

Phineas F. Bresee Sermon Notes – Psalm 2:8

Every attempt has been made to transcribe these notes accurately. Indecipherable text appears in brackets [-]. Abbreviations transcribed as they appear in the notes.

Ps.II.8 "Ask of me and I shall give thee the heathen" &c KJV

This is the Psalm of "Messiah the Prince." It is divided into four parts. 1) The nations raging. 2) The Lord of heaven divides 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 Jesus Christ. We are partakers with Him of His sufferings and are heirs together with Him of His glory: therefore the appropriateness of this prayer method of victory for this anniversary morning. Jesus hath said to us "As the Father hath sent me so I send you." He has also said "Lo I am with you always." He has said again that in the person of the Holy Ghost both He & the Father would dwell with us & be in us. And that we are one with Him in the same unity as the Godhead is one. So that whatsoever is here said of the inheritance of Jesus Christ & its method is ours. The inheritance of Jesus Christ is men & women. For them He came, for them He labored & suffered. The travail of His soul was for them and they are His satisfaction. "He sees of the travail of his soul and is satisfied," in human hearts transformed into His image. The word here is "Ask of me & I shall give thee." The whole life & ministry & suffering of Jesus was one continued prayer. The Amen of which was said as he closed his eyes on Calvary – "It is Finished." Prayer is heart desire and all possible effort. Not words, not forms of speech; these may mean much or nothing. God's eyes are on the heart. The longing, struggling frustrating desire with the outstretched thought & hand to utmost tension. Jesus Christ's life was unto the Father, a constant prayer. Not alone the early mornings and the late eventides and the all nights in prayer; these were hours of special commission; 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 an agony" but something of that necessity of suffering 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. Stretching out His hands and catching a sight of – and being startled as he saw in the shadow the form of the cross. But underneath 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 am I strengthened till it be accomplished" His whole life is a prayer for humanity. A longing, struggling, 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. God's redeemed & holy people are baptized with Him into His death and are raised 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 sufferings and are made conformable unto His death. The great end of His life & ministry & sufferings fill and throb in the soul of the redeemed and reach forth in their outstretched arms of effort. I would also emphasize that this Messianic promise is unto us

because of our relation to Jesus Christ. Associated as we are [Him] it is ours to pray this great prayer and receive the great inheritance. To sit with Christ in the heavenly places of this victorious position. This prayer is the fountain of our life & work. So far as this church meets & fulfills the privileges of its divine call it is the embodiment 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 prayers. Rituals, forms & ceremonies may not be worship. To be religious through forms & ceremonies without the transforming power of the religion they represent is the worst of pretenses – far worse than paganism. Why are men formalist. 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 [shun] formalism. Absence of earnest thinking together with rebellion of heart is the foundation of all formalism.

(Sermon notes back of pg. 5) The page is faded and may not be part of this sermon. No page number at top. Number sequence on sermon notes 1-10.

Simpletons of holiness Perf-willingness to do the will of God. Giving rather than receiving.
A rejoicing Spirit.
Absence of doubts.
Contentment.
Humility.
Love.

His delight is in the law of the Lord & in His law doth he meditate day & night. Here 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 unworldly life. The thought, the way, the permanency, which are from sin & the world are turned away from. And a new positive life which hungers & thirsts after righteousness which longs for God has come in. I do not need to say in this presence that there is a condition here which is more than a human purpose. More than this act of human will. More than the evolution of thought life. Here is a new fountain of life. Not only a purpose to forsake the evil and seek the good. But there is a heart attitude of hunger & longing after God that is not in the natural man neither indeed can be. I delight in the law of God after the outer &c. It is a new heaven born life with &c. the obstructions to its activities 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 manifestation in redemption by the Holy Ghost. He is so transformed into His image that he delights himself in Him. His soul is ravished by divine personality. This is not an experience which can be evaded. He that walketh among you & [-] truth the Spirit and worketh miracles among you must do the mighty work of transformation 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 cleansed within him, to find this delight in God. Then the intellectual life is steady as a needle to the souls "In His law doth he meditate day and night."

The eyes gaze upon His divine beauty the ears are open to His voice. Every avenue of the soul is open to His love. The spirit bathes in His light and rejoices to run in the way of His commandments. Here is the steadiness of devotion and devotement to divine personality. The soul's life is not unto conditions. 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 recognition of the littleness of their value. They become in so much valueless of all. 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 friendship like the man of God. But his devotement 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 fallowness. In His law doth he mediate 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 past prophet 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 traveling 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 companion about them and he said "the river is there." Those trees I saw like these spoken of 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 life's pure river. From the desert of sin to a place by the rivers [drink]. "That bringeth forth his fruit in his season" He is not only a transplanted but a grafted tree. His fruit is not the indigenous fruit of the natural man but love, peace, gentleness meekness, humility, joy." In their season.

End of notes