

Ps. 118. Ask of me, and I shall give thee, the heathen^{ye}

This Psalm is the Psalm of "Messiah the Prince"

It is divided into four parts.

- 1 The nations raging.
 - 2 The Lord of heaven descends them.
 - 3 The decree declared.
 - 4 Advice given.
- The theme of this particular verse is, Christ's inheritance through prayer.

I read these words as a text this morning, because of the oneness of the Church with ~~with~~ Jesus Christ

We are partakers with Him of His suffering, and are heirs together with Him of His glory; therefore the

appropriateness of this prayer with rod of victory, for this cause is our error

us. "As the Father hath sent Me so I send you". He has also

He has said again that in the person of the Holy Ghost, both He & the Father would dwell with

us, & be in us, even that we are one with Him in the same unity as the Godhead is one,

so that whatever is sent of him is sent of the Father is sent of the inherited its method is ours.

The inheritance of Jesus Christ is
men & women. For them He came,
for them He labored & suffered, the
travel of His soul was for them,
and they are His satisfaction.
"He sees of the travel of His soul and
is satisfied," in human hearts
transformed into His image.
The word here is "Ask ye and I
shall give thee". The whole life
of ministry, & suffering of Jesus, was
one continued prayer, the stream
of which was said as He bowed
His eyes in Calvary. It is firm
-ed. Prayer is heart desire and
all possible effort. Not words, not
forms of speech; these mean
much or nothing. Gods eyes are
on the heart, the longing, faint
ing desire, with the outstretched
thought & hand to utmost ten-
sion. Jesus Christs life was,
unto the Father, a constant
prayer. Not alone the early morn-
ings, and the late evenings,
and the all nights in prayer;
these were hours of special communion,
but His whole life was filled with the same

desire with the outstretched hand
of ministry & effort to bring it to
pass. He said "Father, I know that
thou hearest me always," and
He might have said, "My life
goes up to Thee, a prayer, always"
He not only prayed in Gethsemane
"being in agony," ^{but} something
of that ^{intensity of} suffering intensity was
with Him all the way. It is the
conception of an artist, seeing
Him as a young man in his
father's Carpenter shop, stretch-
ing out His hands, and catch-
ing a right of - and being stan-
dled as he sees in the shadow
the form of the Cross. But under
neath it is the great truth;
the passion was ever with
Him, - the spray of the blood
baptism was ever upon Him.
The cry of His soul was, "I have a
baptism to be baptized with and
how can I straighten ^{it} until it is
accomplished." His whole life is
a prayer for humanity, a long, stam-
ping, suffering, dying effort to save men.

"Ask of Me." Jesus Christ asked,
He continues to ask in Meditative
prayers.

What I desire to emphasize, is
our unity with Him, in this
prayer for men. Gods redeemed
holy people, are baptized with
Him into His death, and are
revived ^{with} Him into His life,
so that their life is hid with Christ
in God, and the life they now live,
is Christ living in them. They
have fellowship with His suffering-
gs, and are made conformable
unto His death. The great end of
His life & ministry & suffering, fill
and throb in the soul of the redeem-
-ed, and reach forth in their
outstretched arms of effort.

What I would ^{also} emphasize is that
this Meditative ~~prayer~~ ^{promise,} is to us
^{because of} in our relation to Jesus Christ,
Associated with ^{as we are} Him, united
unto Him as we are, it is
~~our~~ our to pray, this great prayer
and receive the great inheri-
-tance, To sit with Christ in the

heavenly places of this victory
our possession.

This prayer is the fountain of our
life & work, so far as this Church
meets & fulfills the precepts
of its divine call, it is the embodi-
ment of this commanded
prayer. "Ask of me". Longing
for human souls and
stretching out our hands
according to divinely given
conditions. Words may not be
prayer. Rituals, forms, & ceremonies,
may not be worship. To be religious
through forms & ceremonies with
out ^{the} transforming power ^{of the religion they represent} is the
word of pretence, - far worse than
paganism. Why are men formalists
because they will not think,
because they will not ^{thoughtfully}
search to know the truth, with
the full purpose of being it,
The sin of ingrate stupidity lies
at the basis of all such formalism
Absence of earnest thinking
together with rebellion of heart, ^{is the}
the ^{foundation} basis of all formalism.

Symptoms of holiness

Per-illumination to the will of God
Giving rather than receiving

A rejoicing spirit

Absence of doubts

Contentment

Responsibility

Love

His delight is in the law of the Lord, & in
his law doth he meditate day & night,
There is heart life, expressed under the
imagery of desire, for into active desire
enter love & passion & will. And here
is the intellectual life, flowing out
from it in deep, ^{constant} meditation

Here is first an inward life.
The thought, the way, the permanency,
which are from sin & the world
are turned away from, and
a new positive life which
hunger & thirsts after righteousness,
which longs for God's ^{presence}
come in. I do not need to
say in this presence, that
there is a condition here
which is more than a hu-
man purpose, more than the
act of a human will, more
than the revolution of thought
life. There is a new fountain
of life, not only a purpose to
goe like the evil, and seek the
good, but there is a heart attitude
of hunger & thirsting after God, that

is not in the natural man
neither ^{is delight in the law of God after the return} indeed can be. It is a
new heaven born life, with
the obstructions to its activi-
ties removed.

Delight in the law of the Lord.
The law of the Lord, is His will, His
love His righteousness, His justice.
- the way of His personality.
To delight in His law, is to delight
in Himself. He so knows God, by His
revelation of His will, by His manifesta-
tion, in redemption, by the Holy Spirit,
he is so transformed into His
image, that he delights himself
in Him. His soul is revivified by
divine personality. This is not
an experience which can be evoked.
He that walketh among you &
ministereth the Spirit and worketh
with miracles among you must
do the mighty work of transfor-
mation, in order for this blessed
divine fellowship. A man must
cease to be a sinner, & by the power
of God become a new creature, and
must have the very fountains of evil

charmed within time, to find this
delight in God.

Then the intellectual life is
steady as a needle to the pole.
In His law doth he meditative
and right! The eyes gaze upon
His divine beauty, ^{the eyes, meeting to His voice,} every avenue
of the soul is open to His love,
the spirit batters in His light,
and rejoices to run in the
way of His commandments.
Here is the steadfastness of devotion
and devotion to divine personality.

The soul's life is not unto condi-
-tions. The things which were gain
have been counted loss. There has
been the suffering the loss of all
things. Having suffered this
loss, there has been the recogni-
tion of the little-ness of their value.
They become as so much value-
-less offal.

The vain things which charmed
me ~~most~~

I sacrificed them to His blood.

The soul's life is not unto others

No man prizes every human life like
the saved man. ~~No man prizes~~

human friendships like
 the man of God. But his devoted-
 ness to Jesus Christ is such
 that he only desires, will only
 have, such as Jesus Christ
 in his love, & overruling
 Providence, sees best to give.
 He desires the approval & love of those
 about him, but in comparison
 with the favor & love of Jesus, it is
 as the small dust of the balance.
 In this law doth he meditate
 day & night. To know his will, to
be his will, to know the way of
his love & power, to be filled with
him, is more infinitely more
— than all else.

Then this Post-Propheet, tries to say
 what such a life is like. "And he
 shall be like a tree planted by the
 rivers of water, that bringeth forth
 its fruit in its season, whose leaf
 also doth not wither!" I was in the
 comparative desert lands for the
 first time, it was in Old Mexico. We
 had been travelling through what seemed

a dry & thirsty land, nothing but
what looked to me like a desert;
when as I looked up I saw tall,
green, beautiful trees in the
distance. I asked my companions
about them, and he said, "the
river is there" Those trees which
I saw, like those spoken of ~~in~~
~~the~~ here, were "planted by the rivers
of water." These men of whom I
have been speaking are not
indigenous productions. They
have been transplanted from
the old conditions, to the garden
of God, & planted beside ~~the~~ life
pure river, from the desert of
sin to a place beyond the
rivers brink.

That bringeth forth his fruit,
in his season" He is not only
a transplanted but a grafted
tree. His fruit is not ^{the} in
season fruit of the natural
man, but love, peace, gentleness,
kindness, humility, joy. In their season