is the standard of the apostle as he went among those and bid them farewell at

Miletus you know he says how I've served you with many tears and temptations can you imagine Paul with tears in his eyes over the matter of the salvation of sinners can you don't you think there have been tears in a few eyes on your account and still are perhaps indeed they're common thing those in time tears over the prodigal sons aren't they the backsliders the wanderers many are silent tears but this is fully scriptural therefore there is the burden of love now this joy is a sacred joy a stranger doesn't he does need to meddle with it he can't touch your conscience he can't touch this serving the stranger can't and take it away it's safeguarded when

Satan came to view Job and spoke to God about him in that mysterious way he said does Job serve God for naught has thou not put a hedge about him I can't get at him oh the reality of God keeping grace in the gifts that he bestows upon his people in this one respect for these two that I've spoken of tonight but then what a subject joy in the Lord Jesus in his world joy in his dinator peace it is finished it is finished and so if the bitterness is yours today to a very painful extent so will the joy be quiet unassuming settled joy and peace in the gospel nowhere else it will speak peace you will go on taste here and there line upon line the joy sweet satisfaction that will rest your spirit in the blessed gospel of the grace of God

Amen We will close this evening's service by sitting the last four verses of in 802 June 504 the last quarter literally 802 June 504 sins against the holy sins against his last storm sins against his heart new life sins against it naraled coma sins he haven't said as same love love

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The End The End The End and the communion of the Holy Ghost be with you all. Amen.