

To THIS man will I look. (Quality: average)

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[0 : 00] The Lord tells us this evening, I will direct your attention to the prophecy of Isaiah, chapter 66, the latter part of the second verse.

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How clear are the answers that the Lord has given in his holy word to certain questions that we may ask.

One of those questions may well be at times, will the Lord look upon me? Am I the character that the Lord will regard?

[1 : 17] We have the answer in the word before us. But to this man will I look.

But who is the person that is looking? We find in the 57th chapter, these words.

I, for thus says the high and lofty one, that inhabits eternity, whose name is holy, I dwell in the high and holy place.

With him also, that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the path of the contrite one.

How great, then, are these words. The beginning of the chapter draws our attention to the great death and glory of God.

[2 : 24] Thus says the Lord, the heaven is my throne, and the earth is my footstool. We have set before us, then, the immensity of the almighty God.

Heaven is his throne, and the earth is his footstool. Therefore we may draw near. We have not to go up to heaven to worship God, to seek God, because we have here that the earth is his footstool.

And are we not glad that it is so? When we say that we approach under the throne of God, what is the feeling of our soul when we bow down before him?

Whether it is the bearing of our head, or a bearing of our knees and our head, does not the very attitude indicate that we are drawing near to his foot, and yet God's in heaven?

The Lord must dare. Now, sometimes the temptations come, that the Lord must not look at me, and if I regard iniquity in my heart, the Lord will not hear me.

[3 : 48] Nevertheless, the Lord has heard me, says the psalmist, and is coming with all our iniquities within, sometimes, the evils of our hearts, which nobody else knows about, and we can't believe that anybody else can have the thoughts or the feelings that we have, but we should remember this, there is no temptation overtaking you, but such is common to man.

And therefore, nothing will arise in one person's heart which may not arise in another. that to this man that I look, do you see the almighty, the exalted God, in all his holiness and purity, looking down upon you, and your heart with all his deceitfulness and his very wickedness, how can I come?

Nevertheless, the Lord says, that this man when I look, but with all his weakness, with all his deceitfulness, with all his sinfulness, with all his faithfulness, there is something else without consideration.

It is not a person in this faith exclusively. It is a person that is aware of this state, and mourns this state, and demones this state, and has nothing to deal with this state.

Because of this, he confesses himself to be poor. So, in considering this world as to whether we are such a part, that God will look down upon, we are assured, that he will look down upon those that prove us.

[5 : 58] Now, this is not to be understood. In regard to confidential things, the natural supply of things, it may be included in some cases.

And even in these days, there may be those that are poor. poverty is measured when the outgoings exceed the income, whatever level it is.

When our expenses are greater than what is coming in, then we are poor. And if we look at this point spiritually, when our expenses are greater than according to our feelings, we have coming in.

We feel that we are poor. Not always can the children of God realize the intensity of the store of grace which resides in Jesus' name.

they can see the expenses. They can see the accumulated debt which sin makes every minute, every hour, every day, every week, every month, every year.

[7 : 32] But what have they got to pay? Wherewithal? The wherewithal is to pay. Then the Lord looks down upon that person who says, I'm all this debt and I've nothing to say.

I've accumulated to the log. Instead of reducing the debt, I'm daily increasing it and I've nothing to pay. You will remember the case of a man that has two debts.

One whole debt. It depends on the other five hundred. But the extent of the debt was, in one sense, not the most important thing.

The most important thing was that they could have a confession that they had nothing to pay. when they had nothing to pay, he frankly forgave them the debt.

But only because another had paid for her. And so, it is one thing to be poor and have a proud answer that will not admit it, and another thing to be poor by the grace of God confessing it, say, Lord, I've nothing to pay.

[9 : 11] Can we this evening raise a little hope in our hearts that we should be amongst those that the Lord will look down upon us?

Because with all our endeavors, it has to be this, nothing to pay. scraping the barrel as we might, we can find nothing.

We might have found something and looked at it, and when we've looked at it, we've found it will not be admitted in the kingdom of heaven as acceptable quail.

Why? because it is stained, because it is sinful, because it is lacking in purity, and therefore we have to cast it to one side.

We have nothing to pay. It's not easy to come to the spot where we have nothing to pay.

[10 : 26] But God is able to do that, which we cannot do. Now, a person that has nothing to pay, and therefore is poor, in the fullest sense of the word, is described by Samuel Medley in these words.

The beggar, poor, smearth, this door lies such a great sign. Thou knowest my need is great indeed, Lord, hear me when I cry.

With guilt to death and deep in death, for pardon Lord, I pray, oh, let thy love sufficient prove to take my sin to my biscuit love.

A view of this poor man, this beggar, consider considering the words of our text, and one word, I, that this man will idle, even to him as his poor, and the one that is poor, confessing his guilt and the depth of his debt, and knowing that he needs to be parted, and knowing that he needs someone else to pay his debt, he looks not only to the person, but also to the love of the person, and hence he says, oh, let thy love sufficient prove.

Now, are we in such a state of leave? Though it is not a question of someone paying our debt only, but is there someone that has sufficient love to look upon me, sufficient love to discharge my debt in such a way that I can receive pardon for my sins.

[12 : 28] It is sin that makes us spiritually poor. Well, here is hope set before us in the words we have read about this man when I look.

It is not, I might consider it, if the conditions are favorable, I will look, but unto this man will I look, under all conditions, dark conditions, distressing conditions, unto this man will I look, even to him that is poor.

And the poverty is brought about by so many things which only serve to increase one's indefinence.

The wicked heart is no small part of my distress and shame. Let suffering grace that the crimes are faced through Jesus' blessed faith.

Now you see the poor man not just looking at his poverty but looking at the greatness of this almighty eye.

[13 : 58] Lord, let suffering grace, he has already spoken of one with love, love, and now he refers to suffering grace, and he's referring to it in connection with the same glorious or wonderful person, even the Lord Jesus Christ.

And you see, after it is written, unto this man will I look, here is the poor, looking up. If your head's down, your faith may be looking up under this man, one of the who is able, who is full of love, and has a vision of God and mercy, and who is full of grace, that is able to deal with my crime through Jesus' blessed name.

And then Leslie brings before us another point, which makes us poor. My darkened mind, I daily find, is prone to go astray.

Too often, may this be our advantage. And when we go astray, we immediately get into worse depths, become even poorer than we were before.

My feet sink in deep night, where there is no standing. And the poverty seems to have increased because we even seem to lose what God has given to us.

[15 : 41] us. But it doesn't make any difference to the greatness of this world. The Lord still looks upon the poor. And then our sovereign will, that takes its part in making us poor.

Sometimes naturally people are made poor because of their sovereign will. They're given advice and they reject it. The result is they follow their own course with disastrous results.

But when this sovereign will takes its part in increasing our indebtedness, bringing us into a deeper state of poverty, then what should we do?

Shall we need God to arise and to deliver us from our enemies which come in like a flood and lead us on?

We have no strength I have no might in all power. As Yashabath said, we have no might or power against this great enemy.

[17 : 12] There were three nations that were conspiring against you at that time. And there are three nations spiritually considered that conspire against your soul if it is born again of the spirit of the world flesh and the death world.

Thus we should observe this. Yashabath goes on to say, neither know we what to do, but our eyes were upon thee. And it is clear that the eyes of the Lord were also upon Yashabath and his company.

And what was the outcome? They were poor enough. They were poor in their nonsense. And the enemies that had risen up against them were almost to do to do but God caused the enemies to destroy one another.

Have you found this happen in your case sometimes? Where there have been the world and the flesh and the devil all conspiring against you to bring you down and to rob you the Lord to praise the Lord then the Lord caused the enemies to set themselves one against the others.

And when should we praise the Lord? When the poor man gets a little glimpse of the Lord looking down upon him hearing his prayer and making him aware that he knows all about the enemy.

[19 : 29] The Lord knew where the enemies of Jehoja man were. And he knew what they were going to do to mark. this is the God we commend you.

The men of the world they've no way of finding out what their enemies are going to do tomorrow.

But we have several instances in the word of God which draws our attention to this point that the Lord's people are able to find out what their enemies are going to do tomorrow.

Unto this man will I look even unto him that it's poor. And so the man the poor man is looking up looking up with a humble confidence that God can tell.

God can speak. God can inform. God will direct your men. David in his life had several incidents where he was warned not to go to this place or flee to another place.

[20 : 51] Thus he escaped the hands of the enemy. You think it never happened in your life. Have your eyes been open to see that God as it were diverted you in another direction?

You wondered why? Did you carry? Did the paradigm belief make you wonder whether after all this was really a warning from God for the mercy of his age?

When we are lacking in wit, for in that respect God is able, able to deal with it. And is there poverty of affection?

Oh, how we might come in here. Affection unto the Lord. love ourselves more than God.

This can be so when the carnal mind becomes very active. So we say, but my love is cold and safe.

[22 : 06] And we also say, yes, I'd love thee and adore, over grace to love thee more. We find the poor man that is still looking up.

With the eye of his faith unto him that is looking down. The eyes of the Lord are upon them that fear him, upon them that hope in his mercy.

There is such a certainty with regard of these works that we should not do to sight. the men.

We should speak of the men. And you know this cries that people have got sometimes. They sometimes say they have a poor memory.

Medley takes this point up. He says, my memory's bad, but what is sad? Can the poly still retain? Oh, fill it, Lord, with thy sweet words.

[23 : 11] And let it there remain. It's the poverty of our soul manifested in the weakness of our memory. But God says, under this man, when I look, because the consciousness of all these faults and failings and weaknesses, we'll find the poor man crying unto God for deliverance, crying unto God for surprise.

And if that should be your case, my memory is bad, but what is sad and poly still retains, you remain there. I believe where we stop indicates our standing name.

Now, we find that the hymn does not stop there and poly still retain, but immediately there is this desire, O ill-in-law, with thy sweet words, and let it there remain.

we've forgotten the word that God has spoken to us. Does it seem to be something that has faded away into the trial of our faith, which says, well, it was only past.

It never was really the word of God. bringing us to pray with the psalmist, remember the word unto thy servant, upon which there is called me hope.

[25 : 00] And it's also many indications of our being for. And John says, that of this land, that I can pray, even to him that is for, him.

Well, now, if there's to be a true confession of our poverty, there must be a felt sense of it. Otherwise, we are hypocrites. So will not some of you know the occasion when you really felt it?

There's been no question of hypocrisy because you felt for them. Then we can look at this in another way. wisdom.

Wisdom. Back with wisdom, he must give it. If any of you lack wisdom, let him ask of God, who give it to all men liberty. Neither know we want to do it.

So, we need wisdom. God. And are we going round in circles in our own minds? And are we being tempted by the devil which says, but God will not construct you.

[26 : 20] You've got to go on your own. Do what you think. God that the grace of God in your soul will indeed say, Lord, I cannot go.

I need thee to cause me to hear words. Behind me saying, this is the word. Walk in it. When he turns to the right hand, when he turns to the left.

So, we are falling with, is it not possible? Shall we not praise the Lord, even in anticipation of the loss of death and death?

To behold the droning of the prisoner, and to loose the bonds of those of a man. that brings us to another source.

As to why a person, as to the result of a person being taught, being in christian. Now, in our day and generation, there are sentences sometimes, which are a time or a term of in christian.

[27 : 41] if the person cannot know, he has to go to the prison. And you know what that counterpart is in a spiritual experience.

He cannot know. And there doesn't seem to be anyone to value out. We read here, unto this man will I look.

In prison out, unto this man will I look. Even to him that is poor. And if we should refer this poverty to one more point before we start on, strength.

He knows we have no strength at all. He knows those are strong. Though ten thousand should engage the weakest and shan't go wrong.

Poor. But there is there is there is also another description of this man. And that is that he is of a contrite spirit.

[28 : 47] This may be more difficult to determine than even our poverty. We may easily, by comparison, discern our poverty.

But are we of a contrite spirit? How can we discover that? The psalmist in the 51st psalm was surely the subject of a contrite spirit.

He had sinned, he had sinned solemnly. He had sinned in such a way, and he made the enemies of God the blasphemy. He became known.

a broad reproach upon the church of God and upon everything that pertained to his profession.

We can read the simple words in Samuel, I have sinned. We can read in the 51st psalm what went on between this man's soul and God.

[29 : 58] Now you may make a simple confession to your fellow, I have sinned. Who can discover that secret confession, the evidence of a contrite spirit before God?

The contrite spirit is the work of the spirit of God. God's sinned. People can say I have sinned. They feel that because of the circumstantial evidence there's no possibility of saying anything else.

It's one thing to admit that we've done wrong. Another thing to be conscious of our guilt, and another thing for that guilt to break our heart, God's sin.

Because, as David said, against thee, thee only have I sinned and done this evil in thy sight. sinned.

Was it against men? David sees it against God. It has brought reproach upon the name of God, and hence he expresses himself in these terms, have mercy upon me, O God, according to thy loving kindness.

[31 : 30] Have you been in this place? are you in this place this evening then? Must we not tell you from the words that we have read unto this Samhain, will I look even unto the emphasis of a contrite spirit that person that seeks and needs the mercy of God and that seeks and needs the mercy of God to its fullest extent according to thy loving kindness, according unto the multitude of thy tongue, and death of mercy, blot out my transgressions.

And then, another indication of our having a contrite spirit is the urgency that is upon us that we need washing.

And you see, when they say, we are not always hastening unto the foundation. People may say, yes, I have sin, they might even say, I'm sorry.

But have they hastened unto the fountain, that fountain which is open in Jerusalem for sin and for all uncleanness? But David said, wash me truly, truly, inside and out, in every corner and crevice from mine iniquity, and cleanse me from my sin, for I acknowledge my transgressions, and my sin is ever before me.

And this sin suddenly takes on a wide visitor.

[33 : 19] It is not just the sin of yesterday, but a few months ago. It takes him right back. And he said, behold, I was shapen in iniquity, and in sin did my mother conceive in me.

Then we have the instructions that have been conveyed to him. Behold, their desire is true in the inward path, and in the hidden path there shall make me to know the mist.

Then we find him pleading with a contrite spirit. Purge me with his supposite, I shall be clean. Wash me and I shall be whiter than snow.

Eventually, we come down to the verse which tells us the sacrifices of God are a broken spirit, a broken and a contrite heart who God there would not describe.

So there is seeking. Whilst we are passing through this experience, the eyes are open to see what God requires. A contrite spirit will, as it were, be the anointing of myself upon our eyes.

[34 : 41] we shall see all the more clearly what God requires. And God requires a thorough washing. It must be said that nothing less can be acceptable not only to God, but also to this city.

God knows this. Having worked this in this person's heart, he looks down upon it. What does he look down upon?

The man? Yes, he does. But he looks down upon his work in the man. Do you think he's ever looked down upon the work in your heart when you've been held that you have confessing your sins and weeping?

See, he's pitting your distress. What makes it? A natural mind will not come to this. A hard heart will not come to this.

Having been brought to this conclusion that this is God's work. And when you can see it's God's work in you, you can be assured that God's looking down upon you because he's looking down upon the work that is in you.

[36 : 07] A contrite spirit is the work of the almighty God. The ever-blessed spirit. And how blessed a work it is.

And how good a position we are in. And how good a spirit we are in. When the Lord looks down. Even to him that is poor and of a contrite spirit the spirit is the same thing.

When the psalmist declares created me a clean heart O God and renew a right spirit. Now that's a contrite spirit. And that spirit is a spirit that is washed.

Washed. Washed in repentance. Repentance. Repentance of all God. Wonderful message.

To have the spirit of repentance. And to be baptized as it were in the rivers of repentance.

[37 : 26] The last point and tender that my word. No. There are very few people today that tremble at the word of God.

Too many if they read the word of God at all are willing to be critical. Willing to even discredit some of it as being God's word talk and are not afraid to make all thoughts of solemn suggestions that will cast the Lord down with excellence.

But with all these people about the Lord remains to himself keep for himself certain people that tremble at his word.

Now what can we say about this evidence of being a person who God looks down upon.

we tremble at his word. Perhaps some may say well if it's a solemn word if it's a word which speaks to me about God's vengeance yes I will certainly tremble and certainly we shall.

[39 : 07] we tremble at the word of God when a promise is conveyed to our souls.

A promise the first promise given to the church of God though it was spoken to Satan yet it was given to the church of God but I will put empathy between thee and the woman between thy seed and her seed and it shall prove thy head and thou shall prove it.

Shall we just lightly pass over this word of promise or will this word of promise cause out to tremble of word because it means that my Lord and Saviour the Son.

And how easily if hippity has the well-known verse being repeated for God so loved the word that he gave his only begotten Son that whosoever believeth in him should not perish but have him a last thing of it shall be tremble of such a word as man.

when we consider what is involved to bring that word to pass salvation deliverance from the power of sin and the power of faith to this man will have that tremble of my work words of promise words of deliverance that is my what means and through what suffering and under what circumstances the strength and God one then you have tremble and the words which have come to you from San Sinyar and the Lord showed his holy and shall we be at Calvary and not tremble then shall we hear those words

[41 : 30] Father forgive them they not know not what they do and not be numbered amongst those that tremble at this word we are exhorted in the scriptures to rejoice with praise that is though we rejoice to be constantly aware of the holiness of God so that we are filled with reverence in his presence when we have rejoiced if we have when the Lord has brought the great deliverance for us when the Lord when the Lord has said I am thy salvation tidak me her remember of that word not because of the ptolomem experience that we might be called upon to do in order to pacify the demands of vengeance but because the Lord has laid help upon one that is mighty one taken after the people would you not tell and the word which spoke to you of someone who was willing to stand in your place and stand lost you and suffer lost you and free if our spirits are wrong then the whole plan of salvation and all the words that speak to us can connect with it will be a force for trembling because of God's holiness first in the Lord's health and trembling in our spirits and trembling brought in our spirits by the power of love being used to them that we should look at like one who is standing something something knows such an experience will make us and as it were shaped with the power of the almighty in doing for us what we could not do

I recall personal experience here when some years ago now last minute of the preaching he returned to the Lord Jesus Christ and he went and he went towards the hour and as one or so he presented a vision of the Lord receiving one lash then another lash and then another lash and as though a voice from heaven said God one lash two lashes and more and a seed to make I see to see the effect upon his death and my very spirit was torn apart and I doubt there was this trembling as it were

God gave the word let him go free and the place that is his semen iniquity upon me shall we go free with a light-hearted spirit shall we go free surely we shall matter is salvation is possible and that this man of my love has trembling in my word in anticipation of divine vengeance but also in a revelation of salvation through assurance even therefore we may say that for this man tonight God looking upon the man the temples of God's word and we may look at it in this way but there is a deep reverence in the word of God now have we a deep reverence in the word of God there is that in your nature and mine which is so bold and so brazen that if we should look at the word sometimes and it doesn't suit we are ready to come to the way but if we have brazen in our heart you know we should be brought back to the point we should tremble of that word maybe we should tremble because we have such a heart to turn us away from it it can only be the result of the love of God then again we may tremble at vengeance is mine

I will repay and in that case he bids out leave the matter entirely alone and we may watch see how God will work with the ungodly it may be a following day that they are suddenly struck down from heavenly we at Huntington have risen a book called the naked power of God and in that book we have an account of various people that were strongly dealt because they opposed the evil of God and in so doing opposed God himself sometimes this might come to those that they are coming and will you not tremble at that word if you see a fork again that has been sadly you your structure

God has been will there not be something rise up in your soul Lord but in but in tenderness nevertheless it will not prevent our trembling of the world now have we traced out an answer to some of your inmost questions as to whether God looks upon you and whether he will look upon you well this is a clear indication and only our souls can bear testimony as the hellfire is true God will and there is no variation unto this man will I look even to him and of a contrite spirit and tremble than I were sometimes we may tremble at other people we find in the acts of the apostles the threatening of men against the apostles themselves what did they do why they came to the Lord and they said

[50 : 29] Lord behold their threatening the threatening solemn as they were it didn't make them tremble as it might have done it would have been God threatening and what happened God sent a solemn out of them they were in great season those that threatened so may we not even when we pray behold their presence find this in our spirit a trembling of thy word evincing we recognize the holiness of God and at the same time that he is too wise to earth and too good to be unkind he cannot do what is just and must be like to say and we tremble his word because there is mercy in it this may seem strange but we speak to you of the fear of the

Lord which is the beginning of this trembling and yet not trembling in fear but trembling with a holy reverence feeling that the all glorious God has humbled himself and looked down to him upon your heart and need to change and he knows we have no strength of Lord he knows our those are strong but those ten thousand shelling caves we shan't go back may we discover the truth of you not once or twice but again again again again