

Experience from effectual calling (Quality: Average)

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Preacher: Falkner, Leslie Walter (1904-1985)

[0 : 00] In the book of Ruth, chapter 1, verses 16 and 17.

The book of Ruth, the first chapter, the 16th and the 17th verses. And Ruth said, Entreat me not to leave thee, or to return from following after thee.

For whither thou goest, I will go, and where thou lodgest, I will lodge.

Thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried.

The Lord do so to me, and more also, if ought but death, part thee and me. In the lesson which we have read together tonight, we have had brought to our view a people who are redeemed, who are God, and who are possessed.

[1 : 35] And that the whole work from beginning to end is of the Lord. And nothing can change that which related unto that wondrous work of divine grace toward his people.

Truly it all originates in the divine mercy. The mercy that exhibits itself in the wonder of grace.

And in that wherein that grace is communicated unto individuals. And in that time when everything seemed so black, he said, Fear not.

Yes, what God hath spoken is immutable. I will work, and who shall let it.

Before time and to the end of time, that which he hath so willed concerning his people shall be made manifest to and in them.

[2 : 59] Salvation is of the Lord. And in that wherein, in the work of the dear Redeemer, there is the sealing up in him of all them whom the Father hath given to him, as having an interest in all that has been so accomplished on their behalf, that they may have this eternal standing in his presence.

He is pleased to make known unto them the truth of those things which are contained in that government, ordered in all things unsure.

He has given his Son as the covenant. That covenant has been sealed with blood. It is made sure unto all the seed.

And not one who is included in that covenant of love and of grace shall be missing in that day when he may give up his jewels.

And as we consider and realize the wonder of that reality, surely there is an inquiry within our heart.

[4 : 27] Is my name recorded in that book? Am I indeed included in that wondrous act of covenant? Am I indeed one who shall indeed have made known to it that which related to the blessings which he hath assured his people shall be theirs?

Now there is no concern in the heart of an individual relative to such an interest in the covenant, save as God by the divine teaching of the Spirit is pleased, so to work within them that which is according to his own divine will.

It doesn't rest in the individual. That which relates unto all of us, apart from that which has been done and wrought for us in the wonder of his grace, we must all perish.

It is not of him that runneth nor of him that willeth, but of God that showeth mercy. And as sure as that everyone hath that place within the covenant of grace, so as surely will the divine Spirit sent forth by the Father and the Son come and testify and witness within the soul of the individual that they are indeed one who has this eternal interest in our precious Christ.

What a wonder it was in the case of Ruth. What would she have known ought concerning these things if God in his wonder-working grace had not so purposed and planned good toward her?

[6 : 40] There would have been no separation from Noah. There would have been no bringing out from the land of her nativity, apart from that wherein the Lord sent and brought her out, and he brought her out by using an instrument.

He was pleased so to overrule that which was relative unto the journey of Elimelech and Naomi, and so to bring to pass that which was in accordance with his own purpose concerning Ruth.

It is very wonderful when we come to consider it how the God so works concerning his people that even when they are dead and in trespasses and in sins, their salvation is assured.

that though they may be at the ends of the earth, he will bring them from thence. The north and the south shall not be able to hold them, for he will say, Give up and keep not back.

They shall all come because they are brought by that same purpose and will of God in Christ Jesus.

[8 : 09] So there is a bringing forth of Ruth out of the land of her nativity, but it is fraught nevertheless with difficulties.

I have thought this afternoon concerning that word, recorded, I think it is, in Romans 6, Tribulation worketh patience, and patience experience and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Now, we said this morning that the pathway of every child of God is through the tribulatory way. None are exempt, but tribulation.

How profitable it is unto them that are exercised thereby. For tribulation worketh patience.

What does it work within us? If we are indeed under the chastening of God, then there shall be brought unto us the spirit of meekness, the spirit of humility, there shall be given to us a teachable spirit.

[9 : 41] We shall be brought into submission unto his will. Patience. There will be a waiting upon the Lord, a seeking to know his will concerning us.

Patience. And it is in that wherein patience is so wrought out in our experience that it brings us into an experience.

Patience. Experience. The experience of those things which he has promised. The experience of those things which he has declared he will do for his people.

They wait upon him with meekness and humility. And they are given to see the performing hand of God in that which is relative unto their cases.

And in the experience of that wherein they see the working of God concerning them, there is a hope. That hope that springs up relative to the issue.

[11 : 06] That which shall be fulfilled in them. And how does that hope operate? We are saved by hope, but hope that is seen is not hope.

No, it's that which we do not see that we hope for. And why doth that hope dwell in your heart?

Because it dwells in the reality of a love that has so taken possession of you that wherein he declares thou art mine.

There is a drawing hope from the former condition into that condition wherein there is not only grace, but there is the prospect of glory.

The Holy Ghost gives it. And it gives it in the knowledge and the realization of the love of God which possesses your breast.

[12 : 14] Now, if that love of God possesses my breast, then I shall love him. I shall seek after him. I shall desire him.

I shall want to come to that point for which he himself has caused me to be the one object of that loving regeneration.

I am indeed transformed by the word of God. And in wrote, you see the working out of these particulars in a very marked manner and way.

And I want now to deal with the request that she made of Naomi in response unto that wherein Naomi has told her thrice to go back to her own people.

God testeth us by unexpected means. God testeth us by unanticipated ways.

[13 : 28] He does not always test you through the Lord. He will come and test you sometimes through those whom you dearly love and esteem.

it seemed unto her as though there was the putting in her way of a barrier by that wherein she had been bidden to return.

So much so that as you will see in the margin wherein she says entreat me not to leave thee she is saying be not against me.

It seemed unto her as though that which was relative unto all that she loved and desired was to be taken from her by the very one whom she had a great spiritual affection for.

Yes we sing sometimes about having wounds given to us by sinner and by saint. The wound that comes from a saint is deeper is more painful is more sore to be born.

[14 : 58] And she has to find that that wherein Naomi is postulating with her that it is out of a real natural affection for her that she may find her resting place in the home of her mother and eventually be married and live a happy and secluded life.

Yes this saint as we shall now call her meant good for her. but she did not understand the character to whom she was speaking.

That which was wrought in her by God as yet was hidden from her. She knew that she had displayed an interest in those things which she had communicated to her concerning Israel and the God of Israel but she didn't know how far they had gone down into her heart.

She didn't know how they had indeed taken the affection of their heart away from the former things and set it wholly upon the God of Israel. She didn't know this.

yes and we may opt out and so speak unto them who are real seekers after the Lord in a way of discouragement.

[16 : 37] but if we are seeking the Lord on the other hand we must expect it. I don't suppose that Ruth as it were would have turned upon Naomi and told her how cruel she was that she should so command her to go and return unto her former condition.

No, Ruth was very conscious of her own condition. She was conscious of that wherein she did not have any similarity unto that which related unto those who sow a reapers in the field of Boaz.

In that wherein in her communications with Boaz in the second chapter you find how she displays that humility and that meekness arising out of a sense of unworthiness that she has no claim that she had no right and that that wherein she was so found laboring in his field was through his favor and his permissive will.

Yes, we may indeed have to put up with those things that oftentimes cause us wounds and scars even even from those whom are the children of God.

They may speak yes the mighty hearer what is the purpose of the speaking. Don't you think that Naomi may have had another view?

[18 : 37] Was it not to test the reality of that wherein she so sought to remain of her? Was it not that she did not want her to act hastily?

Was it not that she did not want her to come to a decision without giving it due thought? I have no doubt in my own mind that that was also in her thoughts.

She did not want Roe to come as it were and then find that she had no lot or part in that which related unto Israel?

She wanted her to be warm. She wanted her to be very careful in regard to any steps that she so would take in this matter.

Oh, she said, in the face of it all, whoever it is, for good or for ill, entreat me not to leave thee.

[19 : 50] Yes, it's a great thing when we have that grace given unto us, not to retaliate, not to turn upon those who may wound us and scar us, but when we can, even through the word that may be spoken, nevertheless, be brought to a firm standing, to have the reality of conviction made exceedingly manuelest, that we may know where we stand in these matters.

words. And so Ruth said, with the conviction, with the assurance, that she knew that which was working within her heart forbade any return, entreat me not to leave.

Yes, it is as though she says unto Naomi, my heart is no longer in Moab. My heart is involved in those things of which you have been speaking to me concerning the God of Israel.

You see, God manifested his grace within the sinner's heart when he not only works humility and meekness, but in that wherein he brings to them a new heart.

A heart that cannot find anything in that former state in which it had previously existed.

[21 : 44] No, it wants none of it. Those things which were formerly enjoyed are now abhorrent. those things in which their lives had been lived now no longer have any hold upon them because they have been freed.

They have been liberated. Do you know what it is to be freed and liberated from the former state? Do you know what it is to come to as it were the burning point in your experience as to whether you are to remain amongst those things or to come out and to depart from them?

Does that word of God come with power to your heart wherein he tells you not to touch the polluted thing to come out from among them and in coming out then he shall know that ye are my sons and my daughters and that I am thy father.

You see if we are to prove the relationship which God so puts within our heart in desire and in longing then it will have a practical effect within us and we shall not be able to withstand the mighty power of him who worketh within us to do and to will according to his purpose but we shall work out our own salvation no she has no heart for no her heart is being possessed by another of which she shall give witness in a further statement that this God shall be my God and she declares not only that she has no heart for it but that she cannot even bear the very thought of going back perish the thought it is as though she would say if it did arise within her mind at all think of the tension under which she was placed she might have had opportunity to have returned she could have gone back and yet there was that principle within her spirit that so made the very thought of it to be hateful unto her no there must be a silence there must be a separation there must be a clean break there can be no compromising entreat me not to leave thee or to return from following after thee yes in her request we have the petition of an agonising spirit every time the word was spoken to her concerning returning how her mind must have gone back unto those former days how she must have fought upon that relationship that existed between her mother and herself how she must have fought of the home in which she had formerly drilled before her marriage unto one of the sons of

Naomi all these things in a moment may arise before and all these natural things how they can as it were take hold upon us what roaring power they make certain times and how we may under strain feel that wherein there is every likelihood of breaking down as it were in regard to the result and going back and participating in those things again yes but this is the cause of the agony because there is another spirit that work within her and every time there is a question raised relative unto her return it is as though the spirit crosses out or crucifies it my friend that is what the blessed turning what thou dear

[26 : 49] Lord and Savior Jesus Christ does for us if in the purpose of God and under the teaching and drawing of the spirit thou art brought out of the earth then ye shall likewise know wherein unto that teaching there is brought unto you the thing of Christ and in those things he Christ will be glorified and he will be glorified in you this people have I formed for my soul they shall show forth my praise yes God will be glorified in all his people all the glory shall be his in that which relate unto their salvation and all that so attends that wonderful work in his evidence and manifestation within their own souls and it is and it is as the spirit so strides against the flesh that there is a realization of a terrible contest of times that operated within your breast you feel the pull on the one hand that is the natural pull and you realize the spiritual pull on the other hand and it seems almost as though you are splitting two between them both it is as though you have gone to the meeting of two seas yes and it seems as though you may be broken up between them both but oh blessed be God he will perfect that which concerns you and in that wherein his will is known that wherein he has established within your heart the realization of the necessity of the knowledge and the love of himself that will overwhelm all other natural objections and you though agonized in spirit will nevertheless be enabled to say not my will but thine be done oh take this will blend it with thine and take away all that now makes it hard to say thy will be done entreat me not to leave thee nor to return from following after thee yes it is the petition of a loving heart she loved

Naomi not simply with a natural love but she loved her for that spiritual instruction which she had received from her had she not sat at her feet had she not received of his words in that wherein he had spoken through the instrument unto her heart had it not set her longing had it not set her seeking had it not set her panting that she might indeed know the wonder of the greatness of redeeming love yes it was this that captivated her there was only one that possessed her now her husband is gone there is a gap and

God himself had filled it and he has come into her heart and in that wherein I have spoken of patience and so on she has known what it is in the love of God to her to realize a great love for his people and for himself to this end the directive of her heart was clear now it swept aside everything else entreat me not to leave you know what it is to have that agonizing spirit do you know what it is to have that loving heart in your possession because you know this is the prayer of a renewed will a renewed will yes the renewing of the will oh think of that wherein your will at one time was immersed and behold that wherein you have been transformed formed by the renewing of your mind the things of

God have become foremost in your life these are the things now that you live for these are the things that you want to know these are the things that you are want an entrance into oh you go and you say Lord give me understanding give me light open up these things to my understanding yes your will is indeed blended with his and that which he will it concerning you you will accordingly entreat me not to leave nor to return from following after thee oh said Ruth I would walk in thy ways in the way wherein thou goest

I would have fellowship with thee yes she couldn't find that fellowship anywhere rose if she got into conversation with them over the last ten years in Moab she found no reciprocation no response from those amongst whom she lived she only found it in Naomi and there was a blending together in fellowship they weren't one in these things and Ruth didn't want that fellowship to be broken she wanted to walk in the harmony of that fellowship in the way of Naomi and not only to walk in those ways and to have union in fellowship with Naomi but she desired that whatever it might cost she might indeed be brought to that place where she would partake of those blessings of which she had been told had been poured out upon

[34 : 28] Israel she wanted an interest in Israel's God is that the reason for your departure you want to realize your interest God walking in you by his spirit has given you a hunger and a thirst for those things which relate unto himself you want to possess those blessings in a precious Christ yes then not only shall I find it in that wherein I have communion and fellowship with the saints but it is that wherein I shall be willing to count everything else but down for the excellency of the knowledge of Christ Jesus my Lord yes that is what you want whatever it may mean to you and not only so because in that wherein you go you want not only to realize that your interest in Israel's portion but you want to know that you have this immediate and personal interest in the

God of Israel now is loving her heart then toward his people and himself forbids her return love forbids it if there is any love within my heart toward God then it will forbid a going back a returning unto the former state I feel as it were that I shall have a breaking of this remark here I've been thinking much this past week about repentance faith and repentance toward God what is the life of a believer it is a continual life of repentance the remembrance of the past the realization of the greatness of the divine love that has indeed brought you out there from working within you by reason of that faith in your

Lord and Savior Jesus Christ of true repentance unto life yes you are up to these things you have a godly sorrow over the past you now desire that you may indeed be counted worthy so to have this part and portion with his people yes love the bids that there should there be any retreat any going back entreat me not to leave thee or to return from following up to thee so in a word she says unto Naomi I know I am resolved she says to cast in my lot with thee you ever felt the same desire to cast in your lot with the children of God is this the place where you find fellowship and communion one with another you know they that feared the

Lord spake often one with another and what they had to say one toward another the Lord heard and he had it all written down in a book for them that fought upon his name is this the company that you like to be in then they went both together towards the Bethlehem Judah and so she gives vent unto her resolve in that language for whether thou goest I will go you see it's a personal testimony in every detail it's that which has been wrought in her that she now has to testify concerning ye are my witnesses that belong and she must do it unto the truth of those things which have been made known and revealed unto her in the light of those things she must walk yes wherever it may lead or whatever it may mean is it into the path of poverty is it into the path of distress oh

Naomi where are we going what are we going to experience when we get there shall these things in any way dissuade thee from following no says Ruth whether thou goest I will go yes whatever it means wherever it leads us I would have that fellowship with thee in all these things whether for adversity or whether for prosperity though it be a way that I know not yet nevertheless I will be led by thee I will be instructed by thee in the way I will still have these times wherein thou shalt teach me of the wonders of that

[40 : 54] God of Israel yes that is what leads me that is what inspires my footsteps that is the way that I desire to go the way of thy people what do we read in the song of Solomon there is a weary by the bride tell me oh thou whom my soul loveth where thou feedest where thou makest thy flock to rest at noon and the reply if thou know not oh thou fairest among women go thy way forth by the footsteps of the flock whither thou goest I will go but quickly where thou lodgest

I will lodge however mean that it will be home to me for there I shall have the same companionship the same fellowship yes and I shall feed upon the same food and I shall be employed with the employment of thy people thy people shall be my people and thy God my God this is my portion we know that we have passed from death unto life because we love the brethren yes we desire to be with them love the Lord and serve him are and thy God my God for I love him I will cleave unto him I will trust in him

I would follow him I would walk in all the way of his commandments and ordinances and statutes yes thy people shall be my people and thy God my God I will be bound up and numbered amongst them and where thou diest will I die and there will I be buried as long as thou livest Naomi I shall abide with thee nothing must separate us yes and when I die I will be numbered with thy people and when I am buried I will be buried in the same hope wherewith they are sustained relative unto the hope of the Messiah the coming one the Savior yes if the

Lord do so to me and more also if a but death part thee in me here is her vow and the vow is unto that end that the Lord is my judge in these matters he know of my heart he know of what I long for and what I desire to enter into he is my judge in these matters and therefore it is as though she would say in the language of the scripture that we have read that with her hands she subscribed unto the truth that she was the Lord redeemed called and possessed I have redeemed thee I have called thee by thy name thou art mine but the time is gone we must leave the subject and may the subject abide with us amen