

Knowing Christ's Love 2

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[0 : 00] Will you turn with me now please to the New Testament to the Epistle to the Ephesians and chapter 3, the passage that we looked into this morning.

Ephesians chapter 3 and reading again at verse 17. From the middle of verse 17, We were looking this morning at knowing the love of Christ as we extracted that particular element from this wonderfully enlarged passage that we have here where there are so many elements that as we saw are tied together.

We have dealt with this one of the love of Christ as it fits into our studies at the moment particularly. And this morning remember that we looked at the love of Christ as it can be seen by us, as it is revealed to us.

And we thought of it particularly in terms of the love of Christ in his condescension to us. The love of Christ in his sufferings for us.

The love of Christ in his continued ministry toward us even as he ministers from heaven to his church on earth. And that was quite deliberate that we began with that because this evening I want to try and look at the matter of knowing Christ in terms of that experience of it in the way that it would be a subject by which in our minds and hearts we would enter more and more into as we would go through this life of faith.

[2 : 15] Because the apostle is telling us here that it is being rooted and grounded in love. And it is in that situation, in that state that we are in the position then to be able to comprehend, he puts it, what is the breadth and length and depth and height and to know the love of Christ.

Now you can see that he actually puts it here by way of a seeming contradiction. Because he describes on the one hand this love of Christ as something that actually passes knowledge. By which he means something that is beyond the capacity of knowledge, our knowledge that is. And yet at the same time in verse 18 he's been talking in terms of dimensions to this love that we are able, he says, to comprehend.

And indeed that being rooted and grounded in love you might then be able to comprehend what is the breadth and length and depth and height. And you notice he emphasizes that this is something that all things have the privilege of entering into.

He's not suggesting for a moment that this is something that's all very well for himself as an apostle or for some particular individuals. Such as such as the apostle Paul with his great mind and his understanding of spiritual things.

[3 : 48] Well it's fine you might say for him to be able to enter into something of the knowledge of the love of Christ and its breadth and length and depth and height. No he says that you may be able to comprehend with all things.

What is the breadth and length and depth and height. Aren't you glad tonight that he included these words with all things.

Because that tells you that this is something for you. That this is something for every single Christian, for every individual, for everybody that has Christ Jesus as their saviour.

Yet whatever comparisons they may make between themselves and others. Whatever comparisons they may have in comparing themselves with others that they know in the church now or in the church in the past.

And none of us would dare to put ourselves beside the apostle Paul for abilities, for understanding, for many things. And yet he's telling us with the authority of God.

[4 : 56] Here is something for every Christian to enter into with the capacity whatever it is that God has given to them individually. That capacity my dear friends can be filled with the knowledge of the love of Christ.

And what it means is that on the one hand there is something that is so great that ultimately it passes knowledge.

Beyond our ability to take it all in. And yet it is something that we can comprehend in what is the breadth and length and depth and height.

We can enter into increasingly more and more. We can engage in our minds and our hearts with this wonderful subject of subjects. The love of Christ in such a way as comprehends.

According to whatever abilities God has given us. Of the breadth and length and depth and height of it. And as we said this morning.

[6 : 10] To be able to know this. Is the most heavenly thing on earth. The most soul refreshing experience you can have.

When the Lord brings this matter about in our souls. Even though it be the most heavenly thing. Even though we may say it is little compared to what others in the past have experienced of it.

Yet to know the love of Christ. Is a transforming heavenly experience. And there will be nothing better for you and I this evening.

Than to actually experience. The things of which we speak. Even as we speak of them. There is nothing that I can say.

That can ever compare. To the Lord coming into your own heart tonight. And enlarging in that heart of yours. Your knowledge of Christ.

[7 : 15] His own presence brought near to you. His own blessed words being spoken to you. His own power touching you. His own spirit working within you.

I pray that you will know it. That together we will know it. That we will be led by him as we contemplate these things. So that tonight we can say with greater conviction than ever before.

That to know the love of Christ. Is indeed for us to live is Christ. And to die is gain. That to know the love of Christ.

That to know the love of Christ. Christ we can divide into two headings this evening. First of all. To look upon it as something of an evaluation. That is particularly using the mind.

[8 : 14] An evaluation of his love through the use of your mind. And secondly. An admiration of his love.

Laying more emphasis upon the use of the heart. That is to say especially your affections. Now we're not to say that in saying it.

In putting it like that. In distinguishing these two particular areas. I don't want to suggest that they are entirely separate from each other. Or that you can neatly compartmentalize if you like these aspects of the thing.

In such a way as fits them neatly into these two areas. Because there is of course an interrelation. There's a crossing over. But it's for our benefit I think that we can put it this way.

That this knowing of the love of Christ. This comprehending with all the saints of these things. That it engages. That it involves an engagement of our minds. To the evaluation of his love.

[9 : 16] An engagement of our heart. To the admiration of it or the appreciation. Before we come on to look at these two things. Specifically. There is something that we need to say as a preliminary.

Because it applies to both of the areas that I've just mentioned. And that is this. That the matter of knowing his love.

Is directly related to returning that love. In our love to him. If we say that we know this love.

But do not return that love to him. Then we're deluding ourselves that we know this love. That we comprehend what is the breadth and length and depth and height of it.

Because this knowing of his love surely. Is immediately and directly and consequentially related. To the returning of love to him in turn.

[10 : 16] And to his person in particular. His person as well as his actions. And mentioned this morning. I mentioned this morning. Something of his person.

As we sought to enter a little into this. This glorious subject. Of the love of Christ. Through his divine nature. Through his human nature.

Through him as the God man incarnate. And it is as you find. You love going out to him.

To his person. That you find there in fact. Something that is an evidence for yourself. That you are indeed a real true living Christian.

Because there are few if any. Greater evidences to your soul. If you look at it from that perspective. And ask yourself the questions.

[11:11] And examining yourself. Though we can say of course we can do too much of that inward looking. That's why we're saying. To begin with. We looked at the love of Christ objectively. And looked at it in such a way.

As our hearts and our minds could go out to. Yet it is true. That in looking for the evidences inwardly. That love to him. To his person.

Is a great evidence to you. That you are indeed. Saved. That you are one of his people. One of his children. On the right way to heaven. That doesn't mean that.

If you love him for what he has done. That there's something wrong with that. I'm not suggesting that at all. But loving him for what he has done. Loving him for his actions. Loving him for all that he has performed.

Is not such a high step. As loving him for his person. And for his own sake. It is a very.

[12:12] Almost. Certainly the case. That no unregenerate soul. Can love the Lord Jesus Christ. For his own sake.

Can love him. For his person. And the more you and I advance. In knowing him. And loving him in return. The more you will find.

That your love goes out to him. As he is. In his person. The more you will admire. And evaluate. The person of the Lord.

His deity. His humanness. As it was. For you. A humanness. That led him. Into the work of salvation. You will admire.

His power. You will admire. All the things that are revealed. Of his person. As well as the things that he has done. As a person for you. And the more your love grows.

[13:10] The more you will admire that person. That doesn't mean you will neglect. The things he has done. The doings. The performances. All the actings. Of the person. And of the nature.

But you will love him more and more. For himself. And all that he is. Because he can only explain. What he has done. In the highest analysis.

Through understanding something. Of who he is. His person. We have to distinguish between the existence of faith.

And a thriving faith. And while it may be true that. Living upon the things that he has done. Without going much into the admiring.

And enjoyment of his person. Will be an evidence to you of faith. Yet it is evidence of thriving faith. To go beyond that. To love him for his own sake.

[14:11] You know you and I have. Made great progress spiritually. When we are able to say. Even in a measure. That we love God.

For what is true of himself. Supposing he has done nothing for us at all. We must love him.

For what he is. Love him because he is God. Because he is beautiful in your holiness. I know that you cannot do that.

Without your heart being brought to life. By the Holy Spirit. I know that it is impossible. Without it being a regenerate heart. But isn't it. That regenerate heart.

Advancing that says. I love the Lord. Yes I love him. Because he has heard my prayers. But I also love him for all.

[15:11] That I find himself. To be true of his person. And so let us look. Firstly at the evaluation. Of this love of Christ.

With the mind. Now you notice. He uses here in verse 18. The word comprehend. And that's a word which itself involves. The idea of using the mind.

But it also includes in it. Something of an earnestness. There's an emphasis in the word. That has to do with an earnest use of the mind. An earnestness.

A kind of energetic working of the mind. Indeed you'll find frequently in the scriptures. That the use of the mind.

Is one of the great privileges of the Christian. You've heard me mention many times. Of how the humanist for example. Will accuse the Christian. Of failing to use their mind.

[16:09] And will suggest to you. That it is those. Who look at things. Not in the scriptural fashion. But with human reason. That are really using human reason. As it ought to be used.

In its greatest extent. That that is the human reason. Set free. From any of its religious. Entrapments. And you can.

Say with conviction. That that is. Sure and certain evidence. That that mind. That mind. That mind. That mind. That mind. That mind. Has never been set free. From that which. More than anything else. Confines it. And that is the darkness. Of sin. It is your greatest privilege. And mine.

In this world. To be given. A mind. That is enlightened. What did the apostle say. In Romans chapter 12. When he was considering. The matter. Of not being conformed.

[17:06] To this world. How is it specifically. To be worked out. This non-conformity. To this world. Where are we distinguished. From this world. In this.

He says. By the renewing. Of your minds. That you may know. What is that good. And perfect. And acceptable. Will of God. Don't be conformed. To this world.

But be transformed. By the renewing. Of your minds. And that is not a once. For all. Matter that happens. And that's it. It is an ongoing. Matter.

Where that mind. Once having been. Enlightened. Comes more. And more. To take in. Of the glories. Of redemption. Of Jesus Christ.

And of his love. And of his grace. That is a mind. That is worth calling. A mind. That is expanding. And using.

[18:00] Its faculties. In the right way. Oh pity. Pity the humanist. The atheist. The fool.

Who says in his heart. There is no God. Pity them. My dear friends. Pray for them. Because they lack that. Which is the privilege. Of the Christian.

The mind. That is able. To know. To comprehend. What is the breadth. And length. And depth. And height. To know the love. Of Christ.

Count yourself. Privileged. Tonight. With your mind. Is among those. That is able to comprehend. The love of Jesus.

And in saying that. We acknowledge in the very fact. That he says here. That you may be able to comprehend. That there is. Necessarily. While of course we know.

[19:01] That we are dependent. On the spirit of God. Yet there is a necessity. Of using. Of engaging. Our minds. In applying. Our minds.

To this love of Christ. As it is revealed to us. As the aspects of it. That are revealed to us. Are made known. To our souls. We need to engage.

This mind. Meaningfully. To stir up. As our responsibility. Though we must be dependent. On the spirit of God. Yet it is our mind.

That must be stirred up. It is our soul. That must be stirred up. Though we need the help. The aid of the spirit of God. To do so. And are dependent. On his ministry.

From day to day. Yet our minds. Even as Christians. Are so corrupt. Still have so much corruption. Along with that.

[19:54] Which God has created. In the soul. Things which. We can all too easily find. Interfere with. Our communion.

With Christ. And our knowing of his love. We have to. Because of that. Because there are so many things. That obstruct us. We have to.

Seek to apply. Our minds. Earnestly. Sincerely. Constantly. In this matter of knowing.

That is why he is saying. That you may be able to. Comprehend. And that means. That it must involve. Firstly. What we can call.

Particularities. And I am using the word. Specifically. In reference. To the things. Of the love of Christ. Christ. If you and I.

[20:50] Want to enter more and more. Into the comprehending. With all saints. What is the breadth. Breadth and length. And depth and height. To know this love. Increasingly.

Then we have to go further. Than to know it. In a generalized fashion. In a general. In a general. Unfortunately. There are some people. Who are satisfied.

Enough it seems. With knowing something. In general. About the love. Of Christ. And yet. My friends. This Bible. Is so rich. In its details.

Of it. That again. Is why we began. This morning. By looking at it. In its. In its. Objectiveness. Looking at Christ. In his condescension.

In his natures. In his person. In his suffering. In his ministry. These have all. The particularities. Of it. It's no use. For us just saying. Or at least. It's little use. For us saying.

[21 : 43] Well to know. The love of Christ. To know. That he gave himself. For me. That he died. And that's it. Without really entering. Much more into it. Than that. That is not how Paul. Would have it.

But we have to know. Something of the breadth. Of it. And the length of it. And the depth of it. And the height of it. Why is he using these words? Why is he speaking there. In terms of. These dimensions.

Of things. As if it was some kind of. Square. Or cuboid. Or something like that. So that we can say. There is this aspect to it. And that aspect to it. And this element to it.

And that feature of it. And that feature of it. And these details of it. That's why you can admire it. In his person. In his natures. In his graces. In his work. In all the details given you.

Not only has God brought us into contact. With a rich vein of gold. In this love of Christ. In this love of gold.

[22 : 40] In this love of gold. In this love of gold. In this love of gold. In this love of gold. In this love. As he has fashioned it. Into individual nuggets of gold. He hasn't left you to come to this vein of gold.

Of the love of Christ. And his love in it. And having to dig for yourself. To fashion these nuggets for yourself. As if you could do it in any case. Or I could do it.

He has brought them out for you. In his world. He has fashioned them by his workings in Christ. Not only can Paul say. He loved me and gave himself for me. He can say.

I must know what is the breadth. And length. And depth. And height of it. And so you come.

To comprehend something. Of his person. Of his ways. Of his power. Of the graces. That he was fitted with.

[23 : 37] In his humanity. By the Holy Spirit. In order to be. The equipped. Savior of sinners. You admire him. You evaluate him.

In all that he has done for you. You look at the specifics of that. The particularities of it. And you see in every aspect of it.

The love of Christ. Your Savior. That passes knowledge. So it must involve. Particularities.

This evaluation. It must also. Result. In partings. Partings. Separations. Because to know.

The love of Christ. Must involve. These partings. To evaluate. This love. As we must. By the mind. To comprehend.

[24 : 35] The breadth. And length. And depth. And height of it. Must involve. These partings. What is it. What do we mean by these. Partings. Well we mean this. That there are things.

Which we need. More and more. To engage. Our minds. Against. To hate. With vehemence. To be separate from.

You remember that principle. In the parable. In Matthew 13. Verse 45. Where. We find an account of the. Merchant man. Who was looking for precious.

Pearls. And having found. The pearl of great price. What did he do? He went and sold. All that he had. So that he could possess it.

That's the principle. Of evaluating. The love of Christ. When you find it. It results. In partings.

[25 : 33] So that you can enter. More fully into. The evaluation. And appreciation of it. If you and I want to know. Being rooted. And grounded. In love. Having been brought.

Into contact. With this pearl. Of great price. This inestimable jewel. Then what are you going to do. If you want to. Know the breadth. And length. And depth. And height.

Of this love of Christ. You're going to part. With things. Which are naturally. Dear to your heart.

Dear to yourself. You must part. With your sins. You and I know. That we love sin.

Naturally. And even when we're brought. By the spirit of God. Alive. By his regenerating power. It hasn't got rid of sin. From our lives.

Has it? The New Testament. As you know. Is full. Of this emphasis. That we have wrestled. With this thing. With this flesh. That still. We find within ourselves. We know the spirit.

[26 : 27] Is greater than the flesh. We know that his power. Is greater than the power of sin. But the power of sin. Is still there. And the power of sin.

Has much in it. That is able. Not only to. Spoil matters. In relation to our own life. But also to spill out.

And spoil in the lives of others. You must give up. Your corruption. All of it.

To be put to death. To evaluate the love of Christ. We must give up our righteousness. The righteousness. That we imagine. That is so dear to us.

That is our own child. In this world. As we are. In our sins. This righteousness. Of our own. What did the apostle say. As we saw last time. In our studies.

[27 : 24] In Philippians 3. What did he say? The things which were gained. To me. These I counted. Lost for Christ. Yea doubtless. And I count all things. But lost. Including what?

Including. That righteousness. Of my own. Which is of the law. That I might. Gain Christ. That I might be found.

In him. Not having. A righteousness. Of my own. Which is of the law. Yes. We have a self righteousness. But in the eyes of God. It is not righteousness. It is not righteousness. That will meet his demands. But here is the righteousness. In Christ. That we require. That he requires. The righteousness.

Of Jesus. And you must part. And I must part. With that righteousness. Of our own. And say. That it is but done.

[28 : 19] That we may win. Christ. And be found in him. That means. You sacrifice. Your peace. And your comfort. As we normally consider them.

That we would even. Sacrifice. All aspects of self. That lies behind. Not only our own. Righteousness.

Which is us filthy rags. But every other way. In which we are opposed. To the righteousness. That is in Christ. And find something. Which obstructs.

The love of Christ. Flooding into our souls. You can always trace it. To this horrid thing. That you must call self. Self. In all its forms.

The Lord told us. There is something. That we must. Deny. If we would be his disciples. And so.

[29 : 19] To evaluate. His love. We need to be prepared. We're to follow him. The son of man. Has not. He said. We're to lay his head. To the person who said.

Lord I will follow thee. Wheresoever thou goest. I will follow you. Whatever it means. That's what he was saying. The man didn't. Of course. Know what he was saying.

And the Lord. Turned to him. And said. Look at the birds. Of the air. They have their nest. Look at the foxes. They have the holes. In the ground. And they can hawk. All their homes. But the son of man. He does not have a place.

To lay his head. He's really saying. If you want to follow me. Then you must be a partaker. Of my sufferings. You must bear my reproach.

And listen that again. What Philippians 3 taught us last time. And I may know him. And the power of his resurrection.

[30 : 16] And the fellowship. Of his sufferings. How can we say. That we are willing.

To know his love. To comprehend. What is the breadth. And length. And depth. And height. How dare we say. That we are indeed. In a place. Where we can evaluate.

The love of Christ. If we're not prepared. To follow him. In every way. That he would have us. To follow him. Whatever it means. For us. I know that this is difficult. To say.

But it's the demand. Of Christ. If his love. To us. Was a love. That led him. To such sufferings. Are we going to say.

That it's possible. To evaluate. His love. And deny. The matter. Of following him. Into whatever sufferings. That will mean. For us.

[31 : 12] It must result. In partings. Of God's enemies. If thy right eye. Offend thee. Cut it off. If thy right hand.

Offend thee. Cut it off. Oh my friends. There is a severity. In love. As well as a sweetness. A severity.

Towards all. That is contrary to it. You say of it. As the psalmist said. Of God's enemies. You say of every single thing. That hinders.

Your progress. In the comprehending. Of the love of Christ. Do not. I hate it. Lord. That hates thee. You don't hate.

Your enemies. You love them. But you hate everything. That is opposed to your Lord. In its workings. In its essence.

[32 : 16] While you pray. Even for those. Who persecute you. The Lord said. You hate. Every aspect. Of what makes them. Your enemies. The sin.

The enmity itself. The opposition. To God. The rejection. The rejection. The rejection. The rejection. The rejection. The rejection. The rejection. Of holiness. The hatred. Of love. An evaluation. By the mind. Comprehending. The earnest. Application. Of the mind. Must involve. Particularity. Study. The love of Christ.

Study it. In his person. Study everything. About him. That you can read. About him. In the scriptures. Or in the good books. That you can find. Written on him. Study every. Facet of his love. To you. You can never be a loser. By that. And it must result. In parting. Part with everything. That obstructs your progress.

[33 : 16] In the love of Christ. Say to it. Be done with you. All your corruption. Not just a little of it. Here and there. But be determined.

Even from this time. Forth. Set your mind. To comprehend his love. And so. Set your mind. To be rid of every corruption. That you find in yourself.

Pray to the Lord. Every day. Lord. Separate me from sin. Lord. Say with my chain of old. Make me as holy.

As a pardoned sinner can be. To know the love. Of Christ. Secondly. An admiration by the heart. Now we're saying that because. There's always a danger. As we've said. Throughout our studies. That we would see these things. As a mental or intellectual thing.

[34 : 12] Only. The knowledge of God. Knowing God. We've said. Repeatedly. And necessarily. Involves the mind. But is much more than.

A mental. Or intellectual activity. Of self. And it's as necessary. To admire. The love of Christ. With the work. Of our affections.

With our heart. With our. Emotional side of us. If you like. As well as with the mind. That evaluates. And contemplates. And takes inventory. There has to be.

Along with. Evaluation. And admiration. Not only must you. Take into your mind. To evaluate. But. There must come out. From your heart.

In love to him. And in that way. It's a. An accompanying. If you like. To put it this way.

[35 : 10] Accompany. Thoughts of his love. Must be the tasting. Of his love. When you have. Let's say. A recipe.

For some dish. Another. That you never. Actually prepared. Before. But you like. The picture of it. As you see it. On your recipe card. When you look at it. In its.

Finished state. As it is pictured. On the recipe card. You look at it. Its colors. You look at its.

Accompaniments. You look at all that it is. As the complete thing. And your mind is able. To focus on it.

And to take things in. And you evaluate it. Through. That which you see. In that recipe card. And you say. Well it looks delicious. I must do it. But you cannot truly.

Evaluate it completely. You cannot truly. Appreciate it. You cannot say. This is definitely. What it is like. Without tasting it. Without actually. Making out that recipe.

[36 : 04] For yourself. And then. Sitting down. To eat it. It is then. That you are able to say. I now. Know it. In the complete sense.

Of knowing it. What I was once. Able to see. And to evaluate. With my mind. I can now. Taste of it. And I am now. In a position to say. This is what I think of it.

In its complete sense. And that is how it is. Spiritually with us. As well. If so be. Said Peter. In his first epistle. And in chapter 2. If so be.

You have tasted. That the Lord. Is gracious. The graciousness. Of the Lord. The love of Christ. Is not just something. That you take in. Mentally.

But you also. Admire. You appreciate. With your heart. You taste it. It goes down. Deeply. Into your soul. It's an experience.

[37 : 03] Without which experience. We do not. Truly know. In this biblical definition. Of the knowledge. In its completeness. Of the love of Christ.

Of the breadth. And length. And depth. And height. And it is by that. Tasting of it. By that. Admiration. Through. Tasting of it.

That we come. To comprehend fully. What is the breadth. And length. And depth. And height. And to know it. As the love. Which passes knowledge. As a matter of fact.

It's true to say. That unless. We go as far as. Tasting. Unless we go so far as. The workings. Of the heart.

And its affections. We will soon lose. What there is in it. What there is of it. In the mind. What we take into our minds.

[38 : 01] Of biblical truth. That fails to go through. To the affections. Will soon be lost. From the mind. You will find that you will.

Retain much more. In your comprehending of things. If you have them go through. To your heart. So that they move you inwardly. In your affections.

Than if that is not the case. And if you want to retain. In your mind. An evaluation of Christ. And his love. Oh.

Let you and I be open. In our hearts. To the tasting of him. You remember he said.

In John chapter 6. You remember how he himself said there. I am the true bread. Which came down from heaven.

[38 : 58] Whosoever eats of this bread. Shall live forever. I am the bread. Which came down from heaven. I am the bread of life.

He that comes to me. Shall never hunger. And he that believes on me. Shall never thirst. But then he went on. In that same chapter. To develop the thing. Where he says. I am the bread of life.

This is the bread. Which comes down from heaven. That a man may eat thereof. And not die. I am the living bread. Which came down from heaven. If any man eat of this bread.

He shall live forever. And the bread that I will give. Is my flesh. Which I will give. For the life of the world. You partake of Christ. Christ crucified and risen. By a true saving experience.

By faith of him. As he then enters deep down. Into your soul. Including your heart. And its affections. You know there are some people.

[39 : 53] That say. That passage in John chapter 6. Has primarily to do with the Lord's Supper. It's John's way. They tell us. Of presenting. In his own mystic kind of way.

His teaching on the Lord's Supper. What do we say to that? We say this. It is not. Primarily to do with the Lord's Supper. At all.

It is to do with that. Which the Lord's Supper. Is emblematic of. It is to do. Primarily with the spiritual. Partaking of Christ.

On the part of his people. By faith. Whoever believes in me. Whoever takes me. Whoever comes to me. Whoever eats. Of this bread. And unless we have done it.

The Lord's Supper. Is meaningless. It is on that. That the Lord's Supper. Is based. And it is on this. That we will profit. From his Supper. That we know.

[40 : 53] What it is. To taste. Of the Lord. His creation. And so you admire him. In the heart.

Of love. That goes out to him. Oh how precious. Should every means. Be to you. And to me. This evening. Where the Lord. Jesus Christ.

Presents himself. Not only to our minds. But also to our hearts. How we should be. Like Bartimaeus. Sitting in his blindness. Hearing that Jesus of Nazareth.

Was coming close to him. How we should cry out. To say. Oh Jesus. Thou son of David.

Remember me. Have mercy upon me. Look upon me. Jesus. Thou son of David.

As thou dost pass by. As thou dost draw near. How we should come. To the gospel. To our reading of the Bibles. Longing to meet with Christ himself. How we should come.

[41 : 49] To hear the gospel preached. Yes. How we should come. To preach it as well. Longing that above all things. It will be the Savior himself. That we taste all.

What a profitable service tonight. It would be for you and me. If the Savior. Has indeed come. To draw near to us.

If we have tasted in you. That he is gracious. Oh what an emptiness. If that has not been the case. We very soon go to our supermarkets.

Don't we? Whenever our cupboards. Begin to run down their stock of food. We do it. As of second nature almost. It's automatic to us. It's spontaneous.

We say I need to go and get this or that. I need to go to the shop. I'm short of this. It's something that you do automatically. But oh friends. Spiritually. How is it with us? Are we as ready?

[42 : 53] Are we as quick? To see the running down of the stocks. Of grace in our soul. So that we will then go to the means. By which our soul can be replenished.

Or are we as concerned tonight. To be nourished by Christ and his love. As we are to have something to eat. Tomorrow for our bodies.

Are we like the spouse. In the song of Solomon. As the apple tree. Among the trees of the wood.

So is my beloved. Among the sons. I sat down under his shadow. With great delight. And his fruit was sweet. To my taste. Have we come this evening. To this meeting. With this prayer. And with this desire. That she then mentions. He brought me. To the banqueting house. Notice what she says.

[43 : 54] Not just where I can get a meager meal. But to the banqueting house. And his banner over me. Was love.

And you remember. Even after she lost him. In the sense of his presence. As he withdrew himself from her. In chapter 5. What did she do? She went out after him.

With quickened. Agitated soul. Maybe tonight. This is what you like here. That you can look back over your life. And you say. Well I know. I'm not what I used to be.

In terms of my love for the Lord. And my seeking of him. And my earnestness. And mind and heart after him. Well my friend. Look at what she says. I sought him.

But I could not find him. I called him. But he gave me no answer. The watchman that went about the city. She's gone outside. She's gone to look for him. Wherever he can be found. They smote me. They wounded me.

[44 : 53] But what did she do? She went on. She kept on. The keepers of the walls. Took away my veil from me. I charged you. O daughters of Jerusalem. If you find my beloved. I affair not.

I membranes.ggawell... I was ■ 1 your name.

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I paid me peace. I arrived for once.