

Song of Solomon

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Preacher: Rowell, F Leslie (1902-1973)

[0 : 00] what what what The part of the word of God that I will read this evening is from the Prophecy of Ezekiel, chapter 36.

The 36th chapter of the Prophecy of Ezekiel. Also thou son of man, prophesy unto the mountains of Israel, and say, ye mountains of Israel, hear the word of the Lord.

Thus saith the Lord God, because the enemy hath said against you, ah, even the ancient high places are ours in possession, therefore prophesy and say.

Thus saith the Lord God, because they have made you desolate, and swallowed you up on every side, that ye may be a possession unto the residue of the heathens, and ye are taken up in the lips of talkers, and are an infamy of the people, therefore ye mountains of Israel, hear the word of the Lord.

Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate place, and to the cities that are forsaken, which became a tribe and derision to the residue of the heathens that are round about.

[1 : 53] Therefore thou said the Lord God, Surely in the fire of my jealousy have I exposed against the residue of the heathens, and against all I do near, which have appointed my land into their possession with the joy of all their hearts, with this spiteful mind, to cast it out from pride, prophesy therefore concerning the land of Israel, and sigh unto the mountains and to the hills, to the rivers and to the valleys.

Thus saith the Lord God, Behold, Behold, I have spoken in my jealousy, and in my fury, because ye have borne the shame of the heathens.

Therefore thou said the Lord God, I have lifted up mine hand, surely the heathens that are about you, they shall bear their shame.

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand come.

For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply thy men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the waste shall be built.

[3 : 34] And I will multiply upon you, man and beast, and they shall increase, and bring fruit. And I will settle you after your old estate, and will do better unto you than at your beginnings.

And ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

Thus saith the Lord God, because they swam to you, thou land that devourest some men, and hast bereaved my nations, therefore thou shalt devour men no more, neither bereave my nations any more, saith the Lord God.

Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause my nations to fall any more, saith the Lord God.

Moreover, the word of the Lord came unto me, saying, Son of men, when the house of Israel dwelt in their own land, they defiled it by their own way, by their doing.

[5 : 13] Their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them, for the blood that they had shed upon the land, and for their idols wherewith they had polluted it.

And I scattered them among the heathen, and they were dispersed through the countries, according to their way, and according to their doing, I done them.

And when they entered unto the heathen, when they went, could they profane my holy name, when, and they said to them, These are the people of the Lord, and are God's forth out of his land.

But I had pity, for my holy name, which the house of Israel had profaned, among the heathen whither they went. Therefore, saith the house of Israel, but saith the Lord God, I do not this for your sake, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither he went.

And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them.

[6 : 45] And the heathen shall know, that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then when I sprinkle clean water upon you, and ye shall be clean.

From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you.

And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my stent, and ye shall keep my judgment, and do them.

And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from all your untreemnesses, and I will call for the corn, and will increase it, and lay no famine upon you.

[8 : 13] And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abomination.

Not for your sakes do I miss, except for the Lord God, be it known unto you. Be ashamed and compounded for all your own ways, O house of Israel.

Last said to the Lord God, in the day that I have cleansed you from all your iniquities, I will also call you to dwell in the cities, and the waste shall be built it.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that pass by. And they shall say, This land that was desolate is become like the dark of Eden, and the waste and desolate and ruined cities are become fenced and are inhabited.

[9 : 38] Then the heathen that are left round about you, shall know that I, the Lord, build the ruined places, and plan that for the desolate.

I, the Lord, have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them.

I will increase them with men like the plot. As the holy flock, as the flock of Jerusalem in her solemn feet, so shall the waste cities be filled with flocks of men, and they shall know that I am the Lord.

May the Lord bless to us the reading of that part of his own holy word. They have 920 cents.

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[11 : 56] The End The End The End

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I want you to notice for a moment, dear friends, what has gone before.

In fact, my husband has told me that if I will come to him and ask you for these things, they are given for me.

There is the exercise of faith in the word of God and in the person and the work of the Lord and the Savior Jesus Christ. He says,

[19 : 23]

He knows what was in the heart of the Lord and the Lord and the Lord has given us. They have given us in the heart of the Lord and the Lord has given us. And the Lord has given us in the heart of the Lord and Israel is God.

And the Lord has given us in the heart of the Lord and the Lord has given us. And the Lord says, I know your hatred and I will reward you for that that you have done against my people.

You may say to me, my friends, how unfair this is. Now a people, the God against his is how to afflict them and scourge them and be for their chasing.

And then, in the end, the Lord will afflict those people for what they did. Ah, my friends, don't forget. The Lord made you as an enemy of Israel for the scourge and the chastisement of his people.

[23 : 41] He may even use an enemy that dwells next to you to afflict your soul that you might yet return unto him and cry for mercy. The Lord made me, don't forget.

That if he loves you, he'll be jealous for your good. And he'll see, my friends, that not in the hatred of the heart of that neighbour or that enemy, it will be indeed returned unto them.

They shall not get off scot-free from the hand of their God when they go on in courses of hatred and sin against the people of God. Although the Lord made them permitted for the chastisement of those who be loved.

Well, here, of course, there seems to be some people saying, who is this? Who is this? Why does she speak like that? We're indignant that she should speak like that to us.

We should hear such things from her lips. But there's just one thing, friends. But these daughters of the viewers, if they do speak like that, have to say. And that is, there's a difference in her.

[24 : 42] There's a difference in her. Oh, there's a difference in her. She really is coming up out of the wilderness. She's not where she was. She's left the old places. And she's in a different place today to what she was.

Oh, you see, friends, she's coming up out of the wilderness. Oh, that's what she's doing. Who is this? Who is this? Oh, we have to confess that she's coming up out of the wilderness.

And then, of course, there is another thing with regard to this question that might be considered. And that is, my friends, the question can be asked in your own heart, you know. If you're one of these that the Lord loves and he loves the Lord, you'll find all sorts of worrying, anxious questionings that will come in your own heart.

Some of you have told me of these worrying questionings you've had. And you said, Mr. Ra, what do you think about them? Well, friends, I can express what I think about them, and I would do, as the Lord enables me.

But, you know, it's a bumblebee for the Lord to tell us what he thinks about them, isn't it, Frank? Ah, you go to him as well as to your minister. I'm not suggesting you should hesitate to come to your minister and ask him what he thinks about all these troubling, distressing, fearing things that take possession of your mind and cause you so much distress.

[26 : 01] But, my dear friends, don't need them to go to the throne of grace and tell the Lord all about them. You think of that voice in your own heart. Who is this? Who is this that says, His left hand should be under my head, and his right hand should embrace me?

What right have you to say such things as that? Toward the God of all graves and the precious Christ, the dear Emmanuel, the Son of God from everlasting, look what you are and what you have been, look at the multitude of your sins and your shame, and then you say, His left hand should be under your head, and his right hand should embrace you.

Who is this? Who is this that speaks my truth? I wonder, my friends, how many died in the face of a little exercise of faith in Christ, and his promises, and what he has done in the past, and what he's placed himself to do for you in the future.

Poor sinner. I wonder how many times that feels in your heart. Who is this that speaks like that? Think of what you are, what you've done, how you've sinned against him, turned your back upon him, and esteemed the world better than Christ, and God in those ways of the world's treasured, instead of seeking, divine in Jesus Christ.

Who are you that you should think these things? That you're a slave sinner, that there's mercy for you, and compassion at the hand of God for such a wreck? Who is this that cometh up out of the wilderness, meaning of the only one?

[27 : 30] And yet, you see, friends, even with that voice in the conscience, there is something that says, ah, but it's not with me as it was once at the time. For I know something about the wilderness, but I believe there's been a few steps.

He put me on his shoulder like a blue shepherd, and he bore me, and I was helpless, and I couldn't move. He came and lifted me up, and he brought me along.

I'm not where I was, thank God for that. I'm not in the position that I once was, thank God for that. There has been, I trust, a little progress through the wilderness.

I'm not what I would be, and I'm not what I want to be, and I'm not in the place that I long to reach, but I hope there's been a little bit, just a few steps taken is the way to live this.

But they're coming up out of the wilderness, and of course the secret of, he knows that, oh, I would have you with that hand under my head, and his right hand embracing me.

[28 : 33] He knows that the only thing I can do, poor, weak, helpless, wretched creature, that I am, is to lead upon him. Yes, if he should utterly cast me off, and have nothing more to do with me, I would still have to, well, go to him, and ask him to undertake for me.

Oh, I can't give him up. I can't give him up. Who is this? Who is this? And then, of course, there is perhaps another voice, that says, who is this? Who is this that says, they're coming up out of the wilderness, and they're leaning upon their beloved?

Who is this? My friends, how many of you here know that voice? The voice of the accuser of the brethren. Oh, he does it in the courts of heaven, so we read.

You know, where the sons of God gather together before the Lord, where heavenly things are spoken of, conversation takes place between the blessed spirits, and also the infamous spirits, with regard to the people of God.

He is the accuser of the brethren, those high courts, where God is. Yes, he seemed to have the power to enter there, and accuse the brethren even there.

[29 : 47] My friends, it's not his abiding place, he's been cast down from it. His presence before the Lord, his only permission, and that is to overthrow him, and to cast down his demises, and to frustrate his most wicked works, that's the only reason why he's allowed to come.

Defeat after defeat, has attended this mighty enemy, at the hand of the eternal work, but still he is the accuser of the brethren, but there's another place where he accuses them, and that's in the court of conscience.

Have you got one? You say every man has got a conscience. Some people don't know they have. And other people, my friends, who perhaps yesterday did know, they've got a conscience, they've dealt with it so badly, and wasted, that it ceased to work.

It's seared with a hot iron, the word says. Have you got a conscience? Sinner, do you know what it is, for the devil to enter into the court of conscience, and there have dealings with you then?

Who is this that cometh up out of the wilderness? She says that's what she's doing. And there's this uncle silly here. The folks, that's what he or he is doing, coming up out of the wilderness.

[31 : 01] We'll deal with the nature of the wilderness in a bit. But they're leaving the hateful ways of sin, and they would desire to turn to the fold and enter in. And the devil comes and says, you say you're coming up out of the wilderness.

Let me tell you this, you'll get more and more entangled as the time goes on, and you'll never get out of it. Who is this that says, his left hand should be under my head, and his right hand should embrace me?

Who is this that says such things as the, you, sinner that you are, rebel against God? Think where you've been this week, and what you've done, and the thoughts you had against the Lord, or your carelessness with regard to him.

You thought once upon a time, there was a little hope, but he really did love you, and you loved him. But now, now, who is this, that says she's coming up out of the wilderness?

Why, look how you've back sit, and look how far you've gone back. There's no hope for you. That's how the devil speaks in the court of conscience. And of course, my friends, you haven't got much of an answer, have you?

[32 : 10] Now, think, my friends, of how during the past few days, instead of coming up out of the wilderness, you turned around, and you thought about the old ancient Egypt, and the leeks, and the garlic, and the amusements, and the bread, and the miserable converts, and the place.

Of course, you forgot for a time, my friends, about the bondage of it, and the slave dealers, and all the rest of it. You forgot about that for a time, and you turned back, and you would have gone back, if the Lord hadn't prevented it.

And now, the devil comes in the court of conscience, and he says, who is this, that says, she's coming up out of the wilderness, leaving her from her beloved. And of course, that's the most painful aspect, of this accuser, of the brethren, what he said, is this, that because of, you know, what has happened, you seem to have lost the presence, of the one who was with you, yesterday.

Those messy days, of the display, of the love of God, when the Lord drew so near, to your heart, and love was brought out, of your breast to heaven, now, there's something, that's calm, and separated you.

Broken, as it were, of that blessing concord, between your heart, and the Lord. He tipped himself, behind some, dark, and ominous cloud, and you fear, that you'll never see him again.

[33 : 35] Leave him, and below him, says the devil. You thought so once, but never again, never again. Who is this, that coming out, out of the wilderness, leaving him, and there'll be love.

But my friends, I can't stay here. I want you to notice, that whatever being, the nature of this question, there are certain things, that are posed in it. The first is this, that there's a wilderness, that has been left.

Don't forget that, the wilderness, that has been left. That's what the Lord, will do with his people. He'll cause them, to leave the wilderness, and come up, through the wilderness, leave the old Egypt, my friends, that one time, held them in bondage.

They'll have ever, some other picture, in the wilderness, and now, no distress there, but he's not going, to let them turn back, to the Egypt again. Now, the links, and garlic, might seem, to be a little bit pleasant, sometimes, to the flesh, compared, with heavenly manner, that he won't, let them go back again.

Who is this, that has left Egypt, and is now, traveling through, the wilderness? And they're, coming up out of it. Let me tell you this, my friends, if you're a pilgrim, you're either going, one way or the other.

[34 : 52] You're either coming up, or you're going down. There's no standing, still here. No standing, still here. Although, it's either coming up, or it's going, deeper into it.

You either have to come up, from the rise of sin, and the bondage of evil, or else you have to go, deeper and deeper into it. There's nothing, staggling in this world, nothing staggling, in the minds of men.

It's a solemn thought, it's a prison day. I remember reading, about a dear minister, of the gospel, who went to see, a dying man. And this man, my friends, had been connected, with religion, for a long, long time.

And he could have told you, all about the history, of religion, and the ways, of religious people, and the doctrines, of the world, and so on. And this minister, my friends, he had a strong feeling, that he knew, nothing, saintly, of Christ.

It's possible, to be tremendously, religious, and not to be saved. It's possible, to know, not about Jesus, and yet, not know Jesus Christ. I, that will also, then, don't forget, my friends, it's true, you know, it's true.

[36 : 07] Says the apostle Paul, I was exceeding, a religious man. I lived as a Pharisee, nobody could do, more than that. And yet, if the Lord, hadn't to come, on the road, with Damascus, and stop me, I should have been lost.

Oh, it was by his grace, that I was saved, and saved, alone, my grace. My friends, we either go on, or else we go back. We either go up, or we go down.

And there, as the minister of the gospel, spoke to this man, he said, oh, friend, friend, you say, you either have to roll, yourself utterly, or from Christ, or else you'll roll, in your head.

It's true, friend, you know. There's none other name, and none other right, there's none other, saved of Jesus Christ, the Savior of the Lord. Commit by, right unto him, all that's the only, all important matter, friend.

Oh, to have relationships with Christ, gracious dealings with Christ, to know a need of Christ, to come to Christ, just as a poor sinner is, and there, to have to writhe yourself, with all your burden, your guilt, and your shame, and your need, upon Jesus Christ.

[37 : 22] Well, friends, if this hadn't been known, it's like the dear man, that God says, we shall roll into heaven, but, must do. There's only the two ways, friend, one is in Christ, and the other is out of Christ.

The way that is in Christ, it leads us to fair, sinners of everlasting blessings, but the way that is out of Christ, it leads us to eternal torment, and desolation.

I know I'm speaking some solemn things tonight, I'm trying to place before you, the sharp alternatives, my friend. You may say, Mr. Brown, we can't save ourselves.

Beloved, I answer your question, and I say, have you ever asked Jesus to save you? Have you ever asked Jesus to save you?

Think of that prayer, that has been repeated over and over again, under the teaching of our holy God, within the hearts of guilty sinners, Lord, so many, or I cherish, have you ever prayed, such a prayer as that?

[38 : 25] Oh, God, grant, my friend, that you never have this night, but be the night, when at last you may be brought to pray, that prayer, for salvation, a party of the great Christ, is a for sin, just as they are, with all their need of it, all their guilt, having to roll themselves, with all their burdens, upon Christ, as the only hope of them.

If I perish, I perish, that I will go in, unto the king. Oh, that's how I ask this, because some of you, have come to that desert place, my friends, I will go in, unto the king, and if I perish, then I will perish, for there's no hope, anywhere else for me.

Coming up out of the wilderness, meeting upon the billet, meeting upon the billet. Perhaps some of you, read the last issue, of the gospel tidings, and perhaps some of you, remember my friends, how, how did Mr. Stanley L, that was preaching, at Zion Chapel, Leicester, last Easter Tuesday, the son of a limb, the last issue, of the debriefs, in the afternoon.

And in the course, of the sermon, he told us about, a certain person, coming to a church meeting, to tell them, of what the Lord, has done. He'd been, admonishing the people, down in Zion, and others, that were there, with our friends, with regard, to this very man.

And he said, when, this poor person, came to the church, virtually, all they could say, was, if ever my, for some be saved, it's Christ, must be the one. When it was all over, of course, there were a few other things, besides that, but that's involved.

[40 : 10] You see, destitute of everything, out of Christ. There is the object of faith, and there is the, going out of faith, to him. The whole man, with all this burden, and its care, has been wrong, and unified, everything I do.

When they came out, one of the old men, says, well, it was all that was necessary, all that was necessary. He that believed it, on the sun, had ever last been light.

Don't get it, friends. It's a simple, rustle, isn't it? He that believed it, on the sun, had ever last been light. It's something, my friends, that affects the heart, and moves the heart, and causes the heart, to grab towards the Lord, by virtue of praise, and to a person, that they would have never injured to, without this living faith, within their souls.

They would have been alone, what they are, and the fear, that it's found within their heart, if it had not been, the teaching of the Holy Ghost, bringing them, by faith, to the footstool of mercy.

And there, friends, what do they say? I'll go in, after the king, I believe it were. I believe there's a fountain, for guilty sinners, at the footstool, of the mercy of my God, I will venture in.

[41 : 26] And if I perish, then I must perish, but it's the only place to go to. Blessed characters, friends. I will in no way, I must cast out, says the Lord, that the load were, not mine.

My friends, if I were left to myself, I should hedge up the gospel, with all sorts of things. I should make it such a complicated thing, to people of all heaven.

My God does, lest he be his only name. I would in no wise, cast the man, the Peter, no wise, cast the man. Oh, what a mercy, friends, that with the word of the king, as he speaks to the guilty, who hold their acts, so beautiful and friendly, is safely held back, by the temptations of the saint.

He says, that that poor child, anxious distress, dying soul, come. There's a word of the king, there is mighty power, working in their heart, and vice.

I all tell him, unto the king, and if I perish, I will perish. God grant that you may do that. Don't forget, my friends, however bad the place may be, it can be met in Jesus Christ.

[42 : 38] And the multitude, whatever great multitude of sins, may have been made to your charge, and brought to your remembrance, by the accuser of the brethren, there is, my friends, a promise, in Jesus Christ, and mercy, that can satisfy your evening.

Who is this, the coming up from the wilderness, leading it from the delo? And of course, the further you go, the more you'll have to be. That's the posture, right away from.

Don't think that, because the Lord is your teacher, and a good one, and a perfect one, don't forget that, he's a perfect teacher. You may say to me, ah, that the teaching of the Lord isn't perfect in his me yet.

No, friends, but every lesson's a perfect lesson. You've got some more to learn yet, but every lesson's a perfect lesson. Don't forget that. He's a perfect teacher. There are some teachers, in some of the science, who will stand before their class, or in the lecture room, and now give their counsel about certain things, and then, my friends, they, perhaps a year or two later, they go on to some laboratory, and they find that their particular hypothesis has been completely expounded by fresh discoveries that have been made, and so they have to go back to their class, or their lecture room, and say, my ideas two years ago, I haven't faced the night, I'd have to tell you that that wasn't correct and something else pertains in this matter, but my friends, you'll never find that the Lord has to go back upon his word and divine teaching.

It's a perfect lesson for these teachers. I'm not suggesting that we perfectly understand the lesson, and we perfectly profit by the lesson straight, and I'm not suggesting that, but I say, thank you, that of his word, is a perfect lesson, a perfect word, that he teaches to repeat.

[44 : 31] He never needs to go back from the word that he has spoken, leading upon the beloved. You can lean confidently there. There's wisdom, and strength, and grace, and all abundant mercy.

You can lean confidently there. If for a few days, or weeks, or a month or so, you have been thinking, some of you, that you could get on fairly well, without the Lord, for a bit, you could use your own wisdom, and plan your own life, and, you know, do things a little bit more freely than you used to do.

This man of all was going to the Lord in prayer, and laying things before him, and waiting for his direction, and searching the Bible. It's such a hindering thing, says the flesh.

I don't think I can wait for the Lord like that. I really must get on and do something about it. Time is trying away, and I'm getting on. Surely, I ought to take a hand in this man and do something about it, that they, that wait from the Lord shall renew their strength.

Ah, but that wasn't the beginning of it. You notice, my friend, the inevitable consequence of people who plan and do for themselves. Even the youth shall faint and be weary, and the young men shall answer before, but, they that wait from the Lord shall renew their strength.

[45 : 54] They shall mount up with wings of evil. They shall walk and not be weary. They shall run and not be weary, and they shall walk and not faint. There's the promise of the Lord, leaning upon the beloved.

You don't know what a precious place it is, friend, unless you've been there. And if you do know a little bit about his preciousness, father, don't you want to be there again? Would you live a single day, go a single week without leaning upon the beloved?

Would you come, my friends, to this house of prayer on the Sabbath day without being encouraged by the gospel blur to lean more strongly and more heavily upon the beloved the Lord Jesus Christ?

Ah, friends, you remember, don't you have, and say, take him for strength and righteousness and so on. That's it, lean upon the beloved. In other words, you have to pack everything else aside, all that you are and all that you know, and turn to the Lord, helpless and needy and foolishness, and say, Lord, I must lean upon thee for everything.

Ah, and he's made unto thee wisdom and righteousness and sanctification and redemption. Go to the list of all things that you need, friends, and you'll find it all in Christ, all in Christ.

[47 : 14] Free me, fully supplied for the needs of his people. And I'm afraid I'm rather tarrying here. Notice, my friends, that when these sections are being asked and they cause such a lot of anxiety to the spirit of these people, this dear woman who says, his left hand should be under my head and his right hand should embrace me.

And of course, the questions that can't answer causing all this anxiety in their spirit, you know, friends, I notice a run of the things. The Lord doesn't leave his dear wife to argue the matter out of itself.

She doesn't have to go back and bring up all the evidence and say, well, I had this and I had that and I had the other. And because he's effectual in her arguments, she'll get rid of her fears and her pensations.

Nay, nay, in this hour when the questions provide and bring such fear in our hearts, who is this? Who is this? Am I right? Am I in the right line?

Am I leading up in the right one? Do I know really the patience of the Christ? Have I got a real faith? And do I know a real love towards the Lord Jesus Christ? Nay, the Lord answers for her, her husband says, the matter is out of your hands, my dears.

[48 : 35] I'll deal with it for me. I'll deal with it. You be silent. Leave it to me. I'll answer your enemy's fears and I'll answer all your accusers and I'll answer the devil for you.

Leave the matter in my hand. Ah, friends, that's the trouble. We really can't. We really can't. We must justify we must answer these dreadful questionings out there and we get into worse trouble of the hell when we do.

That's what the trouble is. But the husband answer him, what's he saying? I raised thee up under the apple tree. I did it.

I did it. I started it. I started it. There my mother brought me forth. There she brought all the dead and I did it.

I did it. I raised thee up. I raised thee up. There were many persons that prayed for thee. Your case was in the heart of the church. There were many who agonized before the Lord on your behalf when you were there down in your Egypt and in the wise of city, immersed in it and satisfied with it.

[49 : 45] There were many others that greeted for thee. But I raised thee up under the apple tree. I raised it. I brought thee there. He that hath been done the good work in you will perform it unto the day of Jesus Christ.

Here are the answer, friends, the questions of the apple tree. And my dear, don't forget the wonderful fruit you tasted and they were all of my provision.

You found all upon the tree of my nurse. Did the hand ever reach out and pluck some sweet dainty of my provision? Hope of righteousness and forgiveness and pardon and the rain of the trees.

Oh, how sweet it was. His fruit was sweeter, my face, she said. Ah, did your hand ever reach out there? Don't forget I brought you to the apple tree. I gave you a spiritual place for good deeds.

I knew the one who called you to cry for such things as these. I was the one who made me in ways of wisdom. I was the one that took me by the hand and gave me such a desire after myself that every means of grace where the fruit of the gospel is there declared was made precious to you, Father.

[51 : 05] That was why you began to come to a prayer meeting on a Monday night. I raised me up under the apple tree. You wanted another apple, another sweet thing of the soul's taste and the satisfaction of the de-hungerings of your heart.

I raised me up under the apple tree. I did. I did. Don't find it about the dark questioning of the fears. I did. I did it for me.

I am the apple tree. It's by me that I do this now. Every good thing comes to me. And don't forget I'm still with me. Still with me.

Notice, my friend, how he goes on. Would it be a woman held by this wonderful word of her husband? She says, Set me as a sieve upon thy heart and as a sieve upon thine arms.

Ah, that's what she wants. Another fresh moment. Another sight of her position and of her interesting mind. A sweet scraping of faith and a clearing of the eye of faith that she may behold this great one in the wonders of his grace and the goodness of his promises.

[52 : 20] And there, friends, the fine hope revived of all this blessed one. Set me as a sieve upon thy breast as a sieve upon mine arms. You know, friends, don't you, how the high priest of Israel, he was instructed by God to have a breastplate made.

That was in the days where Moses, of course, was instituting all those things that God commanded. And a breastplate had to be made bearing the stone, those precious stones that had inscribed upon them the names of Israel.

And then upon the shoulders there were those pouches that contained precious jewels as well. And they bore the names there as well. And do you know, friends, how they were put there?

They were put there by chains. They were passed along the shoulders and on the dress by chains. Oh, what a significant thing this is to my spirit.

My friends, why is it that Christ bears the names of his people in his heart? Why is it, my friends, he has the regard and the care for them that he does?

[53 : 28] Why does he carry them up at his shoulders and execute everything for them that they need in any danger or terror which they stand? His responsibility must be there.

Why is it that he does it? Down with the cause of love and a chain of love and a man. That's it, friends. Ah, he's chained by his own love to the cause of his own living.

He's chained in his love and his remembrance for them and his care for them, not by any outside influence or any outside power, not because he loved him first, no, God forbid that we should forget that, but entirely his own body has bound himself to the cause of his own dear people and his children.

Amen. Secondly, know by your prayer this, beloved, is it found that in your heart fall sinner this night? Is there such a desire after his love and desire to love him that you would say, oh, set me as a seal of the nine hearts as a seal of the nine hearts?

And what is the nature of his father? Love is strong, dear, strong, dear. Do you think all about that? You know, my friends, death overcomes the strongest, doesn't he?

[54 : 47] Do you think all about that? See that man, some of you young people perhaps you admire, or that woman that has been so admired, perfect in her, or his physique, in his strength, in the beauty of human form.

Think also of those that you admire because of the product of their mind, the wisest man in some silence, that that you're interested in. And you thought, ah, there is one that seems to me to be head and shoulders above all others, like Saul was when he made king Israel.

The time comes, my friends, when six foot of earth will be faithful, you know, the strongest has to bow before ever.

And so, my friends, the strongest in sin, the strongest in evil, and the strongest in revenge against God, they have to bow before the love of God. Ah, love is strong.

strong. Provide against equity, provide against equity. Everything will have to slow down the presence of this right power of God now, when it's made known.

[56 : 04] You know, it's my only hope, my only hope himself, my only hope, my friends, from the dear ones, the children, the only hope for you as a congregation, for the children, the schools, I saw the children, the only hope, and the love is strong.

Love of God, and the love of God. The glory of the coming of the agency, to form the mighty purposes of giving, anything, what happens there, before the exercise of this great love of God.

Jealousy is cruel to the grave, cruel to the grave. The grave just won't give up the things they possess. My dear friend, you see, a man or woman running their way to the churchyard of the cemetery, taking a bunch of flowers there laying for the grave.

But you know, you can't bring it back. You can't bring it back. You can adore the best he waits, but you just can't bring it back. Ah, that's it, you can't bring it back.

Don't give it up. And let me assure you this my friend, that the love of God, both his art is important. He will give it up. No, he will not give up.

[57 : 20] Let the devil say what he made, and let the wickedness of the human heart do what he can, and the fear of the poor sinner life in his divine to a dreadful extent. Nevertheless, he will not give up.

The God's possession of his own person, of his own suffering, of his own blood, his redeemed at a great price, that he given into his hand by the Lord.

Ah, friends, you'll never, never give them up. Never give them up. The coals, thereof, the coals of fire, which have the most big blood. May I just conclude, I'm tired to extend this thought here, but may I just conclude by saying this, friend, we shall either have to live to all eternity in one kind of flame or another.

I expect most people don't like to be reminded that the word of God and the voice of Jesus teaches about hell and the awful burning of hell.

I say to James you'll either have to live in one flame or another, but the other flame is a monthly blessed flame. Where will I gain my weary soul in the scenes of heavenly living?

[58 : 43] Not running and come along across my peaceful death. Wonderful flame of the love of God. My dear friend, you need not fear that flame.

Some of you fear that you will never know the fullness of it, but you needn't fear that flame. It's a flame that will ever do your heart, your soul, your great glorified person, good.

The flame of the love of God. My dear friends, there's nothing desiring about it. It's giving, it's healing, it's satisfying, it's comforting, it's blessing, and though it's abiding, it's a flame of the love of God.

The coals, there are the coals of butter, which have and most the heat of it. Thinking, of course, of the just the other aspect of it, water, my mind goes to dear John Bunton, and his children's progress, and down in the house of the interpreter, that dear man was brought to see his brotherly mark, he saw that fire against the wall, you know, and there was a man there, and he was throwing bucket after bucket of water over the river, and everybody would have thought he laid that sooner or later, the water would have put the flame out and leaked.

There's so much against it, so much against the blood of God in us because of our sins, so much against the exercise of our life of God because of what we are and what we meet with in the way, and the sore trial of the place, so much against it, buckets after buckets of water on the plate.

[60 : 26] And then, of course, the mystery is resolved when he goes round the other side of the wall. There's a man with a crude oil that he's had. You know, friends, the oil always gets to the top of the water.

Oh, it does. It always gets to the top of the water. Yes, it'll burn very. No matter how much water there is, the oil will come to the top and it will burn in it.

Yes. That's the nature of the blood of the ground. It surmounts everything. Everything. Surmounts everything. It's greater than everything.

everything that can come against it. Blessed be the name of God, my friend. The love will all drop down and drop us. Thank you. for now.