

(Trees in the Christian Experience) 5. the Tree Cast Into the Bitter Water

by Roy Hession

The sermon emphasizes the importance of faith and endurance in the face of suffering, using the story of the tree cast into the bitter water as a metaphor for Jesus Christ's suffering on the cross.

Duration: 51:27

Scripture: Matthew 6:33, Romans 8:28, Hebrews 12:1, 1 Peter 1:6-7

Topics: "Christian Experience"

Description

In this sermon, the preacher talks about a story from the Bible where Moses cried out to the Lord for help. The Lord showed Moses a tree, which he then cast into bitter saline waters, making them sweet. The preacher explains that this story teaches us that our challenges and trials are not by chance, but are provided for by God to test and grow our faith. The preacher relates this story to the cross, explaining that just as the tree sweetened the bitter waters, the cross of Jesus Christ can bring sweetness and restoration to our lives.

Transcript

Now, this morning I want us to look at an incident which tells us of the tree cast into the bitter waters. Exodus chapter fifteen, Exodus chapter fifteen, we have already had the great and glorious story of God's emancipation of his people from Egypt, of the death of the firstborn, and the sparing of Israel as the blood was sprinkled on the doorposts. We have had the great and glorious story of that people caught, as it seemed, between the sea and the pursuing Israelites.

But of that great and glorious miracle whereby the Red Sea was parted, and the people went over on dry ground, which the Egyptians, as they were saying to do, were drowned. And that enemy that they had so feared, that day they saw dead upon the seashore. The Egyptians whom you have seen today, you will see no more forever.

And then, at the beginning of chapter fifteen, there's a glorious passage. It's a psalm really, a psalm of thanksgiving in celebration of this great and glorious victory which Jehovah had wrought on his behalf. I will sing unto the Lord, for he has triumphed gloriously.

The horse and his rider has he thrown into the sea. And so it goes on. How great was the joy of Israel in their emancipation.

To be followed by a rather different sort of incident immediately, beginning at verse twenty-two. So Moses brought Israel from the Red Sea. And they went out into the wilderness of Shur.

And they went three days in the wilderness and found no water. And that was a big problem when the company concerned numbered perhaps over two million and their cattle. And when they came to Mara, they had high hopes.

It seemed as if there was water, but alas, they could not drink of the waters of Mara for they were bitter. They were defiled. They were utterly saline, salty.

What a disappointment. Therefore, the name of it was called Mara, which is Hebrew for bitter. And the people murmured against Moses, saying, what shall we drink? This is the third instance of their murmuring against the Lord who had brought them out.

They've hardly got out before this typical thing begins. I have listed something like fourteen incidents in the wilderness after they were brought out of Israel, when Israel began to murmur, fourteen of them. It's a beautiful, very instructive, solemn study.

And this is, according to the note I've got here, number three. They even murmured before they got out, let us alone, they said, that we may serve the Egyptians. And here, at almost their first test, having got out of the land, the people murmured against Moses, saying, what shall we drink? Poor old Moses, he couldn't be blamed, but they had to blame somebody.

He was very conveniently close at hand. And the people murmured against Moses, saying, what shall we drink? And he cried unto the Lord. And the Lord showed him a tree, which when he'd cast into the waters, the waters were made sweet.

There he made for them a statute and an ordinance. And there he proved them. There he proved them.

That whole incident was a test, a test of their faith, which at first they fell down on, but grace relieved them of that dire situation. And this followed so closely upon their glorious song of praise to God, in which, in faith, they anticipated their victory all the way along, and they saw themselves by faith already in possession of the land that flowed with milk and honey. And yet, the next moment, they were subjected to this test.

They found themselves approaching a place which they thought would provide water, and water there was, but it was bitter water. It was undrinkable. And you see them go right down into the depths.

Now, every one of us, at one time or another, is going to face our maras. When the waters that we have to drink become bitter, and therefore are undrinkable, we'd be unrealistic to suggest that when you become a Christian, it's going to be peaches and cream all the way to glory. There are going to be maras.

There are going to be times when you're going to find that you're having to drink or try to drink what can't be drunk--bitter waters. In other words, suffering is going to be our portion, in one degree or another, in the Christian life. It is inescapable.

First, it's a part of life itself, quite apart from the Christian life. It's built into life. Ever since the fall, man's life on earth has had some suffering.

It hasn't been all suffering. God tempers the wind to us shorn lambs, but ultimately we can never escape it. And some have their fair share of it pretty early on, some, for some it tarries till later, but it comes--suffering, bitter waters.

Suffering and sadness is built in, for instance, into the happiest marriage, because as you stood before the altar, you made your vow to be loyal to that other one till death do us part. How you rejoiced to see that lovely royal couple, united in holy matrimony, but that beautiful young couple had to confess it. They made their vows till death do us part.

And there is coming a day when they're going to part. Who'll be first? We don't know. And that wedding service has suffering and sadness and bitter waters built into it.

It's a part of life, especially, and in a special way, is it a part of the Christian life. He's not immune from the ordinary sufferings of life, but he has some extra ones. Ours is a suffering saviour.

Is it any wonder that his people should often be a suffering people? I'm amazed how much of the Scripture is about suffering in the life of the believer. This is a great theme, for instance, of the epistle, the first epistle of Peter. This is his theme--suffering.

And it's never far from the surface. In the writings of the Apostle Paul, we reckon that the sufferings of this present time, and there are plenty, are not worthy to be compared with the glory that shall be revealed. Thank God that they are there.

And you remember when dear Paul and his companions in labour went back to some of the churches where the reception of the Gospel hadn't been very friendly, and they had been escaped narrowly with their lives, and the new believers left behind had to face it and had to face the music. Paul and Barnabas went back to those churches. And when they had preached the Gospel to that city and taught many, they returned again to Lystra, to Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the Kingdom of God.

And it still stands, through much tribulation, we must enter the Kingdom of God. And referring again, of course, to Peter, there's one verse in particular, that it seems to come so often in daily light. Beloved, think it not strange concerning the fiery trial which is to try you, as if some strange thing has happened to you.

It's not a strange thing. It's part and parcel of the package deal. Ours is a suffering Saviour, and His people are given the privilege of having fellowship with Him in His sufferings.

What are the extra sufferings that the saint suffers? Well, there's the attitude of the world toward him. This vile world is no friend to grace. And you're not going to be patted on the back by the world because of your testimony and because of your stand for the Lord.

This is not a passport to popularity. This is not even a passport to prosperity. In America, there's an emphasis by certain teachers that if you write with the Lord and get the blessing of the Lord, you're going to have a better job, you're going to be prosperous.

It doesn't say that in scripture. Through much tribulation, you're going to enter the kingdom of God. And some of the tribulation is going to come from the world, who oppose us, who criticize us, who wrong us.

We get it even in England. But my dear friends, what is it to be a child of God behind the Iron Curtain? And in all sorts of parts of the world, through much tribulation, our brothers are entering the kingdom of God. It's part of it, part of what's promised.

And then some of our suffering, strangely, come to us from other Christians. And perhaps this is far harder to bear than downright opposition from the world. Because the flesh is still in the saints of God.

And the devil, who is the enemy of the church, knows how to provoke the flesh to action and reaction. And what hurt is inflicted by one child of God on another. I'm thinking of a certain minister who'd had such a rough time in his church.

One of the most famous Bible-based churches in the land. With a history going back a long time, there are eminent men like F.B. Meyer in the past being ministers. This particular minister, a friend of mine, what a time he had.

And you know what touched him was to hear his eldest son praying for his dad as he went past his bedroom, in the criticism, in the opposition that he was receiving. And one day he said to his dad, he said, you know that text, where two or three are gathered together in my name, there am I in the midst. He said, I think it ought to be written.

Where two or three are gathered together in my name, there's bound to be trouble. You see, we can't say what Jesus said. Jesus said, the prince of this world cometh and findeth nothing in me, nothing to which he can appeal, nothing that will respond.

It isn't yet our experience till we get to glory. There is something in you to which Satan can appeal. It only needs you to be put out of office.

It only needs some pet scheme of yours to be passed by, or you to be left out. And immediately there are carnal reactions. And these are sufferings indeed.

It's all part of the thing. It ought not to be, but it was prophesied. I know, said Paul, that from among your own midst false brethren shall arise.

It's part of that much tribulation and tears are shed and grave hurts are inflicted by one upon another. And then the Christian is, of course, not exempt from the ordinary sufferings of the world. His marriage too has got those words in it, till death do us part.

He too is going to know his hour of sadness and loss and bereavement. The only difference is the Christian insists they're not for him fortuitous happenings. They're part of his fellowship with Jesus in his sufferings.

I believe that's taught. I believe the sufferings that Paul endured, some of them were health, he despaired almost of life itself. He was in such bad shape.

But he saw it, not as just ill health come fortuitously to him, but part of his fellowship with Jesus in his sufferings. And he saw it was part of his Christian experience. And even Paul had the occasion.

Sometimes perhaps after the greatest spiritual experiences, when he rejoiced with joy exceedingly, he found himself at Mara, with only bitter water to drink. And we're not going to be exempt. We haven't been exempt.

Some have said if you preach to suffering broken hearts, you'll never lack an audience. Mara, the place of bitter waters. Now, in the New Testament, sufferings are very often called tests or trials.

They keep on saying concerning the fiery trial, which is to try you. In other words, these sufferings are testing something. And it's very hard to have this something test.

And those tests sometimes can be grievous, they can be petty, but it's nonetheless a suffering to be hurt over that comparative trivial matter. Sometimes they can be more grievous in our circumstances, in our health, in our finances, in our children. In suffering, what's being tested? Our faith.

Our faith, not our love, but our faith. Can you still believe that God loves you? Can you still believe he's planning good for you? Can you still believe he hasn't forgotten you? That it hasn't gone out of hand? It's a test. A test of your faith.

Do you still believe in the love of God? In Malachi, we're told that the Israelites doubted it. I have loved you, saith the Lord, and they say, wherein hast thou loved us? Look what's happened. And it was a test, a test to their faith.

Dear William Cowper wrote that great hymn, God Moves in a Mysterious Way, one verse of which says, judge not the Lord by feeble sense, but trust him for his grace. Behind a frowning providence he hides a smiling face. But listen, in the midst of that test, we haven't trusted him for his grace.

We have judged him by feeble sense. And that's only had the effect of making the bitter waters more bitter. And that's, of course, what happened here.

The waters were bitter, okay, so what? This was really meant to be an occasion for them to trust the Lord for his grace, instead of which they murmured against Moses, give us water to drink, you've brought us into this predicament. And that only made their situation more unhappy. And so the bitter waters are the bitter waters outside and the bitter waters inside.

You can't avoid the bitter waters outside. But those wrong, bitter reactions to it, they're the bitter waters inside, and of the two, the latter is far worse. And I believe God has to deal with that inside before he can deal with the circumstances outside.

Resentful, if he's been caused by another, as to what that person has done, worrying as if God was not on the throne but under it, blaming other people, taking it out on the children, dying awake at night, milling over it. Well, I mention these things because I've done them all. When in various degrees I've had to face bitter waters, the bitterness gets on the inside, and that is by far the most grievous.

And so this is no rare experience. You've known both. You've had your bitter waters outside, a situation that was a situation of suffering and hurt and loss, even bereavement, but you've also had the bitter waters inside, and you become a misery, have nothing for other people.

All you could treat them to is the story of your woes. Who hasn't done it? This is what happens. And really, it doesn't surprise the Lord it happens.

He provides it for it ahead of time. And he has his own sweet and wonderful way of turning the bitter waters sweet, both outside and inside. And how was it done? Moses cried to the Lord, and the Lord showed him a tree.

There weren't very many around about in that desert, but there was one. See that tree? Cut it down, and cast it into those bitter saline waters. And he did.

And they were made sweet. There was no occasion for their worries, their anger, their resentment. That test hadn't come to them by chance, it was known.

It was provided for. And if he didn't immediately make them sweet, it was only that he might prove them. And he doesn't always immediately make them sweet.

Otherwise, faith would have no opportunity to grow or be exercised. Maybe if you're a cricketer, you don't like that fast bowling. When he's taken off and the match is over, you've missed your chance of scoring runs.

And it's when the bowling's fast, you have your opportunity to score runs. You've got your opportunity to exercise faith in grace that hasn't forgotten you, that loves you still, that is still working all things together for good, and can still make something beautiful of the mess that we sometimes find ourselves in. Instead of which? Not giving God time at all, they murmured against Moses.

Now then, what was the answer? It was a tree. And a tree which he'd got to cast into those waters. And that is the answer, the cross.

It sweetens every bitter cup we sang this morning. How? What's meant by it? What's so relevant of that tree and the one who died upon it to these bitter waters that I've got being made to drink? It's simply this. We're told it behoved him, it was necessary for him, that in all things he, Jesus, should be made like under his brethren.

And the simple truth is there's not a suffering you or I are called upon to endure, nor a deprivation of rights, nor an insult, nor a lack or a loss, nor a wrong that men suffer, that he suffered too, but at a far deeper, greater level. He's identified, man himself with man in his sufferings. Have you ever got a housing problem? He had, he had nowhere to lay his head.

He just had to make do out in the fields. Have you a financial problem? He had it all the time. He lived on the very edge of poverty and God's grace.

He lived, if you please, from hand to mouth. God's hand, his mouth. He never had anything in store.

Was he wronged and betrayed? None so wronged and betrayed as he, and that by his nearest, he that eateth bread with me, hath lifted up his heel against me. I tell you, Jesus was far more sensitive than any human. He felt it.

It hurt him. And I believe it could make a study, I've never engaged upon it myself, but one day one might, to see how in all things he was made like under his brethren. Have you been wrongly accused? And your name besmirched? By those that hate you, that put it in for you, and they told untrue stories against you? They did for him.

His was the suffering of the innocent. For us, the guilty. He gave his back to the smiters, and to those that plucked off the hair from his cheeks.

He hid not his face from shame and spitting. He was the man of sorrows. None so great as his sorrows, for he felt for every sufferer in the world.

A man of sorrows and acquainted with grief. So much so that people didn't want to be identified with a man who suffered like that. You know, there's one thing the world will never forgive you of, and that's being persistently unfortunate.

Please turn the cassette over now. Do not fast-wind it in either direction. Does it wear our faces from it? We don't want to know too much.

He had that at a far deeper level than ever you did, I did. And somehow, it was only occasioned by, and associated with, our sin. We did extreme him smitten of God and afflicted his mother.

They thought that he must have done something wrong. Only criminals suffer like that. But he was wounded for our transgressions.

He was bruised for our iniquities. The thing that I'm ashamed of in him was only because I am what I am. He took our sins and our sorrows, he made them his very own.

And then, here does it wear their faces from him. And this is the cure, the cross. It sweetens every bitter cup.

How? Why? Moses was told to cast it in. Showed him a tree which when he'd cast into the waters, the waters were made sweet. Now how do we cast the tree into our bitter waters? Well, there's quite a lot that really could be expressed in that phrase.

I'm looking at Hebrews 12. He's speaking to a people that were suffering. The Hebrew believers.

They hadn't got too far in the Christian life. They'd acknowledged Jesus their Messiah, but what they had coming to them from their compatriots. And they were in danger because of that of going back and casting away their confidence which had great recompense of reward.

And it's written for this epistle to encourage them not to do it, but to go on. There's a great word in this epistle called endurance. It's sometimes translated in the authorised patience.

But it's always the word endurance. Cupomine is a great word. Run with, not patience, with endurance.

Sticking it out, no matter what the cross country race is, not giving up. No matter what opposition you have, submitting to it, going through and not casting away your confidence, which has great recompense of reward. And here's this great incentive for them so to do.

Verse 3, for consider him, that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, you have not resisted unto blood, as he did, striving against him. And I believe that first verse of chapter 12 is to be looked at in that light. Let us run with patient endurance, the race that is set before us, looking unto Jesus.

Usually we seem to take it as looking unto him for the help needed. I don't think that is. It seems to me, looking unto the one who did the same for you.

But at a far deeper level. You've not resisted unto blood, striving against sin. What contradiction of sinners against himself he endured.

And you know it's something to see that, in the middle of your suffering. This way he went. Let the world despise, forsake me.

I see they left, my saviour too. Let me endure this, he endured it too. I think this thought is built into that chorus that we use to sing a lot, but we don't seem to have sung.

It isn't perhaps a very easy tune. But a great word. Lord bend that proud and stiff necked eye, that resents and resists all these things.

Lord bend that proud and stiff necked eye, help me to bow the head and die. Beholding him on Calvary, who bowed his head for me. Lest you be wearied and faint in your mind.

And do you know this applies to the smallest, pathetic little things? The numberless hurt us as well as the big. I remember my dear, dear friend that I've never ceased to miss. Fred Barth, who's now in glory.

Who ministered so often in these conferences in years gone by. Vicar of Holy Trinity Church, Bristol at that time. And they hadn't got a proper caretaker.

And Sunday morning the vicar would have to go down to the depths of the church, to the boilers and shovel in the coal. And one day he said, I shouldn't be doing this, I'm the vicar, I am. And he felt so rebellious until he saw Jesus.

Going so much lower than he, he laid aside his reputation. What's a vicar's reputation compared to his? But that high reputation that was his, he laid aside his reputation when he came and stood by Fred and saved him. And dear Fred bowed his head and repented and got right with God and shoveled the coal in with joy in his heart.

Now those are small things, but they apply just the same. Cast in the tree, friend, into that thing. This is no strange thing that's happened to you.

It happened to your saviour first, at a far greater level. And you know sometimes when I'm having my battles, and who doesn't, I have them, it's as if the Lord says to me, Roy, if you can't take this, what can you take? Because there's plenty more coming. I want to tell you, friend, there is plenty more coming.

And you'd better learn to get through on this one, because then you'll have the secret for the next one. Cast in the tree, consider again, look again at that wondrous cross. I believe we've got to be preachers to our own hearts, far more than we are.

Perhaps we preachers need to preach our own sermons to ourselves in the middle of these battles, when we feel stung and hurt. My dear friend, Jesus is giving you that to prove you, as an opportunity for you to see what you're made of. You're not quite so selfless as you thought you were.

You know when you put a saucepan of, I don't know anything about cooking, bone soup I'm told, not that we do it much, it all comes out of a package now. But I'm told when they made soup out of bone, the

stock, as they put it boiling on the hob, the scum would come to the surface, and they'd continually take away the scum when it was ready. And the Lord's got to take away the scum, he's got to let you go through some of these things, to show what's there.

You didn't know you were such a self-seeking person. It's only self that's reacting, be assured of that. Even self-pity.

And you know, even sorrow can be rooted in self. There's a right sorrow, and it'd be wrong not to experience it. And that might have serious psychological effects upon you, but it can be excessive.

And you're sorry for yourself. And it's a wonderful thing to cast that tree, bring Jesus in, bring Calvary in, to tell yourself again, this way went forth the crucified, should not the servant tread it still. Casting it in.

And bringing that tree in doesn't only mean bringing right before you the vision of Jesus, reminding yourself, telling of yourself, there's no strange thing. It means by comparison seeing how wrong your attitude is, that inner bitterness, and confessing it to him. And nothing helps you to do it as beholding him, who bowed his head for you, who went through this for you, who went through such contradiction of sinners for you.

Nothing helps you so much as to see how wrong you are. I believe the picture of Jesus as a lamb has convicted me, more than any other picture, because I'm not a lamb. I can be a lion, a tiger.

I tell you, I can bowl as brass when it's some pointed issue, and I can lay around me like anything. Not so went the lamb for me. He would have called it a day, long before he got to Calvary, had his not been the disposition of the lamb.

When he was reviled, he didn't revile again. For me, he wouldn't have had to have been in that position for me. And when I see that, I'm helped to begin to repent.

I can tell stories of my own experience, when in the middle of the bitter waters, he helped me to repent. When in a situation which seems so hard, I said, Lord, you can't mean it, that I've got to take my boy away from the boarding school he is, to go to this awful place and take up work there, and live in an uncongenial atmosphere, upset his education. And the Lord said, can't I? Cannot I do what I will with my own? And at midnight, I sat up in bed, I bowed my head.

Alright Lord, it's your will, I'm willing. And you know, the next day was a wonderful day. I was preaching.

And I was near to tears, in the pulpit all the day. Not because of self-pity, but because he was comforting me so much. Putting his arms round me.

Every hymn, every scripture was sweet comfort to my soul. He was moved in compassion, always is, when we're willing to be broken, over these issues. I said, Lord, if you don't stop it, I'll make a fool of myself and weep in this pulpit.

Ah yes, you bring the tree in. And as you confess, and judge it in the light of the cross, the bitterness within goes, sweetness goes, you're comforted, you're cushioned. And if he's got you right, he has a chance of dealing with the situation in his own way.

In any case, you're not so intent on having it changed. It's strange, before it was intolerable, now you've got right, well, if it had gone a bit more, OK Lord, I'm happy in you. Because there I went to Jesus at the

cross.

I'm thinking of that thief, the two thieves. Either side of Jesus, one died resenting, and the other died repenting. I believe they both justified themselves.

They both said they were innocent. They both cast the same in his teeth. But one account says a change came over one of them.

And he said to the other, Dost thou not fear God, seeing thou art in the same condemnation, and we indeed justly, Hello, what's that? He never would have said that before. Something's happened. He's seen the one on the central cross, he said, I know he's innocent by comparison, I'm wrong on every point.

I believe the one who went on resenting, and died resenting, oh, how painful were those nails. What a terrible death it was. But the one who repented, and heard Jesus say to him, Today shalt thou be with me in paradise, I believe as if the Lord put cushions all round his head and arms.

And you know that cross wasn't so bad after all. He said, I don't know, I had a very comfortable bed at home, but I don't know, strange, this place seems to be transformed. And it'll be the same with us.

Grace is going to be given, comforts, cushions. And the inner bitterness has gone, and he knows in his own way and time how to change the outer bitterness, but he wants to change it for you, inside you first. And oh, he loves, ultimately, to give you a happy issue out of all your afflictions.

Even if you have to wait to glory for that ultimate happy issue, but be assured of this, the end is good, the end is going to be happy. There's a happy end to the story for the child of God. Very often he experiences much of it here, he goes through these experiences and comes to taste the goodness of the Lord.

Sometimes you have to wait to glory. That's all right. You might not have to wait so long.

Who knows? And then there's a third way of casting in the tree, is that is to regard as the apostles did, whatever it is you're suffering from, suffering over, to be part of the fellowship of the sufferings of Christ. And as suffering for him was followed by resurrection, if you can regard that thing as part of your fellowship with Jesus, you too will suffer, will enjoy something of the resurrection. That's what Paul meant when he said, always bearing about in the body the dying of Jesus, that the life also of Jesus might be made manifest.

I want to illustrate this with a little incident from my own experience. It's a pretty old testimony, but I only give it to you because it illustrates the point. Years ago in a town where I lived, I went into a church where there were some special meetings.

I was known by some, by the minister, and I went in, I sat on the back row and, I don't know, self-centred person that I am, I thought they'd probably acknowledge me and ask me to come up, come up to the platform brother, perhaps you'll lead in prayer or something. And they didn't. It's as if pure I am.

It's utterly naive, but I sort of felt a bit hurt. Why in the world should they? But we're like, we're those silly sort of people. But at that time I'd been seeing that every bit of the hurts of life can be regarded as part of fellowship with his sufferings, and if I regarded them as such and praised him for them, I would have share in his resurrection, even now in my experience.

So as I sat there I said, Hallelujah! Amen Lord! Get as much as you like, for the more I have of the death, the more I'm going to have of the life. And I had a good time, very happy there. Later that day I was praying with and counselling a needy minister.

He'd opened up to me and told me of his need. And I think God used it. And I believe there's a connection.

If I've not cast the tree into that little, silly little bit of water, but nurse my feeling, they didn't draw me in. There'd be nothing for anybody. But I praised the Lord for it.

Let it come! For as I know the dying, so I will know the living again, the rising again. The Jesus in me will express himself the more. And so dear one, cast the tree in.

See Jesus. We've been talking about seeing Jesus. Consider him.

He didn't turn away back. He gave his back to the smiters. And I tell you one thing, he suffered.

You think, oh I know one thing he didn't. I know a man who's eating his heart out because of the disgrace brought upon him by his sin. Do you know Jesus was made even like that? Oh the shame, oh the disgrace that we can bring upon ourselves.

We hardly dare meet our friends. This thing has come out. You can cast the tree even into those bitter waters because he was disgraced.

Others turned their faces from him. And he had the ignominy of having to be regarded as a common criminal. And he didn't disabuse them.

He let them think it. So it, in all things he was made like unto us even in our lowest moments. And I tell you every bitter pool could be turned sweet.

The one inside can. And in due course even the one outside. In fact when you got right on the inside, the outside doesn't seem to matter too much.

You're just happy in Jesus. And you're saying I'm drinking at the fountainhead. He's what he said he was.

He that drinketh of me shall never thirst. So dear one, have you got a bitter pool? Are you reacting to it in the wrong way? This tree called Calvary, this Jesus cast it in. See him there and bring all the other things to Jesus.

To that fountain filled with blood drawn from Emmanuel's vein. And the bitter waters are going to be turned and will be turned almost immediately certainly on the inside into sweet waters. Amen.

Let us pray. Are we prepared to pray this evening, this morning? Come into my situation Lord. Let me see thee bearing what I'm bearing but oh so much more.

Let me see the fountain flowing where I can be restored and cleansed and made right. Let's sing our chorus. He laid aside his reputation.

He laid aside his reputation. He laid aside his reputation. That's why I love him.

That's why I love him. Stanley, Stanley Volk, would you say to us the words of that second verse you wrote? It would be nice to sing that as we close. Amen.

The highest nation and everyone who stood by me I adore him I so adore him One who stood the highest, who came and stood by me. Just those last two lines. Shall we say the grace together? The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all evermore.

Amen.

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