

Isaiah (Quality: Good)

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- [0 : 0 0] In the book of the prophet Isaiah, chapter 53, verse 10.
Isaiah, the 53rd chapter and the 10th verse. Verse 10.
In his hand. Who hath believed our report or our doctrine?
And to whom is the arm of the Lord revealed? Amen. Amen. And revelations.
And yet, this has always been the history of mankind from beginning to end.
- [2 : 3 1] It is the history of man today.
To whom is the arm of the Lord revealed? To whom is the gospel? That wherein there is the conveyance of assurance, notwithstanding the conviction by the spirit of your state as a sinner in the sight of God.
We said divine mysteries and revelations. Yes, it is all the way through because the natural man receive, if not, the things of the spirit.
He cannot know them. Neither can he discern them. And left to ourselves. That is where every one of us is.
No, it is only the spirit. The spirit of God. The spirit of God. The spirit of God. That can enlighten the understandings in the knowledge of God and of his son, Jesus Christ.
- [4 : 1 5] And unless the spirit is indeed the author and the communicator of all light and understanding and wisdom unto us concerning the things of God, then all our profession is utterly vain.
For what he is pleased to communicate by the spirit unto us will ever have an abiding place within our hearts. It brings conviction and it brings assurance.
And what a wonderful word we have at the very commencement of our text. Yet. In the beginning of this chapter you have man's aspect relative unto the son of man.
In the latter part, from this verse to the end, you have God's aspect of all that which is relative unto him as the son of God.
Yes. Yes. Notwithstanding. Yet.
- [5 : 3 8] Though he was one who was seemingly ill-treated, male-treated by man. Though when he came to this earth, he was indeed despised and rejected of men.
Though they treated him as a root out of the ground. That is, simply something to be kicked out of the way. Because to them he had no form nor comeliness.
And there was no beauty that they should desire him. And even that which was relative unto the things that befell him.
They did esteem him stricken, smitten of God and afflicted. As though it was nothing more than his desert. That he deserved all that which had come upon him.
They couldn't get beyond it. Notwithstanding. The view of man. Relative unto him who did so come.

- [6 : 50] And was put to death by wicked hands. There is a yet. There is a notwithstanding. For in all that which has taken place.
- It is all according to the determinate counsel. And for knowledge of God. When they even took him with those wicked hands and crucified him.
- With all determined. By God. Yet. Yet. And so we see that that wherein the Lord so looks upon that which is relative unto those things which did so come to pass.
- They are but the illustration and the setting forth of the exceeding evil. That dwelleth in the heart of man. The enmity of his mind by nature against God.
- That wherein he has no desire for those things which are relative unto his true peace and comfort. No.
- [8 : 09] None of these things are forever for a moment present with him. He acts as he sees with the eye of nature.
- He does as he will according to a fallen and corrupt mind. Yet God in the superbness and the wonder of his divine love.
- God. Brings in this glorious fact. That notwithstanding. All that man has done.
- Yet. It all had its origin. In that which was relative to the counsels in eternity. That it is all the work of God.
- Read the text. How you are constantly in every sentence reminded of that fact. That the work is God's.
- [9 : 13] And that is the wonder of the yet. That is that wherein our hearts if we understand it should be lifted up in praise and wonder. That we should glorify him.
- For that wondrous manifestation of his divine grace. Listen. Listen. It pleased the Lord. It pleased Jehovah.
- The triune God. To bruise him. There was full agreement betwixt the eternal free concerning this matter.
- However. They were all of one will. One mind. They all had their subsistence in the Godhead. The Father.
- The Son. And the Holy Ghost. And therefore that which related unto the work which proceedeth therefrom. Is entirely.
- [10 : 11] Is entirely. In the activation. Of the Lord himself. For it pleased the Lord to bruise him. He hath put him to grief.
- When thou shalt make his soul an offering for sin. He shall see his seed. He shall prolong his days. And the pleasure of the Lord shall prosper in his hand.
- Thus again we are reminded. That salvation is solely and wholly of the Lord. We've had the exhibition of the nature of man.
- Yes. A man in that state. Has no ability. He has no power. Whereby he can possibly save himself.
- For one thing. He does not know. What he needs to be saved from. He is not conscious. Of that state and condition.
- [11 : 15] In which he stands. In the sight of the holy and the just God. Therefore he may go on in his bold presumption. Yea he may so pursue.
- That which is relative to his own thinking. And his own affections. And his own lust. He may pursue them unto the uttermost.
- And yet. Is there not a conscience in that man? Is there not that abiding in him.

That troubles him. Terrifies him at times. By reason of the inward voice. That so speaketh. And rebuketh. And reprogeth.

Yet he does everything that he can. To stifle that voice. To crush it. Are he is of that one. Who has stopped his ears.

[12 : 15] And closed his eyes. And hardened his heart. That he may not. Know these things. What a terrible description of man that is.

And yet. While you may be inclined. To criticize. That which is relative. Unto the outsiders. He might be called in these things. As you may look at that man.

In all the grossness. Of his own sin. And may be prepared. As it were. To sit. In judgment upon him. Mighty hearer.

It's far better for you. To sit. And to pass. Judgment on yourself. Judge not. That ye be not judged.

There is not one of us. But what has within our own inner selves. The containing of the poison.

[13 : 16] Which Satan so spread within the garden of Eden. When he said concerning man. Ye shall be as gods. Ye shall be as gods.

And that's been the trouble in the world ever since. And it'll be the trouble until the end. Because. If ye are gods.

Then you're always trying to emulate somebody else. You're always trying to set yourself up. As it were. As somebody better. Or good.

Yea. Far exceeding that which is relative. Unto your fellow man. It is. That which doth so write out in history.

That wherein all the wars have so occurred. Or wanting as it were. To take the place of another. Hating and hating one another.

[14 : 17] Seeking to be gods. Yet. Yet. Yet. Notwithstanding all this.

Even as I may find within my own heart then. The remnants. Of that wherein that very spirit. Doth so possess the heart of man. And therefore cannot.

Plead guiltless. Or innocent. Of that which it doth so. Possess. And occupy within me. Nevertheless.

What is going to make the problem of sin in the world. What is going to make the need of man. What is that whereby alone peace.

Can alone be procured. Lord. You are never find it in man. You are only find it in God. What.

[15 : 20] Yet. Kate. to bruise him. He hath put him to grieve. Oh, if we knew more and more at the reality, at the depths into which we have sunk by nature in sin, how we should glorify and magnify him who, as the sin-bearer, so endured the righteous justice and wrath of God against us.

I know, but I've had it said to me in years gone past, I wish you wouldn't speak so much about sin. My friend, what do we know of the remedy if we don't know of the disease?

What can we know of the cure unless we are conscious of the malady? We have to be brought to a point about this. Some people can speak so glibly and so lightly of that which is relative to believing in the Lord and so forth, and yet that which is relative to their external lives gives precious little evidence of the truth of what they are saying.

because if he bruised his only begotten son, you're going to know somewhat that wherein that bruising did so consist.

but again, to take up another point as we would enter into the subject, we have here a relationship set before us.

[17 : 12] the relationship that existed between the Father and the Son. Yes, here is that one who is the brightness of his glory.

Here is the one who was so good by his Father as my fellow. Here is the one who from all eternity had drougt in the bosom of his Father.

What blessed union. What wonderful eternal glorying they had in that which was relative unto themselves.

that are in that relationship between the Father and the Son. There has now come in that which is relative unto man's sin.

For the Father has decreed that he shall have a people and that that people shall be with him to all eternity. but we look at man in sin and we say how can that way be made?

[18 : 32] How can it possibly be carved out whereby man who is at enmity with God may be brought into a state of reconciliation with him? It seems utterly impossible.

Yes, we cannot rise unto the comprehension of the eternal mind and will in its actings in his Son Christ Jesus.

I was going to break in here and say no wonder we have two express statements in the scriptures concerning the gospel. The first is that it is the gospel of God.

God promulgates his own purpose and his own will in and through his Son Jesus Christ.

It is the gospel of Christ. It is he who brings out the glory of that gospel in that wherein he suffered and bled and died and rose again for his people.

[19 : 47] the blessings of the gospel the things that come to us we can only receive them we can't claim them we can't merit them but they are freely given and surely that which is recorded in the word of God answers this question that he who spared not his own son but freely offered him up for us all how shall he not with him freely give us all things therefore it is not only the work of God that we have here set before us in this text but we have the things that are freely given to us of God as brought out in the fact that the pleasure of the Lord shall prosper in his hand but see this relationship between the father and the son eternally one knowing no division no separation of one person in the

Godhead and yet there is the sending forth of his son it's the only answer it's the only way all mankind will be ruined destined unto destruction unless there is the intervention of the divine grace of God in his son Jesus Christ we see a little more of that as time goes on but you see what it meant where that relationship existed and where there was that agreement so unto that which was determined according to the foreknowledge and counsel of God so we find it meeting at Calvary it is at the cross that here the great mystery is to be unveiled and revealed

I wonder why it is so many people put the emphasis relative unto the cross upon the wood of the cross the wood doesn't enter into it at all it is that which relates unto the person that is the soul expression of the divine will concerning the salvation of man it isn't that wherein I may take a piece of wood and as it were call it sacred and kiss it and so forth away with it what we desire to know is that wherein we may gaze upon him and see him as that one offering for sin the one offering by which they who are sanctified are perfected furthermore salvation is indeed proclaimed through him who hung upon the accursed tree so we see

Calvary and we remember that word in Hebrews in the opening of that epistle God hath spoken unto us by his son that is the way of communication there is none other it is only as God in his infinite wisdom is pleased so to make known his will and purpose in Christ Jesus that we can ever come to the realization of how great his glory is in our salvation so we come to that wherein we have that next word how we do well as it were to take up each word of scripture and to meditate upon it and seek to obtain from it that wherein the depths of the wisdom and the understanding is communicated unto our souls yet it pleased the divine pleasure the divine pleasure what is the divine pleasure of the

Lord it is that wherein he is pleased to express his will yes the pleasure of the Lord it is the one who worketh all things after the counsel of his own will here is his will and it is made known unto us through the gospel this is the telling forth unto us not only of the mind of God but of the activity of God wherein that mind shall bring to perfection that which it has so determined to come to pass it pleased the Lord so we have brought before us that wherein his will is made known to us the mystery of his will we said the gospel the word of

[26 : 09] God is full of divine mysteries and revelations it is in this in the glorious fact of our own text which we have before us this afternoon that we have the expression of his will and so as we have the expression of his will before us we may indeed seek to know that which is relative unto his will in Christ Jesus here again we have to go back before time began before the foundations of the world were laid here is the one who had declared from eternity yes when they were in the heavenly he declared he said that he had not made the world in vain he had made it to be inhabited he had given breath unto the people upon it and then you read of the and you read of him who was always rejoicing before his father before the mountains were ever brought forth quite so because it was by him that all things were to be created that nothing could have been save apart from his divine word that he spake and it was done

God has to have done that God has spoken to us in his son you see it is the saying he spake and it was done it was put at once into effect.

And God in his divine decrees from all eternity. As the Father so loved a people he set them before himself.

He knew their every name. He had them all recorded before him. And not one of them was left out that was so taken up in the mind and in the love of the great God.

Yes, I have to stop here a moment. Have you ever thought of that, how wonderful that is? That if you've been brought to know anything of the wondrous mystery of God in Christ relative to that salvation concerning your souls, as it has been made known unto you by the Holy Spirit, it is on the ground of that before time began he had you in his heart.

[29 : 23] He had you in his eye. He looked upon you then with pleasure. In that wherein in the foreknowledge of God he hath so predestinated thee to be conformed unto the image of his dear Son.

What? Me a poor, my knight, pygmy of a creature? Would he, the great, eternal God, the holy God, thus have me in mind?

Well, my dear hearer, all that are saved in the Lord with an everlasting salvation were in his mind from all eternity. And thus he gave them into the hand of his dear Son.

Why? Because there was only one way whereby they could be brought to him. And that could only be accomplished by that one who was the second person in the Trinity.

The one who himself was God. The one who was in perfect conformity unto all the attributes and the protections of the deity.

[30 : 39] And so he alone can indeed accomplish the work. We are told in this same prophecy how that he looked for a man and he found none.

He looked here and there and he could find none that could answer unto that which was relative unto himself. For if he is to redeem his people it can only be found in complete agreement with his justice, his holiness, and his righteousness.

And the man who redeems them must answer unto all those attributes. Yes, in eternity they entered into this blessed conclave wherein there is drawn up a covenant, covenant, a covenant of grace.

And the Lord said how that he was going to work within the hearts of his people. This people that he loved. He said, I'll write my laws in their minds.

Yes. I'll put them in their minds and I'll write them in their hearts. And their sins and their iniquities will I remember no more.

[32 : 08] The people that he saw from all eternity he gives them to his son. That glorious second person who is in perfect harmony and unity and of the same nature and substance as the father.

He gives them all to him. Yes. They enter into the government that that which is relative unto this people may indeed have a way made whereby they should be brought unto God and that they should be made of the possessors of those blessings which are communicated unto them through Christ Jesus.

Do you wonder that Paul broke out as he was writing one of his epistles he says all things are yours and hear Christ and Christ is God's.

That is the blessed position of this people that oh the covenant is drawn up the compact is made but it needs to be ratified it needs to be sealed before any consequences or results concerning the inheritance can indeed become the possessors of those who are still named in that Lamb's book of life.

Well it shall be made known he sent his only begotten son. Why? Because he said my covenant with him is of life and peace and that is the covenant of grace that is which you as a poor sinner dead and trespass and in sin who can buy the spirit shall be brought to know that you have been made the inheritance of life and peace.

[34 : 23] He sends him thy law is within my heart he said I delight to do thy will in other words it was his supreme pleasure yet it pleased the Lord to bruise him he hath put him to grief he came with that delight in his very being that he saw to the end that wherein this determination of God concerning this people in and through him should be brought to an eternal satisfaction and perfection so he said I've come though I come in the volume of the book it is written of me and everything that is recorded by me is going to be fulfilled one part of that scripture this morning as one was meditating of how that it is declared

Jesus knowing knowing that all things were now fulfilled said I first why did he say it that the scripture might be fulfilled in other words there is a ratification of the divine truth that is in himself I am the truth and no man cometh unto the father but by me and so he comes and as all testaments must be sealed so was that which had been prefigured in the wilderness in the tabernacle and remember it was the tabernacle of testimony the tabernacle of testimony it had a voice and according to all that which related unto the ceremonies and the rites which God had instituted whereby the people's minds and thoughts might be directed toward himself and that which he was providing for them so he came and as all things relative to the tabernacle and every part of the service was sanctified by blood so he came to seal that which was relative to the covenant between him and his father and the holy spirit sealed with his own blood do you wonder that in the

Acts we have the recording of how that his church is named as being purchased with the blood of God that is the greatness of the salvation which he hath wrought out for his people none other is sufficient nothing else can suffice the whole of salvation is wrapped up and bound up in the precious person and work of Jesus Christ and it pleased the Lord to bruise him he hath put him to green and when thou shalt make his sword an offering to sin he shall see his seed he shall prolong his days and the pleasure of the

Lord shall prosper in his hand ah unto you somewhat as one leaves the subject for the time being inclined to take up the language of them who now surround the throne of God and say unto him that washed us and cleansed us from our sins to him be all honor and glory forever and ever amen shall we now say 1116 and 1116 stricken smitten and afflicted seeking guidance on the train is the

Christ by men rejected yes my soul is he is he is the one expected prophet David's son yet David's Lord and proofs I see sufficient time in his life and thanks for the earth in one time one hundred and sixty Scheme seis and fuck high vitamin di philosopher The End

[40 : 37] The End The End The End

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