

# Jeremiah (Quality: Average, Quiet)

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Preacher: Crowter, David (1931-2000)

[ 0 : 00 ] I venture to speak in his name again from the words found in the prophecy of Jeremiah, the fifth chapter and the first part of the third verse.

O Lord, arm out thine eyes upon the throne. The fifth chapter and the prophecy of Jeremiah, the first part of the third verse.

O Lord, arm out thine eyes upon the throne. I spoke this morning, as some of you will remember, on these lines that the prophet here in this appealing question expresses the great consideration that the Lord's eye is always upon man in this way to discover and to observe that which is true.

And that the eye of the all-seeing and most holy God is ever searching our heart. And will ultimately bring the whole of our doings to the point of judgment.

Of course, in the case of those who are brought to believe in the Lord Jesus Christ, there, a multitude of sins has already been judged, and the punish and the pardon are through the Lord Jesus Christ.

[ 2 : 03 ] But even so, this is still a very solemn and important matter. So that the eye of God is always upon us, piercing through every facade and present as to the real condition of our hearts.

Well, that is one aspect of this matter. I feel very much that we need to be very cautious and very careful in the way that we make any application of the Word of God, lest we should be guilty of giving it any meaning that it does not rightly have.

It is not for us to put our own construction on what God has spoken, or to perverse, as the Word expresses it, to perverse His Word, to handle the Word of God deceitfully, nor preserve us ever from such things.

But I have been very concerned as to another aspect of this work. And very closely, in the immediate context, we have another reference to these matters.

In the first verse, we read these words, Run ye to and fro through the streets of Jerusalem, and see now and now, and speak in the broad places thereof, that ye can find a man, if there be any that executes his judgment, that speaketh the truth, and I will pardon.

[ 4 : 03 ] Now that is speaking the truth. It's clearly something rather different. The inference here is that through the streets of Jerusalem, it would be virtually impossible to find a single person that has taught the truth.

How is it in this town of Jerusalem? Well, I venture to hope very much that things are not quite in such a state, that there are those who can be found in this town who would do and seek the truth.

But as the eye of the Lord is upon this congregation, upon each one of us, how many would he find tonight, in this assembly, who could that be described?

If he bring it to this point, are you seeking the truth? Am I described in this way? Are we really speaking the truth?

Are we really speaking the truth? Are we really speaking to know it? To understand it? To believe it? To hold fast to it? To walk in it? You see, in the capital of Jerusalem, there was a wonderful exposition of the truth, or a revelation of God's truth in those things that God had appointed.

[ 5 : 53 ] This was the only place in the whole world where such a demonstration could be found. God had there appointed the tabernacle, later the temple, to be erected, and the various appointments there to be made, which were so vividly difficult of the gospel.

And so, I feel that we may rightly say, such a word as this, does enter into the truth of the gospel, and concerns that.

You seek the truth as it is in Jesus, because it really all is in him. It is, as the apostle described it, the word of the truth of the gospel, which is preached in all the earth, and was, and was, as possible, in those days, the same gospel is still preached among us and in many parts of the earth.

the word of the truth of the gospel, and that word which reveals the Lord Jesus Christ as the only way, as he himself has so authoritatively can declare, I am the way, the truth, and the life.

Dear friend, are you seeking the truth in heaven? And those of us who, by the grace of God and the teaching of the Holy Spirit, do know a little of what these wonderful words mean, the truth, it is rather little in comparison.

[ 7 : 50 ] There is far more that we yet need to know and to be taught of the Spirit. Our knowledge of the truth is still about the very limited.

How many of us then are really speaking the truth? If it does apply to you, if it does affect your own case, then I would cordially encourage you, because it is certainly a good way.

Now look, the Lord would have pardoned the sin of Jerusalem if one man could have been found seeking the truth. Surely his eye is on such a person in a very gracious and tender way.

And the Saviour said in words of the such the wondrous grace, which has certainly applied for such a matter as this, ask, and it shall be given you.

Seek and ye shall find, and knock and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

[ 9 : 09 ] Seek ye the Lord while he may be found, and fall he upon him while he is near. Let the wicked forsake his way and the unrighteous man his sword, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

So I do feel that we may take this word in this respect, the truth as it is in Jesus, the truth of the gospel of the Lord Jesus Christ.

O Lord, are not thine eyes upon the truth, for his eyes are upon the truth of the gospel. He is, if I may so put it rightly, really, he is very jealous concerning his truth, regardless of what is over it, with, we may say, a special concern.

Now he comes inevitably in this country, in this day, we come into contact with the truth. And the way that it affects us, or does not affect us, is most important.

This is God's truth, which we cannot finally avoid. It is the truth of that God with whom, at last, we have to do.

[ 10 : 44 ] And he has, the most graciously revealed his truth in the gospel. His eyes are upon the truth. Now, what is this truth?

What is the truth of the gospel? This is a vast subject. I must just try to make a little mention of it, as the Lord may help me.

I mention that in Jerusalem, there was a manifestation in that particular way, in a visual form of this truth.

And especially, it might have been seen on the great day of atonement, other times also, but it was, so to speak, gathered together on that great day.

The high priest laid aside those beautiful and wonderful and glorious garments which he normally wore and he alone with that gold and the scarlet and purple and blue beautifully twine together with those stones on his breast laid and on his shoulders representing all the people, all the tribes of Israel.

[ 12 : 13 ] He laid those glorious gowns aside and on this one occasion he wore that pure white linen ephod. And that's attire, he went to the altar, the great altar, and laid the sacrifice confessing the sins of the people of Israel as he did.

And there was a great weeping at such a time. The people of Israel who entered into those things wept and marched over their sins.

And when the sacrifice had been made, the high priest took the blood that had been shared, he also took that glass of incense on a censer, burning coals from the altar, and with that cloud in front of him, he entered into the holy place the only day of the year when he was permitted to do so, and sprinkled the sacrificial blood upon the mercy seat and the floor.

And then when that was accomplished, in the very presence of God, when it was accepted, he went forth and took off those, or rather he put back on those glorious robes, and came out to the people.

And in all this there was that representation of the person and word of the Lord Jesus Christ, of him coming to this earth, offering himself as a sacrifice for sin, rising from the dead, going into the very presence of the Father, with the sacrifice, or with his own blood, and of love, coming forth in his glory again.

[ 14 : 29 ] And let us look for a little while at these great matters of truth. And I would ask you, what does the truth mean to you?

The eyes of the Lord are upon it, and they say irreverently it means very much to him. This is the truth that is said before us in the word in which the Lord Jesus Christ came to speak and to express, and in his death there too he brings us to the heart.

There is first the incarnation of the Son of God. He came to this world, world, to he who was in his own eternal being, almighty, omniscient, omnipresent, the full of grace and love and purity, who was the very God.

Equal with the Father and with the Holy Spirit, he came to this world with all its pain and suffering, all the sin and woe that surrounded him.

the word that was made flesh and dwelt among us. And so we read in the epistle that this is a vital test.

[ 16 : 13 ] Anyone who does not bring his doctrine is not fit to be received in the house of those who love the Lord and the truth. Anyone who does not confess that Jesus Christ is come in the flesh, is certainly not fit to occupy the pulpit, but we would bear a firm testimony to this truth.

We know that the Son of God is come and has given us an understanding that we might know him that is true.

We have this expressed in many wonderful words of Scripture as in the second epistle, the second chapter of the epistle to the Philippians.

We know that let this mind be in you which was also in Christ Jesus who being in the form of God. That expression really is very in fact.

God means being of the very nature of God, being in every way equal with God, being in the very form, the very substance, the very nature and character of God, being fully God, being in the form of God, he thought it not robbery to be equal with God, thus made himself of no reputation, and took upon him the form of a servant, and was found in the likeness of man.

[ 18 : 02 ] Now surely such wonderful truth as should affect our heart. the Son of God is come, he has come to this world, he has become in the form of man, he took upon our nature, he took upon him our very nature, without any sinless, sinless human nature, but a body, the body which was capable of hunger and pain and suffering are just as much as ours are.

He came in that way, he came to this earth, the Son of the Father in the truth and love.

And then also, in the second place, there is the atonement of Jesus Christ, that divine sacrifice for sin which he made.

Is it a vital part of the truth? Is it an essential and central part of the matter? That the Son of God lay down his human life in the suffering, that that prophecy was fulfilled, where it is said, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, the pleasure of the Lord shall prosper in his hands.

But first, his soul must be made an offering for sin, from that pure and so sensitive and holy human soul that lay the great penalty of sin, the suffering of the wrath of God in his soul.

[ 20 : 12 ] And none but he could have made such an offering, he alone was sufficient, only the spotless Lamb of God was able to satisfy those that strict demands of the Father's holy Lord, only he was a sufficient person to bear such a load.

So what an important matter this is. I marvel not that the Apostle Paul, to whom these things meant so much, went to Corinth determined to know nothing among them, the Savior, Jesus Christ, and him crucified, the truth centers in him.

And then also, there is the truth concerning his resurrection from the dead, which is indefinitely linked with it.

As the Apostle said, if Christ be not risen, our hope is vain. God is about in each of the Gospels, the resurrection of the Lord Jesus Christ is most plainly brought before us, that the very same body which was taken down from the cross and laid in the sepulcher was raised from the dead, from the glory of the Father.

It is declared at the beginning of that epistle of truth, the epistle to the Romans, that he was made of the seed of David, according to the flesh, in his incarnation, that that was declared to be the Son of God with power when he raised him from the dead.

[ 22 : 16 ] It is a vital, an asset of truth, a vital line of doctrine. The apostle said, writing to the Romans again, that these things concerning the justification of believers, they were not written only concerning Abraham and such as he, but for us also, if we believe on him who raised up Jesus our Lord from the dead, who was delivered for our offenses and raised again for our justification.

In a way, every Lord's day is an occasion of remembering that the glorious resurrection, that triumphant departure from the grave, that victory which is manifested over sin and death and hell, that Jesus is risen.

Again, in this word, might we say, how many of us could it be replied that word, the angels spoke to the disciples, I know that ye see Jesus who was crucified, he is not here, but he is risen.

And then also, another line of truth concerning the Lord Jesus is his exaltation, for that the same person who visited his disciples and rejoiced their hearts so much after his resurrection, is now enthroned in glory.

As we read of him, that he, being the brightness of his Father's glory, in the express image of his person, when he had once by himself purged their sins, sat down on the right hand of the majesty on his eyes.

[ 24 : 41 ] And so, repeatedly, we read that he is there, he is on the very throne of God. As he declared before his departure from this world, in anticipation of it, he said, all power is given unto me in heaven and in earth.

All power is here. He receives continually the praises of the holy angels and the spirits of just men made perfect above.

He is glorified and honoured there. However, he may be regarded the last in this sinful world. He is truly at the right hand of God.

And what follows from that? The Father has committed everything into his hands and there he appears. As we read, for the comfort of believers, he appears in the presence of God for us.

It is as it was, pictured of old in that figure when the high priest took the blood, the sacrificial blood, into the holiest place before God.

[ 26 : 08 ] And he appears as a representative of all the people in that place. And he offered that intercession, that sound of incense, representing the intercession of the Lord before his Father.

That is where the Lord Jesus is now. The Apostle McGain writing to the Hebrews says that he ever lived to make intercession for us.

He is always there representing all his dear people, all those for whom he died. He is constantly appearing on their behalf.

And from that holy throne he stands before the Spirit. Or at least intimately connected with his intercession there, the coming of the Holy Spirit.

As he said, and I will pray the Father and he shall give you another comforter, even the Spirit of truth, that he may abide with you forever.

[ 27 : 24 ] And as in the day of Pentecost the Apostle Peter said, that the being on the right hand of God exhausted and having received of the Father the promise of the Holy Ghost, he hath brought forth this, which ye now see and hear.

the outpouring of the Holy Spirit of Pentecost as a direct result in the exhortation of Jesus Christ.

And so the Apostle says we see Jesus, we see him, not by natural sight, but by spiritual faith.

We see him, we see Jesus, once made him, he is satisfied and free. He is with glory and love.

Do you ever see him like that? One says, what do Christians have to fear when they see the Savior there?

[ 28 : 31 ] Hell is vanquished, heaven is free, God is satisfied and free. God is coming again without sin, the second time unto salvation.

And again and again we read of this in the New Testament, in his own words and in the teaching of the Apostle, God, repeatedly this glorious hope appears.

But the Apostle Paul writing to Titus says, this is how the people of God should be, looking for that blessed hope, and the glorious appearing of the great God and that Savior Jesus Christ, looking for him.

and the Son of Man coming on the clouds with great power and glory.

many days and years have passed since then. We know how the Savior spoke of it, in the such words of those who watch and pray.

[ 30 : 12 ] He said, He knows neither the day nor the hour wherein the Son of Man comes. And almost at the end of this blessed book, he says, surely I come quickly.

I wonder if we really consider these matters enough. These are lines of truth concerning the Lord Jesus.

His incarnation, His atoning death, His glorious resurrection, His exhortation, the right hand of God, and His return to this earth which is yet to come.

How do these things affect our hearts, dear friends? Are we interested? Are we concerned? Are we exercised in these matters?

You may be sure that the Father is very concerned about the truth and indeed how every one of us is affected by it.

[ 31 : 26 ] Or how we regard it. We have such words in the scripture find the truth and sell it not. Hold fast the form of sound word.

This is most precious. Nothing that you can possess in this world that can be compared in value with the truth. O Lord, are not thine eyes within the truth?

Certainly they are. Miletus consider for a little while how this affects us in particular. It affects us concerning the reading of the word of God because this is the word of truth.

It is called the scripture of truth. it is that a repository of truth which God has provided for us to consider and to hear and to read.

Well, might we ask such a question? What is written in the book? How readest thou? Do you read the word of truth?

[ 32 : 43 ] Do you read it every day? How do you read it? Do you read it humbly, reverently, dependently, watchfully?

I do very much fear that because we are so in favour to have the word of God before us so much that it tends to become, so to speak, too familiar for us.

We do not remember or realise the vital importance and the unspeakable value of this wonderful book, this unique book, the very word of God.

Now the Lord dies upon us when we read and the Lord dies certainly upon us if we do not take the trouble to read how we read his eyes upon the truth and it watches us as we consider it as we read whether we read carelessly quickly thoughtlessly or whether we read fearfully and reverently and with that earnest desire as to learn more of the truth as it is in Jesus contained in this story.

We read the 119th Psalm carefully and there is many expressions but you can see there a man who really loved the truth who is constantly looking into these letters he says my heart standeth in awe as I were.

[ 34 : 37 ] is that so dear friends with us? Do you know how it affected this prophet or rather these things before whose prophecy before whom this prophecy was read and those with him the king when he heard these solemn words and when there were three or four pages gone he cut them off and put them into the fire.

Such shall come to get rid of the truth of God neither. These words were written again and many other words added to but it is written of that king and those around us neither feared they at all they weren't of the least concerned not any of them when they heard these solemn words read.

But how different was the case of godly king Josiah. Jehoiakim he rejected the word but he was still happy to have it now.

But Josiah what a different attitude he was how he feared how he rented flow how he inquired diligently concerning these matters what a deep concern there was.

Now the Lord says to this man will I look even to him that is a tall and of a contrite spirit and that trembles at my word.

[ 36 : 15 ] The Lord looks upon such with gracious regard and indeed with wondrous love to those who tremble at his word.

Do you? And then again the Lord dies upon the truth as that truth is preached.

We may be sure that his eye is upon us in this particular way as we are met together. for the purpose of hearing and speaking the truth of God.

And wherever it is so then the guy beholds us and he watches very carefully if we may so express what effect if any these truths have upon us.

Do you know how the Lord Jesus set it before the people? There were four kinds of hearing. With some the words did not remain at all.

[ 37 : 27 ] With some it was very quickly snatched out of their mind by the evil ones. With some it sprang up for a while but soon withered away when the sun was done.

And after those four have lasted of the hearers only one brought forth any truth hearing the same word. The same seed was sown about the three out of those four categories with no lasting effect.

Now the Lord watches over this message. It is a very solemn and important subject. What effect, dear friends, does the hearing of the word of truth have upon you?

As I mentioned, the Apostle says that the word of the truth of the gospel in his day was bringing forth truth in all parts of the world and how he rejoiced to see it and how we would rejoice to see more of it.

But the truth does have some effect. It still does come with power to the hearts of men. is this what you see? Now the Lord's eye is upon this matter.

[ 38 : 50 ] Speaking of preaching the word, the Apostle writing to Timothy, it says, I charge thee therefore before God and before the Lord Jesus Christ.

As if to say, now you're constantly standing before him for always under his eye in the ministry of the word. The Lord Jesus Christ, who is ready to judge the quick and the dead of his appearing and his kingdom, preach the word.

Preach this truth as under his eyes. So do you hear it so? the Lord's eye is upon the truth as we hear it and speak it, to see how we speak and how we hear.

The Lord Jesus said concerning these matters, take heed how you hear. then another matter is very much before us in the scripture, and that is the meditation upon these things.

Time and again we are exhorted in words like these. Consider what I say, and the Lord give the understanding in all things.

[ 40 : 16 ] The Lord Jesus said in his teaching, to hearken to every one of you. That is a bit more than hearing. It means paying careful heed, listening, to lay these things to heart.

And so often in these prophets we read such words as that. To hear the word of the Lord, it certainly doesn't mean that you should just hear it once and forget all about it.

that we read of these things in the epistles of all right concerning these things, those things that are of good report, those things that are just and honest and lovely and true, if there be any virtue, if there be any praise, sing things on these things.

Think on these things. Consider them and lay them to heart. Do not read and hear these things, simply to go away and forget all about them.

need and need and that gracious, sanctified memory that we may and may these things survive.

[ 41 : 48 ] And as we go back to the 119th Psalm, we see there how this man was so exercised in this matter. Again and again he speaks of meditating.

I will meditate in my precepts. He says, O how love I thy Lord, it is my meditation all the day, for constantly in his thoughts the truth of God.

The dear dear friends, we come sadly short in this matter. There is much, much profit in the pondering and meditating and considering the truth as the Holy Spirit may lead us into it.

How much meditating do you do as the Lord, the Caesar who watches over us in this matter? Do you suffer this word of exhortation?

Brethren, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

[ 43 : 06 ] And then again, the Lord's eye is upon the truth as regards the matter of obedience to it.

You may have observed those words in the epistles and the epistles in my mind. The apostle John rejoiced so much to hear that others were walking in truth.

We have, first of all, or I can use several places to that expression, the truth that is in them, the truth that reached their heart, that entered in and remained in them.

He speaks concerning the truth which he says, which is in you and shall be with you forever. And then he says, I rejoice greatly to hear that thy children walk in truth.

I have no greater joy than to hear that my children walk in truth. Now, dear friends, it's not enough to hear if we don't obey the truth.

[ 44 : 19 ] If there's no effect of the truth in our lives, of what real value is it in the end, the Lord's eye is upon us, day by day, observing us, to see if we do indeed walk in the truth, if our lives are consistent with the truth that we speak and hear.

And again, this is a most important matter. I feel it very searching as I stand before you. There is, I feel often, a sad discrepancy in this.

We may deny to love the truth as we hear it and speak it in the house of God, but how about tomorrow when it comes to walking in these ways, to walking these things out?

I will bring before you that comparison that we have in the official of James, who so deals with these things in such a searching, important way.

The speakers of two men looking into the glass, and one goes away, the glass, of course, is this gospel, is the truth concerning Jesus Christ.

[ 45 : 46 ] And he says, for one man, he goes away and straightway forgets what manner of man he was. He saw something of his likeness, what he was, the sinful, it appears in the word of God, that he goes away and straightway forgets what manner of man he was.

He didn't walk in the truth. but he says, whoso looketh into the law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his things.

Dear friends, are you walking in the truth? Are you obedient to the truth? This is love, the apostle says, that we keep his commandments.

Where is there any real love? Where there is no obedience to the commandments of Jesus Christ. They're not grieving, for his love will constrain us wondrously to obey the commandments he has given.



Lord's eye is upon the truth. In these matters, dear friends, I have said sufficient, I trust that the Lord will graciously apply the word to our hearts to cause us to think upon these things.

[ 47 : 16 ] May the Holy Spirit be graciously impressed that such a word as this upon our hearts. O Lord, are not thine eyes upon the truth?

O indeed they are. He is constantly washing over his precious truth. Dear friends, do you love the truth? Do you walk in the truth?

Amen. Now, closing hymn is number 571, the tune Hairwood, 959.

Behold, with wandering eyes, the servant of the Lord. On wings of love he flies, his counsels to unfold. He comes, he comes with truth and grace, and Zion shall behold his face.

The number 571. land Killer, Glouijn performer 105, nichtsÑs on lag etc.

[ 48 : 49 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 51 : 19 ] Thank you.

Thank you.

Thank you.

Thank you.