

The setting of captives at the king's table (Quality: Very good)

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[0 : 00] as the Lord helps me this morning hour I would like to direct your attention to some thoughts found in Jeremiah 52 and the words of which we would like to speak from this morning hour are found in verses 31 through 34 that's the prophecy of Jeremiah chapter 52 and verses 31 to the end and it came to pass in the seventh and the thirtieth year of the captivity of Jehoachin king of Judah in the twelfth month in the five and twentieth day of the month that evil Merodach king of Babylon in the first year of his reign lifted up the head of Jehoachin king of Judah and brought him forth out of prison and spake kindly unto him and set his throne above the throne of the kings that were with him in Babylon and changed his prison garments and he did continually eat bread before him all the days of his life and for his diet there was a continual diet given him of the king of Babylon every day a portion unto the day of his death all the days of his life it is a mercy friends in the reading of the scriptures when reading in these historical things sometimes we come across such verses like I have announced as a text and you begin to realize there is something in here that sets forth something of the way and the manner that the Lord saves a sinner from the pit of hell it is a mercy in the reading of any portion of scriptures when we can see a little glimpse something of the Lord Jesus Christ after all friends the word of God is the inspiration of God and it is for our instruction for our comfort and for our consolation and this is friends of which we so desire now I realize when it comes to these types and figures we will always find that every type and figure comes completely short

I believe as I have said again and again friends what a mercy when we can read to the life of Joseph and his compassion and his love unto his own brethren and how that finally the day came when he manifested himself unto his brethren and what a mercy when we can trace it all out and says well though Joseph was so kind and gracious and manifesting himself to his own brethren yet I find myself to be like those brethren and yet in the condescending love and mercy the Lord Jesus did in some measure reveal himself to my soul or we may look upon to these things with holy desire that what this particular person might have experienced this is what also I desire for my own soul but as I said from the beginning friend every type and figure comes far short the Lord when he came from all eternity knew what he was going to do it was no surprise unto him when the woman of Samaria came to the well there was no unusual circumstances that the Lord should pass through

Jericho and find that Zacchaeus friend it was all appointed from all eternity but Joseph didn't know the end from the beginning neither did Jehoiachin here in our narrative know what was going to finally come into his own pathway but yet friends we see these in types and figures definitely as I look upon these particular verses to me it sets forth something of the way in the manner of how that the Lord calls a sinner out of nature's darkness and brings him to the glorious table of the gospel oh this particular narrative friends reminds me of the parable of the of the practical it reminds me in some measure of Mephibosheth who was brought there from Lodabard and brought there to the king these are all beautiful types and figures and so when we come to this friends may it be that we can see far would you come short of Jehoakim of being truly a child of God far short does the king of

Babylon come from being the true king of kings and yet we find in one respect friends something of the overruling providence of God and bringing Jehoachim out of prison and bringing him to this glorious privilege there to be there at this table of the king of Babylon now we have no reason absolutely none to believe that evil Ardham ever was converted anything we know of history friend he was that word the first name the first part of his name actually sets forth his nature evil but yet we see something of the power of God using that wretched man and so that he would yet least show favor to this king Jehoachin now it also friends have no reason to believe maybe I ought to soften that a little bit and yet believe I hope to clarify it maybe I have really no reason in my mind to believe that Jehoachin was ever a gracious soul what we read of him

I know he did evil in the sight of the Lord and he provoked the Lord God to anger and yet you may say well we read that of Vanessa but I don't read of any conversion found in Jehoachin and in my meditation friends I thought how often do we read sometimes of some wretched characters if we had only read part of the life of Vanessa we would have never believed in a moment that he was converted but when we read further we read of him the Lord calling him by grace now in many of these evil characters friends or some of these characters which bring great question to our mind as far as I can see friends the Lord has often cleared it up in due course I realize if I would only read in the book of Judges the case of Samson I don't know what I would say about him but though it took many years to clear up the matter friends the Lord finally appeared there in the 11th of Hebrews and put him amongst the faithful even Sarah though she laughed and we may believe she was a gracious soul yet we see that she was brought to true repentance when we read to the 11th of

[7 : 03] Hebrews for we read through faith Sarah herself received strength to conceive seed yes friends the Lord always clears up those mysteries doesn't he I realize there's some mysteries in our life and some mysteries in the word of God and that we've got to leave but yet when I look upon this friends I see something of God's marvelous grace a type and a figure rather of God's marvelous grace to a hell deserving sinner I want to as it were first of all clear up a little of the history you remember Josiah was the last of the good kings and of all of the kings of Judah it appears as if we find no flaw in his life there were things in Hezekiah Jehoshaphat and even in David but of all the kings of Judah we can find nothing to lay anything about against the mark of Josiah I realize friends he died at an early age and after his death the children of

Judah turned from following his word and from his rule and they followed the course of evil it was all the one of his sons immediately came to the throne and he did evil and if I remember rightly friend his name was Jehoakim there was one there just a short time but I'm coming to these three particular kings who reigned and ruled over Judah during the days of Jeremiah the prophet the first one was Jehoakim and he did evil and we read finally that he was put to death and by other prophecy friend it appears as if that the Lord put such a curse upon him that no man cared for his dead body when he was slain it was left to the fowls of the air and no man to bury him and then followed him of course Jehoachin during the reign of

Jehoakim Pharaoh came or not Pharaoh but Nebuchadnezzar came against Jerusalem and you remember how Jeremiah again and again spoke to the children of Israel or Judah telling them to go out to the king of Nebuchadnezzar and surrender and not to fight to bow under God's judgments but yet they refused to do so and therefore you remember how those who refused to follow the prophecy of Jeremiah and the exhortation of Jeremiah they died of famine and died of peasants and they died of sword in Jerusalem however Jehoakim sought to fight against him and he failed to do so the next king which reigned was Jehoachin to whom we are speaking a little bit about this morning Jehoachin's reign was very short the kingdom was brought very low in his day but yet we read of this that he and the queen and his children and the royalty they went out to

Nebuchadnezzar and they surrendered themselves and it was by the exhortation of Jeremiah after him of course then Zedekiah reigned and we read of the sad plight there of Zedekiah he refused to bow under the reign and the rule of Nebuchadnezzar it was Jehoakim friends the first king of whom I mention when Jeremiah read the prophecy and sent Barak you remember how he took the words of Jeremiah and cut them with his pen knife and cast them into the fire that's what he thought of the word of God Zedekiah refused as it were to bow under the king and though we may believe that Jehoachin knew nothing of grace in the soul yet seeing circumstances he did surrender himself as Jeremiah had commanded and as God had exhorted there into the hands of

Nebuchadnezzar and he was brought down to there to Babylon there he was for thirty-seven years in captivity and finally when even Martim came to the throne after certain length of time he took out this Jehoachin and exalted his throne above all the other thrones now I want as it were for the most part as God might so grant me grace friends to leave all the historical aside and try to trace it out in some measure how does God save how does God work in the souls of his people and to what blessings and to what privilege he in due course brings them to hope first to begin with we see God's absolute sovereignty we never can quarrel friends about God taking one or leaving another if he takes one and takes him by his hand by his grace and by his might and by his power it is

[12 : 33] God's prerogative do remember this friend and oh that you could know and feel this in your own soul that no man seeketh no man calleth and by our own sins and by our own depraved conditions we have forfeited all right to mercy all right to grace and if one is left out and left destitute of the work of grace if you're honest with your soul friend you've got to admit it you're left right where you're content to be so God always says by his might and by his grace this is why it is so essential that we know what it is to take the prayer of public and before us and say God be merciful to me a sinner undeserving of the least of thy mercies and undeserving above thy grace and thy saving grace but yet we find here was a king whose throne was finally exalted above all of the others oh it is grace friends which makes the difference first of all then we notice here that he was bound in prison now what are we going to make of this prison my remarks going to be simple you shouldn't have any trouble following me this prison is the confinement of our wretched sinful nature it is a confinement of which we may believe and know that

Satan is the ruler of born into this world worldly by nature and the God of this world hath blinded our eyes and while we are in an unconverted state we love the service and the dominion of Satan well this is what we are content by nature to dwell in I realize in the type and figure here it doesn't hold good I'm sure that Jehoachin did not like it there in the prison but I do not know and do not read of any place that he cried into God like Manasseh did he might have sent petition to the kings of Babylon he might have come upon the ground of the world he says I did surrender and I did what you told me to do I don't know but yet friends we realize that we have nothing to play oh the terrible confines of sin the terrible confines of this world binding man's heart mind and soul there deep in the trespasses of their sin now

I realize friends it is also the case when the Lord quickens the soul into divine life they are brought to see their confines they are brought to see their just desert they are brought to see what they are enemies of that are enemies to God they are brought to see that they are in fellowship with this world and with Satan oh what a mercy friends when the Lord opens your eyes when you look round about you and you see that you are in the pit of corruption that you are in the pit of sin but then also to know when the Lord does open one's eyes to see this there is also going to be the cry out of the pit for we read of David he said out of the depths have I cried unto thee and also when he speaks how that the Lord brought him out of a horrible pit pit of our depraved nature the pit of our condemnation before the

Lord so friends here we find there is the cry you remember when I mentioned about Jehoiachin that he did go out to the king of Babylon now friend this is why the Lord preserved his life because he bowed under God's sovereignty and the acknowledgement that they were in the wrong how deep he had knowledge it before the king I doubt it but at least he went out but there's what has got to come oh what a mercy friend if you know what it is to bow under God's sovereignty I know I am a ruined lost sinner I know that I have forfeited all right to thy throne I have nothing to boast of I come then as a wretched vile sinner and I bring myself in absolute subjection to thy will and to know what it is to say like the words of

Esther and and and and if I perish I perish I will go in before the king and then to know what it is to acknowledge yourself as a sinner and to cast yourself at his mercy and plead for mercy now we find that in the words of our text and it came to pass oh isn't it a mercy friends there is an appointed time for true sinners coming to Christ there is a time when they begin to pray there is a time when they know what it is to come before him in prayer but there is also a great mercy that there is a time when the Lord will hear the prayer and the time will come yes there's a set time in Zion there's a set time when the Lord will favor his own people I'm not saying that we've got to be 37 years in captivity the Lord can put his 37 hours or 37 minutes if he so desires

[18 : 30] I would believe that Paul was brought to see this miserable captivity of his sins and under the condemnation of God's holy law for three days and three nights some are bought in that since so many years and so many months and yet friends I am persuaded in also that in one long experience to cry out of his captivity not that we will not know something of being brought to that times and times to a liberty of the gospel or to a hope in his mercy so friend there is no set time as to how long and how long there will be those days of true honest petitioning before the throne of grace and the acknowledgement of their sin until the Lord by his infinite love begins to know as we see here in our narrative he began to lift up the head of Jehoiachin now looking up this word lifted up I notice that in the original

Hebrew that it always speaks of prior to being in a low state for instance we find there in the book of Genesis and the king of Pharaoh lifted up the head of the chief butler and also of the chief baker in other he lifted them up out of that dungeon and brought them before thee and pronounced judgment I realized the one was finally put to death and the other one was restored into his blessed privileges but at least they were lifted up also we find there in the prayer of Hannah he lifted up the poor out of the dung hill in other words as it was the power of this evil king to lift up Jehoiachin out to prison but friends what a mercy it is by the almighty power of a gracious merciful and sinless

God man who in his infinite love and mercy come down to lift poor sinners out of the degradation of their lost and undone state now how does he lift them up first of all we would say he lifts them up by two ways first mystically and then of course secondly experimentally what a mercy what a mercy friends when we can see that Christ from all eternity was given a people by God the Father into the work of redemption in one respect we find that already as God the Father gave them to the Son and seen to the blessed security in them they were already lifted up that is mystically already in the mind of God and yet friends we realize the time came when Christ did come as it were fulfill his obligation to the part of the covenant but yet friends what a mercy when God by his infinite grace and mercy comes and touches a soul and puts divine life within him in other words

I realized there was a continual experimental being lifted up being brought more and more to see our blessed security which is in Christ Jesus but it is when the Lord quickens that soul into divine life by regeneration this is what our young friends I want you to listen which we often refer to as being born again being born again quickened all mean the same thing because dead in our trespasses and in our sins there's divine life there's the beginning of lifting up I realize experimentally there is that lifting up of our heart and soul with desires there's a lifting up within us of prayers and supplications before the throne of grace but it is all by them powerful and irresistible act of an almighty hand of God and so we see there was the lifting up of the head of

Jehoakim and he brought him forth now what is it to be brought forth friends it is more and more as the soul is being brought forth more and more out of coming to a place I have no hope in self I must go forth of all seeking any righteousness within self any consolation in self but of being brought forth in prayer and hopes as if we find it in the blessed truths of the gospel ah what is it in some measure than to being brought forth experimentally friend I'm going to come as low as I can it is when somehow sometime we begin to have a hope in God's mercies in other words here I am as a wretched undone sinner in

[23 : 50] God's sight I have forfeited all right but I hear God is merciful and being that his mercy is free it is something of which he delights to grant unto sinners and knowing myself to be a wretched vile sinner in his sight I can do nothing then but to hope that he might show his mercy and so the living soul knows what it is to ask the Lord oh that one word something might be shown of a mercy upon a hell deserving sinner like unto me to me that is being brought forth into measure isn't it and then we find a little later in verse 32 and he spake kindly unto him oh friend what a mercy when we know something of the Lord speaking kindly how does the Lord speak kindly well what can we say

I can only speak for myself the day came when I thought that the Lord would spend judgments upon me and instead of bringing judgment he gave me a token of mercy oh he speaks kindly through his blessed promises he speaks kindly through his precious word have you seen something of the kindness of God oh one of our hymns speaks of loving kindness now I do not know whether this evil king of Babylon did this in loving kindness but all we can say he was kind here to Jehoachim but remember when God deals with a sinner he does not only deal upon the ground of his kindness but he adds another word to it and he says loving kindness

I may show some kindness to a person but yet friend it may not necessarily be done in a loving manner but when the Lord comes and speaks one word to the soul or in any way begins the work of grace within him it is upon the ground of his loving kindness and remember his love is of an eternal nature it is unchangeable it is eternal and therefore that kindness which he shows is upon the ground of his great love of which no man can fathom oh his loving kindness says the Tim writer oh how great now the king speak kindly but the Lord when he speaks to the soul he speaks in his loving kindness oh have you seen the loving kindness displayed in his precious promises when he says come unto me all ye that are weary and heavy laden and I will give you rest was it not loving kindness when he looked upon to the leprous soul was it not loving kindness when he looked upon weeping

Martha and weeping Mary was it not loving kindness when he looked upon with loving kindness upon Peter who had betrayed him and excuse me who had denied him and says I don't know the man was it not loving kindness when he looked upon him oh friend can you see that any little word of promise any little word of comfort which the Lord has ever given you upon the authority of his word it has been upon the ground of his loving kindness and again I want to repeat friend never never separate the incarnate word from his written word if God has given you a little word of hope and a little word of promise remember eternity is in it because the eternal son of God always speaks in and through the atoning sacrifice of his dear son

I know we may not see it readily but the truth still remains there oh it is that kindly word of which we must have he set his throne above all the other kings there's his sovereignty and what a mercy when the day comes when you can look upon other individuals who are yet following the course of this world there like John Bradford when he seen a man put to death for murder he says there goes John Bradford but for the grace of God and though my throne is exalted and though I have found access before the throne of grace yet friends I cannot look and despise upon others who have never yet found it because they have not sought it it is of grace and grace alone which the Lord exalts us in order to know there's a throne of grace and to know what it is to plead for mercy and to come to the throne of grace boldly upon the ground in the merit of another further we seen that he changed his prison garment ah friend

[29 : 19] I see my time is going far too rapid but nevertheless I want to come to this one point he changed his prison garment oh that garment friend which identified us with our bondage to sin with our bondage to this corruption of this world now you remember recently friends I tried to speak brought into my subject sometime recently about that glorious portion of scriptures found in Zechariah there was the high priest Joshua with filthy garments with Satan ready to condemn him with the law with all of its accusations coming against him and yet what do we find friend we find that the Lord rebuked Satan and said I have caused thine iniquity to pass from thee and I have given thee a change of garment what is this garment it is the glorious righteousness friends of the eternal son of

God which he wrought out upon the face of the earth on the behalf of his church now I realize friends you may say ah there's what I want to come but I still can remember the day when I took such great comfort in that explanation there which I found in good old John Bunyan he says many of God's people can see the evidences and know what it is in some measure to have some of the marks of being justified but yet never come to the full comfort of it friends we need divine teaching don't we but when I think of him how he says it is like we read in the fifth of of of Hebrew of of Romans therefore being justified by faith we have peace with God we know what it is that access before the throne of grace in other words the marks of it and the evidences of it are there but yet oh friends do we want to know what it is to be changed with one garment to another to be clothed in the glorious righteousness of the

Lord Jesus Christ and he changed and changed his garment and it was the father friend who commanded that garment to cover the prodigal and then we find later that in the progressiveness here of the work of grace in the soul how he continually ate bread before him all the days of his life and then I like the next phrase and his diet what does that tell me friend when I think of him then with his diet it means that from day to day and from time to time he was brought with a true hunger for some food and each day as he hungered and as the time came near that he must sit down at this table the king brought a certain portion from day to day I thought of those words there in Deuteronomy and as thy days shall thy strength be good truth isn't it now to you who know something of grace can you trace something in your own soul that as the need was brought before you from time to time the Lord blessed you with a word here he provided not necessarily providential blessings but spiritual blessings with it if it was providential you were brought to see that even in that providential blessings there was a token of grace it was his unfailing love it was a token of his mercy and of his grace to a hell deserving sinner but yet what a mercy at times to go on in our life maybe sometimes in our backslidden condition and then the Lord comes with a rebuke and we begin to feel as if we are one to ready to sinking as it were into despair and even to know what it is like Peter of old and says

Lord help me I'll tell you friend it is a sweet experience and I can call this as a diet from day to day when the Lord comes again with true confession of sins before him have you had it sometime you've gone on in a period of life and all of a sudden as if the Lord stopped you and where is he where is those sweet and hours I had before oh my servant was busy here and there and he was gone and you're brought with honest confession of your sin and says Lord I have departed I have fallen as it were once again to the course of this world I have turned mine eyes away from looking unto thee or I've looked upon my troubles I've looked upon my disappointments like Peter of old and you come with your honest confession again and says Lord I have sinned restore unto me the joys of salvation come again and speak a word and my soul shall live say unto my soul

I am thy salvation speak lest I be like unto those who come into the pit and the Lord comes again with a little word a little melting ah maybe with a sweet word of consolation restoring unto you the joys and the blessings of past experience and to show you that even in the spite of all of your backslidings and in spite of all of your you was firm in the hand of him who could not let you go because of his eternal love eternal mercies and he blessed you once again upon the ground of his pardoning grace I know we want to the pardoning grace and I what a mercy when we can look back and to believe we've known a time when we felt ourselves to be clean of all sin the past the present of the future and felt as if there was not a mark a grain or an accusation to be laid against our charges and yet to know what it is again to feel something of the doubts and the fears enveloping our mind and again crying unto the

[35 : 59] Lord and for his diet there was a continual diet given him of the king of Babylon every day apportioned to the day of his death all the days of his life well that makes me come back to the word of grace did we not need grace friend in our quickening did we not need grace to carry on the work within our soul did we not need a continual pardoning grace did we not need restoring grace and do we not need a dying grace well friend when are we going to come to the place when we stand no more in need of grace grace and remember grace is the unmerited favor which god ever bestows upon his people friends the day is coming when this body of sin and death shall be laid into the grave and then there is no more need of sustaining grace but then the soul will know what it is to sing as it were with shouts of sovereign grace there before the throne of grace no more need of grace but the song of grace ah friend

I realize it is a mystery but continually a thought comes to me before we close I realize friends there's some times when we can go into the strength of God's mercies and of a word spoken for many days my mind goes to Elijah you remember how the Lord met Elijah there and what a desponding state have you ever been there so despondent you says Lord take my life away I've been no better than my fathers and you would just as soon depart out of this world you've been a failure but the Lord in his condescending love says to Elijah and showed him that food angels food rise Elijah eat and thou art to go into the strength of this forty days ah has the Lord come with a word of sweetness you can look back maybe for forty years you've gone into the strength of a promise but I know

Elijah went into the strength of that sweet manifestation he had there forty days he needed no more food for forty days but after the end of the forty days Elijah once sat there he felt something in his stomach again of hunger I hope you're following me spiritually and again he cried unto the Lord and the Lord sustained him by giving him necessary food ah Job so desired of the word of the Lord he looked upon the word of the Lord and he says I prize it even above my necessary food the prophet says I have found his word and it was sweet into my taste it was the joy and the comfort of my soul and so what a mercy we can look back when we did walk into the light and the sweetness of the word of God for some days especially in the early days of our love or some little token sense and then to know what it is from time to time that the

Lord gave us a little token a daily portion right up into the days of the end of his life and so that same gracious God who hath begun a good work will finish it he never will forsake his own Zion said Zion said not God Zion said he hath forsaken me he hath forgotten me that's the language of Zion but it is also the language of God and Zion when it says I have come with repenting moanings and groans before the throne of grace and long for that glorious restoration well may the Lord bless these few remarks and use it for his dear name's sake and clear up the many evidences of grace within us before I close let me come again to the first part remember the first thing I said friends was that Jehoah Chin separate from the other three kings went out to the king of

Babylon and surrendered himself the others died in fighting against him friend as long as we are fighting against God we shall fight and be slain by the evil sword of justice but what a mercy when we know what it is to bow under his sovereignty go out and to cast ourselves at thy mercy and though I was once king upon the throne I come now to thee as a help and a suppliant and to plead for mercy and may the Lord bless it for his name sake amen shall we then conclude our service by the singing of hymn 109 hymn number 109 awake my heart arise my tongue prepare a tuneful voice and God to the life of all my joys aloud will I rejoice hymn number 109 awlearning hour much my heart arran now numerous ton

[41 : 40] ■ quaisan awake my heart My heart, how bright my tongue Prepare a tune of heart In God, the life of all my joy Allowed will I rejoice Is He adorned by naked soul And made salvation mine Upon a poor polluted word

He makes His graces strong And lest the shadow of a spot Should on my soul be found He took the robe the Savior of And cast it all abroad How far the heavenly globe exceed What earthly princes wear

These ornaments, how bright they shine How wide the carpet's wide The Spirit brought by faith and love And hope in every place But Jesus sent His life to earth The robe of righteousness Strangely, my soul

O Lord, thou art thou await By the great sacred three In sweetest harmony of praise Let all thy powers agree O Lord, again we would seek of thee That thou wilt forgive all that thou hast heard and seen amiss That thou wilt also, Lord, follow with thy known blessing upon thy word And may the grace of the Savior The love of the Father And the communion of the Holy Ghost Rest upon all Now and forevermore Amen

Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen.