

Isaiah

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Preacher: Dawson, Herbert (1890-1969)

[0 : 00] Now the Lord should be seated to help me. I shall call your attention to a subject you will find in the book of Isaiah, chapter 62, and the 10th verse.

Go through, go through the gate. Prepare you the way of the people. Cast up, cast up the highway.

Gather out the storms. Lift up the standards for the people. Chapter 62, 10th verse, the book of Paul.

Isaiah. I have mingled feelings in announcing this subject to you. But I go back to the June Sabbath morning in 1914, when I tap in a tube and greatly concerned about teaching the Gospels.

And my prayer would be enough unto God that if I would indeed be labelling word and doctrine at the giant walls, the godly man in the pulpit might be led to take this subject and God's constraint in to do so.

[1 : 47] And when I began my pastor in the first year of it, I tried to preach from it then.

And from that day to this, I have not attempted to do so. But this Sabbath afternoon, I am constrained to do so.

And you will understand, if it is to do with how God ordained men to preach His Gospel, you may say, if it is to do with preaching then some of us will get nothing.

I hope you will get something. You might not get comfort, but you could get instruction.

And that is very desirable, because it should be known and understood how God does ordain men to preach His glorious gospel.

[2 : 57] And one thing should humble you and the preacher too, and that is that ever God should have so ordained it to be that men, men of like pattern, poor sinners with never dying souls, should yet be constrained to preach to poor sinners with never dying souls, and through their preaching God owning it and blessing it, they should be pitted for the skies and become sinners saved by grace.

This is a great mystery, and it needs to be pondered, and it is a great mercy. And now, this word, Isaiah was inspired of God to pen, and throughout the chapter, it is wonderfully instructive to those who have eyes to read and right and art to perceive the mind of the spirit in it.

And the heading of the page is, this is very exciting, the office of ministry, and then alongside it, Christ's power to save.

Now I want to look at the subject as great is given from the very viewpoint of it, although I should not be able to give you more than hints, because the subject is very, very great.

But you find the opening word in the chapter will give you some inclination as to how men do to you, who are exercised before God, regarding preaching His gospel and seeking His authority and His divine aid and permission to do it.

[5 : 11] This is how they feel. To Zion's faith, will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof, though the coarsest brightness, and the salvation thereof, as a lamp that burneth.

There is lodged in the heart of men a great concern for the cause of God in the earth, and the church of Christ, as they know it.

And when they see that church, may be it brought low by chism's rent of thunder, and heretics of distress, and godly men decaying, and faithful pastors speak.

It was worth, in their hearts, a concern, regarding the cause of God, and they desire to make a stand on its behalf.

Hence, Isaiah says, for Zion's faith, the church of God in the earth.

[6 : 33] And then, lower down in the chapter, God declares, and do to listen, and watch the wording.

I have set, I, the church's living head, I have set, watch men upon thy walls, O Jerusalem, which shall never hold their peace day and night.

Ye that make mention of the Lord, keep not silent, and give him no rest, till he establish, and till he make Jerusalem a frame in the earth.

So that when a man has got something from God, that he is to be a watchman, and God says to him, as he did to his refuge, Son of man, I have made thee a watchman.

That is how we feel. And the margin is helpful. Ye that are the Lord's remembrances, keep not silent.

[7 : 51] And then, whatever you see, in accordance with the work God has given you to do, your commission to preach, teach his divine aid, and open thy mouth wide.

And let your yea be yea, and your nay be nay. Let me fall into condemnation. And then, comes this beautiful commission to preach, which I have read to you as the text.

And I would look at that as grace is given. Go through, go through the gate. And now, you must not think, you dare not think this, to be vain repetition.

In the word of God, there is repetition, but it is not vain repetition. What do you think, as a man ordained of God to preach?

When he begins his work, as he goes on in that work year in, year out, he is bound to reiterate much that he has said before, because he has to proclaim what is found doctrine, and set forth a gracious experience, and contend for a godly practice.

[9 : 27] And you're in, you're in. That is always the same. We have got our Articles of Faith, and they embrace the doctrines of grace, as we read of them in the sacred pages.

But, they remain the same all the year round. What is so needed in going through the gates, that while there must be repetition, it should still be breath, and sweat, as it were, with the view of heaven.

And that the preaching of the gospel should be like you read in this book of Isaiah, where it speaks about clean provender, winnowed with a shovel and a fan.

And now, let us look at this going through the gates. I have told you recently in some sermons about gates, but these are very different gates, although they are the same.

It is one thing to go through the gates, and be sure before God you were born again. It is another matter, it is a completely different matter.

[10 : 55] To go through the gates again, and preach to poor sinners, and show them what it is to be born again.

And set forth the evidences of it, as they have known and felt it to be in their own souls' experience.

Mark that word in. Mark that word in. These gates, that all men are named of God to preach, those who are the gates of experimental knowledge.

And you will find, in the word of God, as it is set forth, I believe, and therefore have I spoken.

That which we have seen, tasted, handled and felt of the good word of life, declare we unto you, out of the abundance of the heart, the mouth, feeteth.

[11 : 57] So that every man ordained of God to preach, if he goes on, and his experience of the things of God, deacons and widens, then he can open up the things of God, yet more to purpose and profit, to the people.

But, you must not accept that debt, when men are ordained of God to preach, and sent out in early life.

You must not look for one ordained of God to preach when he is young, to be the same as one who has weathered many, many storms, and is in life even in time.

Do remember that. And you will discern, that when men are ordained to preach, and it is ever so good, I say that with great reverence, ever so good that we have got young men being ordained of God to preach.

But you must observe that often in their early ministry, much of their ministry will be to do with doctrine, as they unfold it and open it up.

[13 : 13] So they have got to live on, and go through the day, and go through much tribulation. Then, they will lead you on, not only in doctrine, sound doctrine, but they will unfold the things of God from the viewpoint of what it is to have a gracious experience, and out of the abundance of the heart for the mouth to see.

Every man ordained of God to preach has already gone through the gate, which is called the state gate. It must be a sinner born again, who alone can preach the gospel to purpose, that other sinners born again might get good, and more sinners yet be born again.

And I might say that in going through these gates, which is equivalent to going up into the pulpit, you must go up in pace.

I have said many times, there are only three steps into any pulpit, although I have gone up into pulpit with eight to ten, but strictly speaking there are only three.

I have said three, Lord help me, and every man ordained to preach, whatever he says, however long he is preached, he still takes those three steps up into any pulpit.

[14 : 45] He is pounding to preach the gospel of the grace of God, because he knows without the help of God, openly preach that people will get any good for their souls, and God get the glory.

This is not enough to preach the gospel of God, and you must do it. This is not enough to preach sermon, well framed out, and instructive, and interesting to listen to. This is this.

This is not enough to preach, but I am not ashamed of the gospel of Christ, says the apostle Paul. For it is the power of God unto salvation to every one which believeth yet.

So then, in going through the gates, it must be that he who is ordained of God to preach is already a sinner born again.

He is exercised unto godliness before God, concerning, laboring in word and in doctrine, to be of use in the church of Christ, and to whatever work God ordains to the glory of him, who is the church's living head.

[16 : 02] And you find this. I said these days, set forth experimental knowledge. And you find the apostle Paul will help us there.

For he says in one epistle of his, and that is in the second epistle to the Corinthians.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercy, and the God of all comfort.

He is speaking of being an apostle and concerning Timothy, that the man ordained of God to preach, a young man too, who comforteth us in all our tribulations, that we may be able to comfort them, which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer.

[17 : 24] Or whether we be comforted, or whether we be comforted, it is for your consolation and salvation. So you must not expect men ordained of God to preach, especially pastors, to be always labouring with a fullness of good health.

But if it should be otherwise, and they do possess good health, they will have tribulation to go through, and the people will get the benefit of it, as God is pleased to sanctify it, and unfold the word of God yet more.

All the greats go through, and those who give us degree of God, then hopefully even paragraphs of grace upon ■■■■arii, which Mozart like this is easy to think to present and fulfil■alians. these gates set forth varied trials. Some go through the gates of affliction and they can come forth and testify, it is good to me that I have been afflicted, that I might learn thy status. Others may go through the gates of adverse circumstances, may be brought to their wits end and sometimes feel absolutely unsick for the work which they have hoped God has given them a call to be engaged in. And then they have to go and preach in that frame of mind. And then it is that people get some good too, because it is made plain as they go through the gates in that frame of mind, and out of the abundance of the heart the mouth is speaking, he will regard the prayer of the destitute and not despise their prayer.

And sometimes they go through other gates, varied trials, losses and crosses and disappointments. And they do go through and are often in heaviness through manifold temptations. And sometimes the essence of their manifold temptations is that they are not what they hope they really desire to be. A man ordained as God to be. Especially if they should go on, weep in, weep out, and they should go on, doing as they hope before God, what they can to comfort the people of God.

And yet nothing is heard that they get any comfort. I am not making any reflections on you, dear people, because God has granted us confirmation and signs following our labours under Union strategy.

[20 : 19] But we would like to hear some more evidence of it, that the word of God is confirmed by signs Holyon. And so, this is the initial sign. Go through. Go through the gates. And remember, there is no preacher ordained of God can tell you how very great the responsibility is to be a preacher and especially a pastor. You must be one to know what it really feels like.

You may get some consciousness of it, but it is a very great and grave responsibility. What contradictions meet in a minister's entourage? It is a bitter sweet of sorrow and a joy. No other hope to forge the place with equal honour or disgrace. You can undo a fifty years profession inside five minutes. It is what Luther talks about when temptation, opportunity and inclination all meet together at the same place at the same time. And unless God is with you to deliver you, down you may go. And you will be remembered by that blemish when you have gone the way of all the earth and not by a long ministry which preceded it where you were helped to live before God and man a consistent life. Therefore, you may well understand Paul saying, Revelyn, pray for it.

And now, there is another thought about this great work I am trying to give you a few details of.

Go through, go through the gate. Now, there is a word which will look at you, at least if it looks very, especially lately, and it will look at you, any man ordained of God, to teach, I must work the works of him that sent me while it is day. The night cometh when no man can work.

The dear Saviour says that, as verily man, and every man ordained of God to preach, especially a pastor, in his own life, even in time, he knows what that word means in his soul's spirit.

[23 : 11] And there is this viewpoint of it, we cannot but see the things which we have seen. And the other people who have seen in his own life. And now there is another aspect of this subject.

Not only go through, go through the gate. The meaning is, you have got as grace as given in your ministry, as God grants you, ability to do it, to open these things. That the people may go through.

Not be just like a signpost that points the way to this destination and that. But there it is. As long as time to be. No movement is made in the way it points to. No. No. And now, Isaiah, the word, earlier in his prophecy, has a word like this. And this is very striking. And I will turn aside a moment to make a comment on it. In that day shall this song be sung in the land of Judah. We have a strong city. Salvation will God appoint for walls and bulwars. Open ye the gate, in the gate, that the righteous nations which keepeth the truth may enter in. And now, do you realise, Isaiah is referring to when Israel of old, to that miracle that God wrought on their behalf were delivered in their Babylonian captivity. And at length they returned to the land of promise.

Israel of old, to that miracle that God was delivered in the land of Jerusalem. But it was desolate. Jerusalem was in ruins. The walls were broken down, burned with fire. The gates were destroyed. And so it was throughout Judea. And yet, Isaiah was commissioned to tell these godly Jews returning whose spirit the Lord had raised to do it. In that day, when all you can look round upon is ruin. In that day, the big song be sung in the land of Judah. You see, Jerusalem no more as we saw it. In bygone years. Nevertheless, we have a strong city. And that city is the city of God.

Open ye the gate, that the righteous nation which keepeth the truth may enter in. When ye get home, look up near Mya. You see, you see what they did when they arrived. One of the first things they did was to re-establish the work of God. Set up an altar. And as well as they could, in their condition as they were, they began to work with God again in the land of promise and work with Him. Oh, right. Their spirit was stirred up by God to do it.

[26 : 47] And there were those among them. And there were those among them, like Ezra, who could read out of the Book of the Law, as he did, from a pulpit. And in that viewpoint, they were opening the gate, that they might know wherein is the good and right way in which they should be going, whilst they began to labour to rebuild Jerusalem and see Judea populated again, as in bygone days.

And now that means a great deal of faith. To live like that. To see the city, wherein they had dwelt, reduced to ruin. And yet to say before God, we have a city. A strong city. Yes. And say, I, not Isaiah this time, but Godly David in one of his psalms. And that will help us to contemplate.

It's again, for a moment, it's again, for a moment, where he declares, walk about Zion. Go read it. Tell the towers thereof. Tell the towers thereof. Mark ye well her bulwars. Consider her palaces, that ye may tell it to the generations.

And say, I, not Isaiah this time, but Godly David in one of his psalms. And that will help us to contemplate it again, for a moment, where he declares, walk about Zion. Go round about her. Tell the towers thereof. Mark ye well her bulwars.

Consider her palaces, that ye may tell it to the generations following. The psalmist is not referring to bricks and mortar and stones and architecture. He is referring to the city of God. And he sums it all up that this God is our God forever and ever. He will be our guide, even unto death.

[28 : 31] Go through. Go through. Go through the gates. And now the next thing a man ordained as God the priest has got to do is this. Prepare ye the way of the people.

And you will remember that. And you will remember that. You read how, when they return from Babylon with captivity, how often do we have to refer to that to illustrate the truth.

And it says here, every valley to be exalted. Every mountain and hill to be made low. And the crooked to be made straight. And the rough places plain.

And the glory of the Lord has spoken. And the glory of the Lord has spoken it. And you will remember that Cyrus made it possible for all that did return from Babylon with captivity to have the way made plain for them to do it.

And the means whereby they could do it. And the means whereby they could do it. So that the difficulties were overcome. And the valleys were raised in that viewpoint in the mountains level.

[29 : 54] And now, in preparing the way of the people, in preparing the way of the people, it is to describe, our sinner is saved by grace. And that is set forth by the apostle Paul, where he said to Timothy, I charge thee therefore before God and the Lord Jesus Christ, who should judge the quick and the dead at his appearance and his kingdom.

And that is set forth by the Lord Jesus Christ, who should judge the way of the people, who should judge the way of the people, who should judge the way of the people, who should judge the way of the people.

And that is set forth by the people.

And that is set forth by the people.

And that is set forth by the people. And that is set forth by the people. And that is set forth by the people. May claim what Isaiah declares. From the people. That is set forth by the people.

[32 : 06] So it is set forth by the people. And that is set forth by the people. And also set forth by the people. and crucify him sores yes and he will declare this and thus prepare the wise and show how the Father, the Son and the Holy Spirit the Blessed Trinity are all engaged in the great and important work of the salvation of a poor sinner and he will show them salvation is of the Lord in every gospel of it, nothing whatever to do with man regarding it but by grace are you saved through faith that not of yourselves it is the gift of God not of work, lest any man should rule and he will declare what the hymn writer said, there's not a man that's born of God but readily will say, if ever my poor soul is saved this Christ must be the way prepare ye the way of the people and he will set forth what the law says to the sinner born under it and that by the deeds of the law there shall no flesh there shall no flesh living be justified and he will declare what Calvary's cross means

Christ is the end of the law for righteousness to everyone which believe it prepare ye the way of the people show them how God deals with poor sinners and it goes on from another viewpoint prepare ye the way of the people that is much to do with the doctrine of grace and then cast up cast up the highway and now there you must pause and you might as well pray too because you will find in this book of Isaiah what I have thought sometimes to be a very solemn and certain word and an highway shall be there and a way and it should be called the way of holiness the unclean shall not pass over us but it should be for those the way therein mend those fools do not err therein you see dear friend it just means this as I do it in the time I have allotted to me to set it forth cast up cast up the highway and now you are in the way of the people where you are being chapel guys and you come week in week out and very glad one is to see you come and keep coming and the Lord help you to keep coming but you must get not only in the water you must be found in the highway that is to be cast up and that is just it

I am the way the truth and the life no man cometh unto the father but by me and I have told you not once and twice in this will show you that what I tell you is indeed the truth as it should be cast up cast up the highway and now it is what you get in your chapel going what goes on between you and God as you do business in heaven's marketplace and gain by trading there when you get help by the way tokens for good and that which encourages you to hope in God when you get a glimpse of Jesus Christ when you feel you have had a crumb of mercy when you get light on the dealings of God with you that is evident the highway is being cast up for you and you are in it you are going along it you are not just a chapel goer no you are going to heaven whereas many chapel goers go to hell remember that cast up cast up the highway oh it is good when men ordain to God and get help from God to do it the hymn writer said this then will I tell to sinners round what a dear saviour

I have found I'll point to his redeeming blood and faith behold the way to God this is the way walk ye in it prepare ye the way of the people cast up cast up the highway and it is Jesus Christ yes and what a wonderful mercy there is a way to God a way to God heaven and if you and I have got any well grounded evidence yet we are journeying along it but remember if you are in this blessed highway how you will have to go along it Jesus is the way of strength yet the strong this way can't come and the Lord will prove at length weakly as the this thing won and so often it is the lame take the praise in other words no big words of ready talker no dry doctrine will suffice broken hearts and humble walkers these are there in Jesus eyes and they are found in the highway they are followers of him they are in but I must take none and now I say as those I'm in this commission to please gather out the storm and now you can think that as they journeyed from Babylon back again to the land of promise and you might look at the map and see what a long long threat it was for them to do it but there might be sometimes obstructions in the way and stones that had to be removed but when a man is ordained of God to preach that is one thing we have to do to evidence this commission because there are storms as it were in other words tumbling blocks there are things that you have in the back of your mind that harass you even while you sit in a queue and while you hear the preacher preaching the gospel the devil may be suggesting this and that and you may be full of questioning but it may be at that time the preacher will take up some of those questionings and give you the very answer that will give you quietness of mind and that is what it means from that viewpoint to gather out the storm it might be you might be the subject of some temptation and you might have a feeling that no one else thought of God could ever be tempted like you are at the time and then that very temptation might be described from the pulpit as being known and felt by those who are going through the gate and in the way which have got heaven at the end of it and that will bring sweet relief to your mind then there are the stones of death oh you might fall into question your religion because your beginning to it as far as you can tell if there is a beginning it's not very clear cut or definite and the devil may gain some advantage over you regarding it but then when the preacher sets forth what the word of

God declares a bruised leaf eat are not great smoking flat eat are not friends and the desire of the righteous shall be granted it may come to you as comfort and be no more to you a stumbling block and you will be helped to feel you are indeed following on to know the Lord and in his time and way you will have a deeper experience of him as the sinner's friend then it might be you will got a stone in your soul's experience wherein you may think you have sinned the unpardonable sin well there are many people in this highway who have found a stone like that in it in their soul's feelings and God has helped the preacher of the gospel to remove it so that they have been lifted out of that temptation a way of which faith has been made but now what is the unpardonable sin declare to be the sin against the holy God you can only do it commit it

[42 : 16] I mean if you have got in your heart do listen life and fight against Jesus Christ you must have those two to commit the unpardonable sin Peter had got life let it be God he had not got fight he did say we believe in the sure thou art the Christ the son of the living God Lord to whom can we go thou hast the word of eternal life and when the dear saviour rose from the dead and had an interview with Peter and afterwards we can tell what the outcome of it was Simon Simon son of Jonas lovest thou me Lord thou knowest all things thou knowest that I love thee I know that I did sin against life and knowledge but thou did cast thy compassionate eye upon me and help me to go out and weep bitterly and by thy grace

I have repented he had got life but it had not to and as Judas had got life the some be but he had got to go and betray his dear master who would ever think of him with all the kindness pocketed and he having life and faith he did sin the unpardonable sin the sin against the holy ghost and there is just one thing I say although I must come to the amen there is just one thing I say in talking a comment there are hundreds of men in pulpit in this land of ours from land then to John of grace he had no divine authority to be there who were perilously near if they have not already gone right over the line in sinning against the holy ghost when they tell men this in this holy bible is not to be received and that is only a table dressed up and this is just a myth and they cut it to people

I urge that to be the sin against the holy ghost for this bible tells us all scripture is given by inspiration of God and you read God sakes all these words it is just another source gather out the thorns and now when poor sinners go through the gates and be born again and begin as children to tame and bound they often have to travel slowly not go on too fast and sometimes they turn aside into a bypass and they invite some error something that is not to the glory of God as a sinner's good and now this is for every man ordained as

God to preach to preach to preach and to show in preaching the preach what is error and how it may be defined and now error whatever its nature however quickly it may be dressed up in a book as you read about it it will always detract from Jesus Christ so that he is not in your soul's feelings then as you imbibe it the cheapest among ten thousands and the altogether lovely and now all who are ordained to preach the gospel who are as greatest given to earnestly contend for the faith once delivered to the kingdom and then this will beautifully sum it up what it is to preach the gospel lift up a standard for the people you read again about

Moses of old when he set up the brazen serpent and bid those who were bitten by the serpent to look and it is said so beautifully as only the word of God can ever say it and if any man looks he lives and now that is just what the gospel is in the proclamation of it look to Jesus look to Jesus salvation is found in him and him alone lift up a standard the standard of the cross behold the lamb of God which taketh away the sin of the world and how did the apostle Paul do it what does he say and I brethren when I came to you came not with excellency of speech or of wisdom declaring unto you the testimony of

[47 : 59] God for I determined not to know anything among you save you the strife and in Jesus eyes and I was with you in weakness and in fear and in much trembling you will understand this fear was not the fear of man the apostle for had not the fear of man in his makeup nor it was a fear that the weather God would indeed be written and grant a power by which alone he could preach to God's glory and fortune good and some of us know just a little and maybe more than a little of what that fear is and we also do a little about this much tendance and said Paul and my speech and my preaching was not with enticing persuasible words

Margie words of man's wisdom but in demonstration of the spirit and of power that your faith should not stand in the vision of men but in the power of God dear friends it is this preaching alone that great is given for men ordained as God to go forth everywhere to print it which is due for sinners too and fulfill the purposes of God as the spirit adds unto the church daily such it shall be saved but everyone ordained of God will do light of pain as he gets help from God to do it lift up a standard for the people unto him shall the gathering of the people please and I would just conclude by reminding you of what there is said careless myself a dying man a dying man deceived happy

O Lord if thou approved though all beside condemn say therefore the Lord of the harvest that he will send forth laborer into this harvest amen