

The consequences of a wrong and right spirit

(Quality: Poor)

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- [0 : 00] Let us read from the prophecy of Isaiah and the first chapter. The first chapter in the prophecy of Isaiah.
- The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem, in the days of Isaiah, Jotham, Ahaz, and Hezekiah, kings of Judah.
- Hear, O heavens, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me.
- The ox knoweth his owner, and he asked his master's crib. But Israel doth not know. My people doth not consider.
- Our sinful nation, a people laden with iniquity, a seed of evildoers, children that are corruptors, they have forsaken the Lord.
- [1 : 26] They have provoked the Holy One of Israel unto anger. they are gone away backward. Why should ye be stricken any more?
- Ye will revolt more and more. The whole head is sick, and the whole heart faint.
- From the sole of the foot, even unto the head, there is no soundness in it, but wounds, but wounds, and bruises, and putrefying sores.
- They have not been closed, neither bound up, neither mollified with ointment. your country is desolate, your cities are burned with fire, your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.
- And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.
- [2 : 44] Except the Lord of hosts has left unto us a very small remnant, we should have been as toddlers, and we should have been like unto Gomorrah.
- Hear the word of the Lord, ye rulers of Sodom. Give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me, saith the Lord?
- I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullets, or of lambs, or of he goats.
- When ye come to appear before me, who hath required this at your hand to tread my courts? bring no more vain oblations.
- Incense is an abomination unto me. The new moons and sabbaths, the calling of assemblies, I cannot away with.
- [3 : 59] It is iniquity, even the solemn meeting. Your new moons and your appointed feasts, my soul hateth.
- They are a trouble unto me. I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you.

Yea, when ye make many prayers, I will not hear. Your hands are full of love. Wash you. Make you clean. Put away the evil of your doings from before mine eyes. Cease to do evil. Learn to do well.

Seek judgment. Relieve the oppressed. Judge the fatherless. Plead for the widow. Come now, and let us reason together, saith the Lord.

[5 : 05] Though your sins be as scarlet, they shall be as white as snow. Though they be red night crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword.

For the mouth of the Lord hath spoken it. How is the faithful city becoming harlot? It was full of judgment.

Righteousness lodged in it. But now murderers. Thy silver is become drast. Thy wine mixed with water.

Thy princes are rebellious and companions of thieves. Every one loveth gifts and followeth after rewards.

[6 : 09] They judge not the fatherless. Neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries and avenge me of mine enemies.

And I will turn mine hand upon thee and purely purge away thy dross and take away all thy tin. And I will restore thy judges as at the first and thy counsellors as at the beginning.

Afterward, thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment and her converts with righteousness.

And the destruction of the transgressors and of the sinners shall be together. And they that forsake the Lord shall be concealed.

For they shall be ashamed of the oaks which ye have desired. and ye shall be confounded for the gardens that ye have chosen.

[7 : 35] For ye shall be as an oak whose leaf faded and as a garden that hath no water. And the strong shall be as tow and the maker of it as a spark.

And they shall both burn together and none shall quench them. May the Lord bless to us the reading of his word and teach us to pray.

Amen. Lord, we are here before thee subjects of the desolation of sin whereby, O Lord, we are deprived in and of ourselves of the power to worship thee.

And there's none upon earth that can help us. For, Lord, this earth is a sin-ruined spot. But, Lord, our eyes are up unto the hills from whence cometh our help.

Our help is in the name of the Lord which made heaven and earth. And we beg, O Lord, as thou seest our need, our sin-ruined state, that thou would have compassion upon us and that thou would open the windows of heaven and that thou would pour out a blessing upon us.

[9 : 25] Lord, we would seek for those heavenly showers. We would seek, O Lord, for those revivings. We would seek for those renewings of our souls.

Thou knowest the way that we take. Thou knowest, Lord, the wilderness through which our way is passing. Thou knowest the incapability of finding any water to assuage our thirst or food to satisfy our souls.

Apart from that provision in Jesus Christ, the water out of the rock and the manna of heaven from on high.

So, Lord, remember us and all that we may be found to die gathering around the camp that which the Lord has caused to fall for poor sinners in this wilderness.

grant us that hunger and that thirst after righteousness. Let us not be content with the fall, the social gathering of such an occasion.

[10 : 55] But may we have that inward desire that cannot be satisfied short of Jesus Christ. may there be that importunate pressing through the crowd we would see Jesus if I may but touch the hem of his clothes I shall be made whole.

Lord, we pray by thy Holy Spirit work in us those things that thou hast graciously worked in those that have gone before and left upon record for our learning.

And we would be covetous of the blessing. We would be covetous of the benefit that they derived when brought through faith in contact with the Son of God.

Nor that we this day gathered here before thee may partake of the hidden manor that we may award drink of those streams that make glad the city of God the holy place of the tabernacles of the most high.

Leave not our souls destitute but come and save us for thy name and glory say. Thou knowest just what we need Lord.

[12 : 35] We read that when thou didst see the multitude thou didst go into a mountain and all the blessed instruction and the blessed comfort that fell from thy lips.

And Lord it is such that we would hear as we are gathered together before thee we would hear what God the Lord would speak.

Be not silent to us Lord. Speak through thine own word and the ordinance which thou hast established in gospel preaching.

May our ears be attentive unto thy voice and may our hearts be receptive of thy precious word.

Lord make us truly to benefit upon this anniversary day. Thou knowest Lord our fears and thou knowest our misgivings as we look upon ourselves and appreciate our unworthiness and Lord our wanderings of heart and mind our prayerlessness our lack of exercise our attraction to other things while the main things are soon to be neglected.

[14 : 07] But all that thou wilt come over the mountains and hills of our sinful unworthiness grace and grant to us Lord to realize that grace is grace the unconditional free favor of the most high God to the most unworthy of his creatures.

We do ask Lord that we may be favored with gracious help in speaking. we know not the needs of the people but thou knowest them all together and we pray for that spiritual guidance of the Holy Ghost that the word spoken may be a word in season that it may be a word oh Lord of counsel and instruction and conviction and comfort as thou seest the needs of thy people require do grant oh Lord by the Holy Spirit application those benefits to the souls of sinners that shall enable them to realize this is the house of God this is to them the gate of heaven and Lord we pray that thou would look in quickening mercy upon our precious souls that we may be preserved in liveliness in the things of

God this day there are things upon such an occasion as this which have a detracting influence from true worship we pray that these things may be brought into captivity and although we may have lawful occasion to find pleasure in the meeting of friends in conversing with those whom we seldom meet and nevertheless oh Lord may our great end and object in being together this day be to meet with thee and all that thou wilt meet with us Lord that thou wilt come and make thy presence known and felt that that sweet unction liberty grace of thy spirit may so grace our spirits that Lord we may rejoice in thee as the God of our salvation that we may know thee to be the helper even of the helpless at such a time as this look in mercy upon this church and congregation at South

Jarre we would thank thee Lord for the goodness and mercy that has gone before them and we would remember that this is an anniversary occasion to record thy faithfulness thy goodness thy provision thy help through a further year of time a year wherein a Lord a ministry has been exercised a year wherein the purposes of God have found fulfillment through the instrumentality of thy servant in this place and thou knowest Lord what has been affected thou knowest to what end his word has found its place in the experiences of those that normally gathered together here we pray that Lord a solemn heart searching may attend such a consideration that the use of thy servant as a saviour of life unto life to the living or a saviour of death unto death to those that are perishing may cause the gracious questionings and searchings of thy people that Lord they may say what has this gift of

God done for me during the year which we celebrate on this anniversary occasion and so sanctify such considerations that if any must honestly confess that they have realised no signal favour that they have not heard thy voice that they have not felt thy touch that Lord they've not known an inward change but they are at this end of the year as they were at the beginning they are oh may they solemnly ask themselves the question how many more years shall pass before I come face to face with God so Lord exercise and exercise souls as to their benefit and hearing under the word and may that quickening power of thy good spirit create within them a true spirit of gracious and profitable hearing■■■■ those that have gathered, the true gleaners, the roots in Boaz Field, those that have come, Lord, searching for a blessing, those that have come waiting upon the Lord, if peradventure he will speak to them.

[20 : 15] Do, Lord, continue to maintain in the hearts of good hearers good hearing. Give unto them, we pray, a recurring appetite service by service for spiritual food.

May thy dear servant realize as he preaches, of that inward unction of thy good spirit attending to the prayerful needs of praying hearers.

And may there be, O Lord, a flowing out from his heart of those things which thou shalt give him to speak, that thy people may truly sit under thy shadow with great delight and find thy fruit sweet unto their taste.

So command thy blessing upon the exercise of gospel preaching in this place we pray. God, go before thy servant, prepare the hearts of the people, command prosperity and blessing, and if it please me, O Lord, give unto them together to rejoice from time to time in manifestations of the hand of the Lord being with them.

and we pray for the partner of thy servant who carries a special burden in the exercises, denials, and sacrifices, as well as the pleasures of her husband.

[21 : 57] Lord, grant that upholding grace, maintaining mercy, give her to speak a word in season to her husband, may she be made a true helpmeet.

Lord, guide her when to speak and when to be silent, and grant could it please thee that from time to time, as thy servant may be in his feelings at a very low end, O, that then she may be encouraged to encourage him, and thus together, Lord, may they rejoice in those things which thou hast laid upon them in calling them to this work.

And we do pray for the family and bless the children thou hast given to them, and grant, O Lord, could it please thee that their children may be seen in due season as the children of the living God.

We pray that thou would bless the families, parents, and children that are within thy courts this day. Look in mercy upon each one that is near and dear to each one.

Some may give great anxiety as their souls, Lord, appear antagonistic to the principles of godliness.

[23 : 32] Their hearts closed, as it would seem, to every admonition and exhortation directed to their God.

But Lord, is anything too hard for the Lord? Lord, thou art the breaker of hearts. Thou knowest how to bring thy people to thy feet and into thy good and gracious hands.

We would commit these our hard cases, begging, O Lord, that thou art manifest such grace in them that we may be able to rejoice in thee and that we may be favoured, O Lord, to say from our hearts, it is the Lord's doing and is marvellous in our eyes.

Maintain within us faith still to pray in the face of many temptations, many discouragements, many disappointments.

For Lord, it is written, men ought always to pray and not to faint. we pray that thou art be with the congregations that are represented here, and especially do we feel for thy servants and pray that thou art bless those that minister in holy things that are before thee now.

[25 : 10] Graciously help them, Lord, help us each, all that we may see as we go round and round the walls of Jericho, that a time will come when the Lord will give us the victory.

Grant, O Lord, that our endeavour may ever be unitedly to keep my commandments, to blow the trumpet with a certain sound, to cause our Lord that light of witness to be shed for, that under thy blessing can bring the strongholds of sin and Satan to ruin.

O bless the testimony of thy dear servants in these dark and evil days in which we live. Lord, thine arm is not shortened, as it cannot save.

Neither is thine ear heavy, as it cannot hear. Lord, the trouble is in us and with us. O determine hand toward us and revive us in spirit, we beseech thee, that again we may witness the manifestation of the King of Kings riding forth in his majesty to gather his saints unto himself.

So, Lord, bless, bless we, beseech thee, the little hills of Zion, that are here represented before thee now. And bless thy servants, our brethren, the Lord, it may be seen in time to come, what God, the Lord can do.

[26 : 59] We pray that thou wert, O Lord, remember the disappointed, some who may have desired to have been here, but are unfit to take the journey, that are unfit, O Lord, to leave their homes, their dwellings.

It may be some are in hospital, sinking upon us now, wherever those thoughts and prayers are toward us. Lord, grant that our prayers may be toward them, and that thou wilt appear for thy people to sanctify their circumstances, and Lord, to grant them to realize the omnipresence of the Lord, wherever their lot is cast.

And we would pray that thou would help us now, as we would turn to thy precious word. We feel, O Lord, a great need of thee, in attempting to speak once more in thy great and holy name.

Truly, the flesh profiteth nothing, but it is the Spirit that quickeneth. Grant us that fresh anointing, that lively appreciation, of the wonder of the divine revelation, wherein the Lord has condescended to speak to sinful man.

Though may that unction us open our heart and mind, the exclusion of every other consideration, that Lord, our tongue may be made as the pen of a ready writer, and we may find a sweet liberty in setting forth the precious and eternal things of God.

[28 : 49] We ask this great favour. It is thine alone to impart. We have no right, Lord, to expect it of thee in and of ourselves, but all we feel adventuring right, as we would tremblingly and yet thankfully lay our hand upon the dear head of the Redeemer and ask that for his name's sake, thou wilt look upon us, and that thou wilt help us with all sufficient help.

Pardon, O Lord, our every sin, deliver us from the bondage of self and every evil thing, and grant us to know thee a sweetness and power of the grace of the Lord Jesus Christ shed abroad in our hearts by the Holy Ghost, Jesus for Mary, for Jesus' sake, does it give now?

is the ■ WOODRUFF fosse ■■■■ diesquare r■t■ thing sorts is that an sea and 49. Lord, say thy servant, child today, with pure seraphic fire, and set his tongue at little flame, and round his sorrow of desire.

And the Lord, and A

O oh Wow Thank you.

[32 : 56] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[35 : 26] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[37 : 56] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[40 : 26] Thank you.

Thank you.

Thank you.

Thank you.

I say, but if you're not, now, you're not, and Israel, the twelve sons of Jacob, how they've gone forth. The Lord had given them sustenance in Egypt while a terrible universal famine reigned. Jesus was sent before to provide for them the land of Goshen was given to them in possession for a while. A length, a great experience of oppression comes upon them. They labor and they cry. And when they cry to the Lord, the Lord appears. He says, I have heard them cry and I am come down to deliver them. And my friends, he appears for them in such a wonderful and gracious way that

[45 : 19] Egypt is bound to let them go. Reluctant as Pharaoh is to see them depart. For all the advantages to him that associates with them, God's hand is so built to bear upon him and upon the Egyptians in general, that at length he reluctantly sees them depart. And my friends, oh, what we could follow on in the rehearsal of the mighty acts of God with his ancient people. How he brought them through the Red Sea. How he brought them into the wilderness. How they dwelt under the three score and ten palm trees with their twelve wells of water. How the Lord gave the law unto them by Moses from Mount Sinai. How he caused the manna to fall from heaven and the water out of the rock to sustain them. How the pillar of fire went before them. And at times was found behind them to protect them from their enemies. So my friends, he says, I've nourished and brought up children. I've nourished and brought up children. And what's the Lord done for you?

What's the Lord done for me? Have we got a background that shows to us the Lord's merciful, watchful, generous and peculiar care exercised over us? That the Lord hasn't dealt with other people?

Generally, as he's dealt with us? The Lord hasn't lorded the steps of others? As he's ordered our steps? The Lord hasn't granted a provision for others? As we have been provided for? The Lord hasn't kept others? As we have been kept?

The Lord says, I've nourished and brought up children. But my friends, what is the reaction? What is the response?

And they have rebelled against me? What a most solemn indictment. What a most terrible requital of such bountiful, bountiful, watchful care exercised by a heavenly father over his ancient people Israel.

[48 : 11] What about you and I? They have rebelled against me. He says, the ox knoweth his owner, and the ass his master's crib. But Israel doth not knoweth his master's crib. But Israel doth not know, my people doth not consider.

It's a solemn thing when the general attitude of the beast is brought to bear to the condemnation of the people of God, isn't it?

The ox knoweth his owner, yes. He bears the burden, he serves. But he says, Israel doth not know.

He says, the ox knoweth his master's crib. But he says, Israel does not know, does not consider. Ah, sinful nation. But people laden with iniquity. And so he goes on with his indictment, doesn't he?

My friends, the Lord never yet has laid a false charge. The Lord never yet has acted in anything but the strictest judgment upon his people.

[49 : 24] There's never the slightest exaggeration in the judgment of God. There's never laying of a false charge. There's never bearing a false witness. What the Lord says of Israel is true of Israel. And what the Lord says of you and me is true of you and me, my dear friend.

The Lord never, no, never brings an indictment to a person and that person can claim that the Lord has falsely charged them. I say those that have been convicted of the Holy Spirit from time to time in their heart and conscience, as they have been led thus far through the wilderness pilgrimage, will have known the essential confession at length to fall from their hearts and their lips guilty, guilty, guilty.

But the consequence of this rebellion is very particularly set for, and had the Lord not been merciful and gracious and preserved unto him a very small remnant, the Lord not been merciful and gracious.

The Lord says we should have been as Sodom and we should have been like unto Gomorrah. We may relate that very scripture to the times in which we live. Except the Lord of hosts had left unto us a very small remnant, we should have been like as Sodom and we should have been like unto Gomorrah.

What a mercy that there is still a remnant, my dear friends. And a greater mercy if you and I are among them. A greater mercy if you and I are among them.

[51 : 15] Oh, there is a remnant. In this dark and evil day in which we live, we may look around us and say, well, the conditions in our land are like unto Sodom, like unto Gomorrah.

The laws on our statute book now seem to license the very practices which brought down the fire of heaven upon those places.

Nevertheless, there is still a remnant. The spirit of it was lost. The form had been maintained but the spirit had wounded. And God says, He says that, He said, I am full of the grand offerings of your rams and of the fat of your fed beasts.

Oh, He says, form in religion is an abhorrence to me. Bring no more vain abstractions. Incense is an abomination unto me, the pneumones and tabas.

The calling of assemblies I cannot away with. It is iniquity even the solemn meeting. Well, my friends, it's not the shell without the kernel in it.

[52 : 26] The plume without the power. Real religion is in the power of religion. It's in the life of it. Real religion is an internal thing.

It's not an external thing. Externals can be maintained. While the internal spirit is as dead, cold, lifeless, barren as can be.

Now, some of you know what I speak of, don't you? By your own changing experiences. Much to the mourning of your spirit before God.

You know what it is to go on treading the courts of the Lord and singing hymns and saying prayers and reading the word and attending upon the preaching.

And yet, you're just as dead as the seat you sit on. Now, my friends, what is that in the sight of God? What is it? God says, bring no more vain oblations.

[53 : 30] Incense is an abomination unto me, the pneumones and tabas, the calling of assemblies. I cannot away with it. It is iniquity, even the solemn meeting.

I was preaching this week and read in the lesson those words of the Lord unto the woman of Samaria.

Samaria on Thursday it was. And the Lord said this, God is a spirit. And they that worship him must worship him in spirit and in truth.

And my friends, unless our worship is in spirit and in truth, it's no worship.

There's no worship. It doesn't rise above the chapel. It doesn't leave our mortal frame. Oh, it's that spiritual worship. God is a spirit.

[54 : 43] And they that worship him must worship him in spirit and in truth. Do you know the difference between worshipping in spirit and professing to worship in the flesh?

Do you know what it is to be maintaining a form without the power? My friends, in the sight of God, everything that falls short of the spirit is corruptible.

It's of no value. He says it's an abomination unto me. I cannot away with it. I cannot away with it. Well then, he comes to verse 16 and he says, wash you, make you clean.

Put away the evil of your doings from before mine eyes. Cease to do evil. Learn to do well. What a necessity, my friends, to attend to these words.

Wash you, make you clean. Wash you, make you clean. Before the children of Israel, or as they entered upon the worship of God, they came into immediate contact with the laver and its foot.

[56 : 17] And the first thing as they entered into the tabernacle for worship was a washing. I wonder if this is why you say your prayers when you enter upon the worship of God.

You feel your need of cleansing. cleansing from the world and the things of it as you enter upon the sacred worship and solemnities of the Most Heart.

My friend, why do you bow your head when you come into chapel? Have you an appreciation of your need of the cleansing power of the Holy Spirit to rest upon your spirit?

That you may not be just in chapel with a carnal interest, purely and solely.

But oh, you feel the burden of the necessity of spirituality of heart and mind. Wash you, make you clean.

[57 : 31] Wash you, make you clean. And my friends, have we not in this hour day a need of that washing and making of us clean.

As we enter from the solemnities of the worship of the Most High God. Wash you, make you clean. Put away the evil doings from before mine eyes.

Cease to do evil. Learn to do well. This all speaks of repentance, doesn't it? Repentance. Seek judgment.

Relieve that the oppressed. Judge the fatherless. Plead for the widow. The Lord is merciful and gracious.

And my friends, those that are engaged in his worship. Are blessed with his spirit. They are merciful.

[58 : 34] In their spirit. Aren't they? He says, seek judgment. Relieve the oppressed. Judge the fatherless. Plead for the widow. You see, those that are defenseless.

Those that are dependent. Oh, the Lord says, their cause should be your cause. Your interest.

If we go into the house of God with the spirit of oppression exercised within our souls. My friends, no, the Lord doesn't countenance it.

The spirit of forgiveness. It's the spirit of forgiveness. You think of that wonderful injunction that we have before us. He said, if we take our gift to the altar. And there we remember we have ought against our brother.

Leave there thy gift. Go first be reconciled to thy brother. Yes? Take judgment. Relieve the oppressed. Judge the fatherless.

[59 : 39] Plead for the widow. The spirit, my friends, is a peaceable spirit. A forgiving spirit.

This is the way of worship. When I go into congregations, it's sad to say there are too many about to die.

And appreciate that in the middle of that congregation is the spirit of contention. My friends, I am in trouble. Because I feel this, that the Lord will never bless a contentious atmosphere.

The Lord will never bless a contentious atmosphere. And those in the middle of the congregation that are fighting among themselves are robbing the whole community of the benefits of the spirit's influence and power.

Now, I don't know where a lot of you are from. And I don't know what spirit exists between you and among you. But I hope that it will be in this way that you'll learn to do well.

[60 : 51] You'll seek judgment. You'll relieve the oppressed. You'll judge the fatherless. And you'll plead for the widow. But my friends, your spirit will be merciful, peaceable, forgiving, loving.

And this is the spirit which the Lord brings before us in this first chapter of Isaiah's prophecy. He says, come now, let us reason together, saith the Lord.

Though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool. The Lord says, the difficulty is not your sins.

Though they be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool. The difficulty is your spirit.

Not your sins. Your sins are atoned for. The Lord Jesus Christ has paid the penalty of those that have been called this tree. He says, come now, let us reason together, saith the Lord.

[62 : 02] Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool. This is the difficulty.

Your spirit's not right. Your spirit's not right. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword.

And the mouth of the Lord hath spoken it. How many people are in bondage to an evil spirit who have an interest in the sacrifice of Jesus Christ?

Now I hope you understand what I mean. My friends, in the sight of God we can be in covenant relationship with God. And yet, an evil spirit.

And yet, an evil spirit, a rebellious spirit, is within our hearts in consequence of which we are experiencing the disfavor, the frown of the most high resting upon our souls.

[63 : 18] You know, I do believe, in this day in which we live, that there's a very small remnant. But what saddens my heart so much is that though the remnant is so small, they're so contentious and divided among themselves.

In my friends, I don't see the withholding of the spirit associating with the fewness of the numbers. I see the withholding of the spirit associating with the wrong spirit that's in our churches.

The wrong spirit that's in our people. And the wrong spirit that's in my own heart. That's our greatest difficulty in our day and age.

Is that there's not a right spirit within us. And the Lord said, if ye be willing and obedient, ye shall eat the good of the wrong. You may be just feeling number, but ye shall eat the good of the wrong.

Now you see, my friends, this brings me to the text, doesn't it? If ye be willing and obedient, ye shall eat the good of the wrong.

[64 : 34] How we need the Lord, the spirit, to give us and maintain within us a right spirit. A right spirit.

And this is the burden of Isaiah in the text. If ye be willing and obedient, ye shall eat the good of the wrong. But if ye refuse and rebel, ye shall be devoured with the sword.

For the mouth of the Lord hath spoken. First, willing. Willing. If ye be willing.

Now I'm going to start right at the beginning. Man, by nature, is unwilling. The natural heart is at enmity to God.

It is not subject to the law of God. Neither indeed can it. Any argument that may be brought forth, however forceful the argument may be, for a sinner to turn to God.

[65 : 53] If that sinner is left to the flesh, that argument will fall to the ground. There's no disposition in man's heart by nature to turn to God.

But my friends, except man turn to God, man perishes.

Man perishes. If ye refuse and rebel, ye shall be devoured with the sword. For the mouth of the Lord hath spoken it.

How solemn must that word be to all others. If so be, we realise within us is an obdurate attitude, an unwilling spirit to turn to the Lord.

The call to repentance falls upon a hard and irresponsible and determined attitude and spirit.

[67 : 15] my friends, how solemn in that very rejection, so to speak, of the call of the gospel to repentance is the precursor of everlasting damnation except grace at length prevents.

if I say this afternoon in the name of the Lord to you the words of Scripture, let your reaction testify to your condemnation or praise God for his grace if otherwise.

Repent and be baptized every one of you. I leave it between your conscience and God.

I leave it just there between your conscience and God. But my friends, I warn that to refuse and rebel is to leave you within the direct words of the Lord in the text before us.

If he refuse and rebel, he shall be devoured with the sword and the mouth of the Lord outspoken.

[68 : 51] Not the mouth of Harold Cracker. Oh, no, no, no, no. No, no, no. Don't renegade the preaching of the gospel to the authority of man to man.

But let it have its full exercise and authority as an instrument of God whereby the Lord speaks to his people. He speaks through man to man.

And my friends, remember the solemnity of your position with regard to the word of God. God says, if ye be willing and obedient, ye shall eat the good of the lamb.

But if ye refuse and rebel, ye shall be devoured with the sword for the mouth of the Lord hath spoken it.

Now, what a wonderful thing to be blessed with a willing spirit, to be made willing in the day of God's power.

[70 : 02] To have such power brought upon your spirit from one heart, that all the antagonism, all the opposition, all the enmity of the natural heart is subdued before the King of kings and Lord of lords within your own rest.

A willing spirit surely is a testimony of an interest in the love of God by Jesus Christ. Oh, let us look at the natural heart as the scripture describes it.

Let's look at the natural heart as we realize it to be within our own breast and say, my friends, there's no disposition in man by nature to bow before the Most High God.

And his first reaction to the divine command is to say, not so, Lord, not so, Lord. But my friends, when the Lord, by his gracious spirit, works a willing heart, a willing spirit, into the heart of his people, oh, how beautiful is that gracious reaction to the miraculous power and saving efficacious grace of God.

In the second chapter of Paul's epistle to the Philippians, and at verse 13, he says this, for it is God which worketh in you, both to will and to do of his good grace.

[72 : 01] Now that's beautiful, isn't it? And if you've ever been given a willing mind, and you've by God's grace enabled to do what the Lord has laid upon you to be done, in his holy fear, and my friends, consistent with that love to him, working obedience in your heart, what a testimony that you are the subject of God's grace.

For it is God which worketh in you, both to will and to do, of his good pleasure.

If ye be willing and obedient, ye shall eat the good of the land. Ye shall eat the good of the land.

Willingness, willingness. Now can you reconcile with the kingdom of Jesus Christ anything but willingness.

Can you see Christ's kingdom exercised in, I was going to say, the atmosphere of reluctance, the atmosphere of contrary obedience to the king's requirements.

[73 : 31] His servant shall serve him. And my friends, the kingdom of Christ is exercised among his people with a willingness and love and readiness to serve him.

I love in my heart to think upon the glorious kingdom of God's dear son and the exercise of his power among his people, making them willing to serve him.

And with what readiness and what love, what contrition, it would what pleasure do they attend to that which he enjoins upon them as individual persons.

Sometimes their old flesh begins to rise and they begin to complain and begin to rebel. God but oh my friend, let a little of that love of Christ be shed abroad again in your heart by the Holy Ghost and how wretched you feel that there is in you the slightest objection to the privilege of being his servant in any humble way, in any little corner, if he be willing and obedient.

willingness is a hallmark of the grace of the Lord Jesus Christ as exercised within his kingdom wherein his people by love counted an honor and a privilege to serve him and feel the most unworthy to be chosen anointed and appointed in any little service whatever that service may be.

[75 : 26] If ye be willing and obedient ye shall eat the good of the land. Willing willingness My friends, the Lord's people are willing people.

They're willing people. Willing as he was willing. Favoured with the same spirit. Exercised by the grace of our Lord Jesus Christ as he was willing to do the will of his father.

So they are willing to do the will of their father which is in heaven. And it's all of grace. It's all of grace. I'm going to say this in closing this afternoon.

If ever the Lord has given you a touch of that willingness if the Lord has ever caused you to feel it an honour to trample upon the neck of all those natural objections all those fleshly oppositions that are within your heart by nature and it has become your sacred pleasure to serve him in the way that he has appointed and directed by his word and spirit in your soul you've got a true token that you've passed from death unto life and you're no stranger to the king and kingdom of God's dear son.

Amen. God has our service life from 1091 to the 10th street 326 from 1091 to 326 our welcome to the sorrow oppressed in Siles Vale by Braving Purse invisibility why the soy of you are hurt Holmes hell Arthur Hinner Weren the Son Son Akash■■■ andças to T as an a Thank you.

[78 : 29] Thank you.

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The End Do now watch over us through the interval.

[83 : 41] Grant us thy Spirit's help in our preparation for the evening service. Pardon all that thou hast seen amiss in the afternoon service.

May the grace of the Lord Jesus, the love of God, the sweet communion of the Holy Spirit be with us. Amen.

Amen. May the heftyCPenness, thank you, friends, God as bemis then clawed as tremendous miracles. May the grace of God do earthen ase together, the sons of the grace of the Lord Jesus, the Lord Jesus, the world's COB, the love of the Lord Jesus, the Lord.

Dear friends, I would announce that tea will be served in the chapel in approximately 15 minutes from now. Thank you. May I say, friends, that the collections today are in the interests of our dear friend and companion in labour, the pastor of this place.

You know the experience through which he has passed in coming down to South Jaffa, the willingness of his heart to serve the Lord.

[84 : 54] I trust the Lord may help you in willingness to manifest your affection and support of him in his work.

Thank you.