

# Isaiah

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[ 0 : 0 0 ] We will see to the Lord's house to turn your thoughts this evening to a portion in the prophecy of Isaiah chapter 12. Isaiah chapter 12, and we will read the second and third of this, but not confine it to that. Isaiah 12, verses 2 and 3. Behold, God is my salvation.

I will trust and not be afraid, for the Lord Jehovah is my strength and my song. He is also become my salvation. Therefore, with joy shall ye draw water out of the wells of salvation.

Isaiah 12, verses 2, 3 and 4. There is a sequel to our thoughts of the morning. That's the great hand of the Lord that Pilate not. Neither grows weary nor decays in being reached forth for the help, the succor and the deliverance of those that trust in him, and for the destruction of those who are of enmity against him. And that is our mercy, that that hand never weary. We are subjects and recipients of his favours from that same right hand, even to this present moment of time. But we do not always realise it, and I'm sure we do not always acknowledge it, as we all do. But in the portion that we have before us tonight, we have, as I say, a sequel to the solemn judgments of God against his enemies. And now we are brought to some realisation and consideration.

of his great mercy. And we do want to speak of his mercy. The gospel proclaims the mercy of God through Jesus Christ, his dear son. And though at times, as we felt this morning, there must be given solemn warnings, I felt encouraged after the service. When my dear one said, well, the apostle Paul had to give warnings, clear warnings. It was not all preaching smooth things. And it was not always the setting forth of the gospel of Jesus Christ in its deep end. Warnings are needful. And God commands them, so we trust.

that those few thoughts may receive his divine application. Though he warms the heart when we can dwell a little, more closely and more sweetly upon the mercies that flow unto his own, his own dear redeemed children.

[ 4 : 0 5 ] children. Those in whose heart he has light his field, and so now see the everlasting life that creates within them longings and desires which cannot be satisfied by the richest things of this world. And if this be our hearts, then we shall with joy come before him to hear and to take note of those things that he has declared that he will do. For those who know.

in our lesson, we read again, that almighty arm that never wearies, as it was reached for, on behalf of his, his right of all. And how, in that time of their trial, great trial, and the test of their trial, and the test of their fight in that trial, the Lord was pleased to bring them slightly through, out of the hand of their foes, and deliver them with a great deliverance.

For, in that time of their life, all have a great deliverance. For we can't, we can try in some little while and measure his mercy, but we never shall. But this we do know, that this mercy comes to those who are totally unworthy of it. As it was for here with Israel of whom we've read.

They were totally unworthy of mercy, and so are you, and so are you. There's nothing in us to merit esteem or give the Creator to them. Israel were brought through, because it was God's eternal purpose, for the glory of his holy name, that they should be brought through, and brought in at last, to that hidden land, which was the promised land.

It was the fulfillment, and must be fulfilled, of his gracious desire. But it was the manifestation to an ungodly world that the Lord God omnipotent reigneth.

[ 6 : 41 ] And however impossible matters might appear, however brightly adversaries, however strong for the power of sight. Yet all must be brought into subjection according to God's infinite plan, the plan of salvation.

And all of this is mercy.

Have you got a day? Have you got a day? Have you got a day? Which is a that day, a particular peculiar day, when the Lord reached forth his hand on your behalf, and delivered you from your fears?

Perhaps brought you from your feet, perhaps brought you from your feet, perhaps brought you from your heart to your heart, perhaps brought you from your heart to your heart, and made a crooked thing straight?

It was a that day, when the Lord did it, and there would be no doubting or questioning it. We should know it was the Lord, did it? Because there's no other code.

[ 8 : 12 ] We read in the Gospels, if ye believe in this God, in his power, in his mercy, in his grace, if ye believe all things are possible.

That's a word of comfort. To any who may be true concerning circumstances, perhaps in their life or in their family or in the church, all things are possible to them that believe.

Because I want Israel to be unbelievers. Oh, how they trembled as I came to the Red Sea and said, oh, a fair room surely, I bet I come.

Friend, there was some in the midst of the league. Some in whose heart was that living faith in their God.

Moses was one of them. And God honoured him. It was not for the multitude that dated his power.

[ 9 : 25 ] It was for the little few, the remnant, that believed in his power that he made known his mighty acts. And it ever will be.

He will not leave his children, just as you. He will not leave them to be overcome. Israel saw that great work which the Lord did upon the Egyptians.

The people believed the Lord and believed his servant Moses. They feared the Lord.

So there was an effect. And that effect is a moment is made known in this present day of his soul who are brought to realise that impossible thing has been done and cause them to acknowledge this is the Lord's doing.

It is marvellous in error. And if you've got something like that in your experience, in whatsoever aspect it may be, you too will come as Moses and the children of Israel did and as we are reminded in this twelfth of Isaiah, you will come to sing praise unto God, to render praise unto him to whom it is due because he hath done these things for you.

[ 11 : 03 ] We rejoice when deliverance comes for over whatever our trouble may be. But when it's a matter of a never-dying song, when it's a matter of viewing a work of Christ to gurning some poor sinners out, oh then, what praise is brought forth?

It is the Lord. Oh, wondrous works that he does. And when we are brought into it to experience it or to join with those who have been so favoured, then there is a melting together of heart and mind and spirit.

to worship God. Then sang Moses and the children of Israel this song and we read of his wondrous appeal that arm of the Lord that is never weary.

Oh, how it brought them forth and brought them through when they saw all their enemies dead upon the seashore.

What should we feel when God is there? The same God. The same O mighty arm. The same power to save.

[ 12 : 33 ] But above all, dear friends, it's the same mercy. It changes not. The mercy to Israel of always the same mercy that comes to you and me when we are brought to the Lord.

In this mercy. The same mercy that we realise has delivered us from their pit of power or preserved us even in our life's journey from entering to those sinful occupations and designs that are penned against the Holy Ghost kept by the power of God through faith unto salvation.

That's mercy. What a needful mercy it is to be preserved in his fear. And in this song this is the language that came forth as they realised that mercy.

Who is like unto thee, O Lord? Who is like thee, glorious in holiness, fearful in prizes, doing forgiveness?

And every letter of mercy, every ransomed soul, every sinner saved by Christ will be brought to this conclusion and to this acknowledgement who is a God like unto thee.

[ 14 : 23 ] That love and mercy that makes it known that through it brings poor sinners into safety and security, covers them with his love, brings them into his covenant, orders all their life, and assure us that at the end of the journey that we sign out in our name, it will be well.

What have we seen? When thy sinks of faith and death is in you, the word of his grace shall comfort us through, through, not only in it, but through.

all this is mercy indeed. No theory or doubt can we cross on our side. We hope to die.

Shaken the Lord will die. This is the language of the saints. Oh, but some may say, ah, but I don't feel I can come in amongst that description.

I do not feel to be a saint. No, no man knows. But what is a saint? A sinner whose sins are forgiven and washed away in the precious blood of Christ.

[ 15 : 48 ] That's a saint. That's the clearest description that can ever be given of a saint. A sinner said, and said, these are who shall join in a song of Christ that will begin here below and never end.

Continue through a longing for him to shout that God is here. And then we go a little further in their song, which I joined in with thankful hearts because God's mercy accomplished.

But then we see another thing to show our priority, our helplessness, our waywardness, and that need to be kept in his fear, preserved in that fear.

For except it be so, we, like Israel the little home, we'll soon know. Miriam, we read, took her heart and said, sing thee to the Lord for all his wondrous words.

And they did. And then they went there at the command of their God. Moses brought Israel from the red sea.

[ 17 : 24 ] that was done, that was done. But not to be forgotten. And if he brought you through a red sea of trouble or distress or affliction, it's not to be forgotten.

There is to be a record kept in the heart, as before God, of his great mercy. For you all want, like Miriam, to take a heart and sing his praises.

Moses brought Israel from the red sea, and they went there into the wilderness of Shur. And they went three days in the wilderness.

There is no water. And this is something of the theme upon our mind tonight, as it comes forth in our text.

Water, the water of love. without it we must perish. Naturally, without water, man dies.

[ 18 : 30 ] It's the one essential need to keep life in the body. And there's only one essential need to keep life in the soul, and that's Christ Jesus, the painting of life.

And if we're strangers to him, they're not heart takers in that provision of a gracious, merciful God, we must have it. They went three days in the wilderness and found no water.

And when they came to Mara, they could not drink. There was an apparent provision, but it was better water.

water. And sometimes, in the experience of a living soul, they come to a place of bitter waters that they cannot drink.

Now, our son, dear, thank you God, who have been brought to this place in their experience, oh, this is a bitter, bitter path.

[ 19 : 43 ] How shall I do? What shall I do? Shall I be brought forth from it? And the difference between a soul under gracious discipline of the spirit within and those like Israel here, it's that one murmur and reply, and the others fall down on their face and plead for mercy.

and pray God to put forth that right arm on their behalf and grant a deliverance unto Joseph.

He is able, and so says Erdin, he is willing, get no more. Ah, but you see, nature, sinful nature, does it.

we have unbelieving Christ. All things are possible to them that believe, but here we have unbelievers.

They could not drink of the waters of fire, for they were bitter. them. And the people murmured against Moses, saying, what shall we drink?

[ 21 : 02 ] And in those other verses we read in the 17th chapter, we read, it came to this point, they came again to a place repented, and there was no water again, when the people did chide with Moses, and said, give us water that we might drink.

And Moses said unto them, why chide ye with me? Wherefore do ye tempt the door? Moses did not complain.

Moses did not repent. His eyes were up with. he cried unto the Lord. And though the people, the multitude they were, were brought to this place of great need, they thirsted there for water, and said, wherefore is this, thou hast brought us a believer to kill us from our children and our cattle with thirst?

They saw only, and felt only, a natural need. Now, a gracious God in mercy supplies all the needs of the whole world.

He supplied all the needs of all people, but he has a special supply, a gracious supply for those who come to him and please, O Lord, the Lord will provide, provide for me.

[ 22 : 51 ] Moses knew this God. He knew the source of that good that flowed from that God. And Moses cried unto the Lord.

Oh, he found the burden right now. What should I do unto this people that I be almost ready to serve?

The mercy of God might be provisioned. In the councils of eternity, that rock was there. in the realm of Christ, that rock is there.

And faith will strike it. Faith will obey the command of him who says, do this and live. Oh, how dark was the way.

How perilous is that time. When unbelief rises up. And there is a replying even with blessings in her hand.

[ 24 : 05 ] Oh, it's a barren day in the soul. Oh, when God's anger and his righteous indignation is felt because of their disobedience or rebellion or that which is brought forth from these hearts of errors on account sin, it's a barren time.

And with the charm of God, their lot times are barren time. When they lose sight of that source, when a precious cross is hidden from their view, when their eyes seem to have sunk almost to nothing, it's barren, life is dry, it's unfavorable, when their soul cries out under a furnace pervert, sometimes it almost sins, and if the heart will break under it, because no relief from a barren place.

What does this soul need? A refreshing from the presence of sin? And faith, that precious gift will bring this heart, it will work.

Oh, they seem to cry and shout, and all their prayer he shut him out. And so wrote Jeremiah, in his lamentation, he had got into a barren, sin, and not for his own sin alone.

That was an example of what will be brought to pass to those that desert and depart from the living God.

[ 26 : 03 ] I cry and shout, and all my prayer he shut him. May let serve to our death.

for here we have set before us an abounding mercy. Behold, God is my salvation.

I will trust but not be afraid. For the Lord Jehovah is my strength and my song. He also is become my salvation.

What a train. What a transporting change from the first verse experience. Though thou wast angry with me, though I wast in a firing place and felt for long and deserted and alone, though thou wast angered with me.

Thou anger is turned away and thou comfort it. This is the word of his Christ.

[ 27 : 15 ] He will comfort the cast day, the lonely, the distressed, that call upon him, that cry unto him, that might know their request before him, and plead for mercy.

There's no sure cypher ground to receive the blessing of the Lord that might be rich, but on this ground of mercy. I said this morning that we are spared on the crying wedding.

We are still on the crying wedding tonight. What are we crying for? What are you crying for? Is there an essential need found in your inner soul?

Is there something you feel sadly to lack? Is there a mystery that is not revealed to you that you feel must be open to your view but to enable you to believe in all your heart and all your soul according to the direction of the command of God.

Then tell him all you might have him all your things. He will not drive away the soul that with sin fear and desire seeks after Jesus love.

[ 28 : 39 ] That soul the Holy Ghost inspires with breathes from above you tell him him here and in his own good time way he will answer for happy not said through Jesus Christ his beloved son I will not leave you comfortless I will come to you oh this is a strength God is my salvation I will trust and not be afraid I will trust his word I will trust in his promise and I will not be afraid of that which creeps in of mine own unbelieving fears that soul will join with the hymn writer who says be gone unbelief I want no more to do with be gone what what grins this crowd my saviour is near and faith says for my relief will surely appear by prayer let me wrestle and he will perform the arm of the arm is not wish it changes the arm that arm that reaches for salvation to a poor fearing trembling heart when it comes you know it's that but you're commanded and exhorted to continually plead for that power to be made known the

Lord Jehovah is my strength and my song he also is become my salvation all that here we have the aboundings of the mercy of God who revealed in this short portion for those that seek him to pray and he might thirst so speaks the spirit of fruit let him come unto me and bring and if thy is your need and choice at this time then my fight and I will you to press hard in that direction perhaps be fine help and renewed strength as you read that account of the

Lord gracious merciful dealing with the Samaritan woman if they would have asked of me I would have given thee living water and that new woman did not go thirsty for the rest of her day she received she received from the fountain of life that which restored her water amongst the family of God and enabled her to sing as this short chapter sets before us and signifies will be the issue of that matter of sin of Bethlehem's work in that day shall ye say praise the Lord call upon his name sing unto the Lord for he hath done excellently that dear woman did just that she went down to her house to her relatives and she told forth the wonders of this righteous

Lord who had come and met with her by the way and despite being a foreigner despite her sinfulness despite the many husbands she had all that was against her she received when she could show forth his pride and this is mercy when her hearts are moved and her spirits are enlivened that we too can show forth her his pride all these springs these mountains they've been opened by the pair of that almighty arm to end all the ages the Lord said unto Moses go on before the people take with thee the elders of

Israel and thy rod wherewith thou smote of the river take it in thine hand and go behold I will stand before thee I am there ever present ever watching ever waiting to be righteous come poor needy soul here is a covenant keeping God here is a God who can never out promise his promises they stand forever I will stand before thee there upon the rock in Horeb and there shall smite the rock and there shall come water away all that smitten rock even Christ Jesus rock of ages cleft of me have you got a party now have you tasted of the stream that flowed from that rock it's

[ 34 : 52 ] Jesus Christ and him crucified alone will suffice the need and there shall come water out of it that the people might bring and Moses did so in the sight of Israel again we read concerning these wanderers in the desert in this barren place and what brings them to cry for this mercy and hail out the prairies heard and answered in the 41st of Isaiah we have this when the poor and needy seek order and there is none none to be found anywhere else wherever they may go however hard they try and there is none and there come highly for first only the

Lord will hear them only the God of Israel will not forsake them this is a voice of mercy speaking here and that mercy extends to every chosen lesson every ransom son and when that mercy is redeemed the fruit of it is given to us in the following verse I will open rivers in high places and fountains in the midst of the valleys I will make the wilderness a pool of water and the dry land springs of water all sufficient there should be no lack to them that fear in no his water that water is sure and this is the revelation of his mercy all

God's anger turned away and all a sufficient rise to this not for the comfort of his children to encourage them in their prayer but to enable them to continue in that narrow way as at least to everlasting life you will need sustenance we need it every day I said earlier in one essential need for natural life in water but for your spiritual life you will need to come again and again to this fountain and both faith stroke the rock the smitten rock faith will view it in that finished work of a dear redeemer all all sufficient is our faith for how sweet

God sang to them is it that you faced it of these streams and you will feel again the need for a fresh supply fountains of water I think it's in the Psalms Solomon we read concerning the waters that are so bounteously supplied I don't know the name I know it says paintings of waters paintings of gardens no I can't just see it now I know it's just about it's in the canticles let me let's leave that water dropped the sweetness of the promise but the church and the canticles entered into the blessed night fountains of living waters and it's these fountains of the gospel are set before us

Lord if this is your condition your place you will give thanks unto God and you will sing and praise unto the Lord that he has made it known to you revealed it by his spirit for the effect is very blessing it's a righteous effect in place of thirst torment of thirst in place for those many fears that so often cast as dead fear of death fear of judgment justly deserved wrath because of our sin a banishment from the presence of this source of life death now with the impartation of this blessed grace that mercy bestows all things become new there is an application through this saving grace of this fountain of life the application to a poor sinner's heart and conscience of that which cleanses from their sin and brings into the soul this new life that strengthens refreshes and helps them on their way oh it is the blood of the covenant that brings forth this wonderful man oh do we know something of it to enable us with our fears removed and a measure of peace felt within to say

[ 41 : 07 ] I will trust and not be afraid for the Lord Jehovah is my strength and my song he is my altogether lovely one he is also become my salvation therefore with glory shall you draw water out of the wells of salvation and his word is a well his love is a well his grace is a well but the one that we taste most of in this journey through the wilderness is the well of his mercy and the more we are brought to realize that the softer our hearts will be and the more thankful how shall we feel that there is forgiveness we feel that there may us be feel almighty few thoughts touch our hearts and strike a chord of thanksgiving that these tones may be loosed our lips open more and more to show forth his word rise the lord bless these people pardon all the myths for his name so amen he had it we can it he out

Thank you.

Thank you.

Thank you.

Thank you.

[ 45 : 20 ] Thank you.