

God's sovereign goodness in spite of our wickedness (Quality: Good, quiet)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 18 November 1997

Preacher: Jempson, Harold (1937-2017)

[0 : 00] I venture to word found in Daniel chapter 4, reading from the 17th verse.

Daniel chapter 4, verse 17. This matter is by the decree of the watchers and the demand by the word of the holy ones, to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basis of men.

This account of Nebuchadnezzar's dream reveals unto us, in some measure, that great power, that almighty power of God, as he ruleth amongst the nations of the earth.

Nebuchadnezzar had his seat of power in Babylon.

His dominions reached far and wide.

[2 : 41] Such was the extent of those lands that perhaps none other earthly monarch ever ruled over so many provinces.

We have an account of one that was more than once humbled beneath that mighty hand of God.

there is no evidence that he was the subject of grace.

It appears that his remorse and that humility which he displayed was of a natural sort and proceeded not from a heart changed before almighty God.

he had had been witness to the power of Israel's God to save those Hebrew children from that burning, fiery furnace.

[5 : 10] He could not but acknowledge that the God of Israel Israel was the true and living God.

I trace in these opening verses of this chapter even that even that pride of heart in speaking thus to those many peoples under his dominion.

he spake unto the people the nations and the languages that dwelt in all the earth and thought it good to show unto them the signs and wonders that the high God had wrought toward him.

he was a subject and this he proclaimed of this particular dream.

We read of him gathering together those wise men the astrologers the magicians they could not reveal unto him the intent of that dream.

[6 : 58] Daniel was called and of him was demanded that interpretation of this matter.

Amen. we would not linger long or the outward things but to say that this man was shown by this vision from heaven that though his kingdom extended now to such great lengths yet he was to be removed from that dominion.

One was sent even a watcher and a holy one from heaven. I particularly note this fourteenth verse of this chapter that which was spoken concerning the pride of this man's heart.

Hew down the tree cut off his branches shake off his leaves and scatter his fruit let the beast get away from under it and the fowls from his branches.

In the pride of his heart he spake of those dominions.

[9 : 32] He had gathered this as he thought unto himself by his own might and power had conquered those other nations and brought them tributary unto himself.

Such was the extent that this tree blossomed far and wide its branches were great and covered with much foliage yet the Lord decreed that these things which he held unto glory in should be taken away that in such a way to bring this proud haughty monarch into the very dust for we read of that solemn condition which was determined for this one that took unto himself even those powers of deity hew down the tree the axe is laid to the root of the tree with almighty strength the blow is directed and it affects its divine purpose and this haughty monarch is laid low in the dust this matter is by the decree of the watchers and the demand by the word of the holy ones

I feel I cannot but feel that such an account left on record in scripture must be by way of warning there is a purpose in all scripture often a hidden purpose times there are when an exorcised soul opens the word of God and where he looks finds that which feelingly brings condemnation into his soul cuts him down kills him of those false hopes brings him even to that place where the apostle cried

I die daily I felt directed I trust by the spirit to read this chapter these words have rested upon one's spirit throughout the day even as we witness that this season of the year those trees shedding their leaves those branches made bare tis according to the season of the year and we expect this to take place now cannot we feel such is the purpose of

God in his dealings with the children of men often there is that stormy wind those tempestuous blasts which remove that from the branches many a monarch an earthly king has had to prove that he has no power against this almighty God many such as Nebuchadnezzar have had to fall beneath that power and acknowledge it as being from above

[16 : 04] I felt as I read this chapter what an immeasurable mercy to know somewhat of the teaching even this divine chastening this stripping of those branches in this time state ere that soul is called upon to give an account of those deeds done in the body how much there is that we gather unto ourselves how much there is that hath that fair color but like that of grace a proud heart it is there by nature an awakened quickened soul is caused at times to acknowledge it and to trace this work even this axe lay to the root of the tree branches made bare by those blasts of temptation by those sore bitter cold winds of affliction killing effect it heath upon the spirit reducing that soul to that place where they are brought aside my hope is built on nothing less than

Jesus blood and righteousness this matter is by the decree of the watchers and the demand by the word of the holy ones we speak now more particularly that we may be helped those that are under divine instruction this murder is by the decree of the watchers the demand by the word of the holy ones I feel even here amidst such a solemn account of

God's mighty power against an ungodly people we have the evidence of the blessed trinity of persons father son and holy spirit these holy ones that by grace command the acquiescence of this soul unto their subjection kind of earthly name simon Finding Simon, Satan hath desired to have thee, to sift thee as wheat, but I have prayed for thee, that thy faith fail not, after thou art converted, strengthen the brethren.

We understand it aright, often of old, that grain was blown upon those sifts.

There it was tossed, that thee husk might be removed from the true grain.

[21 : 15] And such is the work of the Spirit, innocent of Saul. This matter is by the decree of the Watchers, and the demand by the word of the Holy Ones, to the intent, that the living may know, that the Most High ruleth, in the kingdom of man, that it's few down the tree.

Nebuchadnezzar, Nebuchadnezzar, out of the evidence, a humble spirit.

those that know and feel, somewhat of that deceit of their own heart, will tremble before God, as such accounts, are brought to their notice.

the intent of these things, the purpose of them, is to humble the soul, in the dust.

for Christ to be first, and Christ to be lost, and Christ to be all, and in all, even reason, attests, there's no room for all to else.

[23 : 03] by nature, we are possessed, the heart deceitful, and desperately wicked.

We are possessed, of a proud nature, and let none mistake it, that nature, will cry out, with those of old, we will not have, this man, to reign over us.

Did they not, seek Barabbas, just with, for Christ, crucify him, crucify him, away with him.

Proud nature, or not succumb, to, the power of God, except it be, that root, of the Spirit of God.

This is the intent, the gracious intent, of this teaching, of God's Spirit. Good David, the sweet psalmist, of Israel, one, blessedly taught, in the things of God, given grace, to express, the, very, feelings, of his heart, the exercises, of his soul, of that, of the comfort, and consolation, of, Zion, in all generations, this, dear man of God, said, thy rod, and thy staff, comfort me.

[25 : 18] They comfort me. David, knew a time, when he felt, at ease, amidst the, prosperity, that, attended, his kingdom.

Hezekiah, after, much instruction, even, divulged, his treasures, to those, heathen, peoples, made affinity, with such, that feared not God.

Thinking, themselves, immune, from the, stratagem, of the devil, who will, ensnare, those, feet, that, begin, to, leave, that narrow path, and the appearance, that of a lofty one lifted up, even under, oh I speak it carefully, even under the blessings of Almighty God.

Do we wonder, the number of hymn writers, speak of that evil, the pride of the heart, the haughty nature of the spirit, did you not say, or was it not the desire of the heart, that those evils might be subdued?

I feel in this account, the sea that couched, of the old nature of mankind, that which, must be brought down, subdued, by the mighty hand of God.

[28 : 12] Friends, we read, the elder, shall serve the younger, this is the intent, that the living may know, that the most high, ruleth in the kingdom of men, and giveth it, to whomsoever he will.

Now he said, the elder, shall serve the younger. was it always, outwardly evident, that Jacob, was in possession, of the land?

Did not those dukes of Edom, rise up, in all their might and power, and hold often, those descendants of Jacob, under, their power?

How then do we understand, these things? Friends, I feel it in this way, that even, when, Esau, affliction, Jacob, he is serving, the purpose of God, for the furtherance of grace, in a sinner's soul.

I look at those leaves, they fall to the ground, they simulate, into the earth, earth, are they not, in some measure, even that, which facilitates, the, growth, and even the fruit, of another year.

[30 : 33] May we not relate, these things, even to the spiritual exercise, of the children of God, the very murders, the sore concerns, the deepest trials, those things stripped, from them, those blasts of temptation, which remove, those needs, even, even, these things, are in the hands, of almighty God, for the furtherance, of his work, in the soul.

This is the intent. The intent, of the most high, it is to humble, the soul, in the dust, and to make the, profit, from, those paths, through which, they pass, and thus, Esau, even, serves, the purpose, of God.

Yea, serves, for, the very good, and profit, of Jacob. That dear man, knew a time, when, his heart, might, break for sorrow, those deceitful, sons, brought that coat, of many colors, the blood, there, kids blood, which, caused, dear Jacob, sorrowing,

Jacob, to cry out, doubtless, without, doubt, I believe, it puts it, he was convinced, that it, must be so, Joseph, his rent, increases, it, really, better, do we, not, jump to, these conclusions, put it, with all reverence, as Jacob, did, under, these sore trials, the intent, of God, is to humble, to bring, down, into the dust, to lay, low, at his feet, oh,

Jacob's cry, even later, he'd borne, that sorrow, for many years, all these things, are against him, all these things, stripped, killed, laid low, dear, Jacob, yet, is Jacob, I have laughed, Esau, have I hated, Jacob, a deceiver, Jacob, a sublander, yet, Israel, one, that prevailed, with God, the matter, is by the decree, of the watchers,

[34 : 47] I see this, as the angels, on earth, whoever watch, all the saints, of God, the angels, the angels, of the Lord, encampeth around, about them, that fear him, demand, by the word, of the holy one, to the intent, that the living, may know, that the most high, ruleth in the kingdom, of men, and giveth it, to whomsoever he will, and setteth up, over it, the basest of men, I speak carefully here, the Lord, himself was despised, and setteth heard, rejected, rejected by the Jews.

He went unto his own, and his own received him not. They thought little of him.

With scorn, the Pharisees spake concerning him. This man receiveth sinners.

And eateth with them. Now, oh, will not the Lord in his mercy overturn those powers of the old nature?

I see it as that stump in the ground. I see it reduced by the sovereign grace of God, yet not to the very hour and article of death removed.

[37 : 16] We carry this. Oh, it is a grace indeed, a favor indeed, if it is subdued. Did not the prophet of old have to go into those further chambers?

And do not we have to so do, under this divine instruction, behold that imagery upon the wall, see those things which indeed bring us down into no despair, the secret sins, the sins against light and knowledge.

But is it not that intent? Hath not God purposed it so, convinced of sin, and led to Jesus' precious love?

They thought little of him. Gain spoken in scorn, he saved others, himself he cannot save.

The Savior of Israel, he conquered when he fell. That mighty host of evil thought in Gethsemane, they had gained their infernal end, yet their power was destroyed.

[38 : 53] The axe was laid to the root of the tree. The power of Satan was laid low. He conquered, Christ conquered when he fell.

Those words resounded dead from Calvary. It is finished. No feeble. Words but spoken with a loud voice, Christ in the very throes of death, yet proclaiming full and free salvation.

It is finished. All is wrought. Nothing, nothing to be added.

Again, with all reverence, we would express it. Every eventuality covered. The gospel to people claimed the sinners.

O everyone that thirsteth, come ye to the waters. Behold him.

[40 : 20] Consider him that endured such contradiction of sinners against himself, that ye be wearied and faint in the way.

These instructions, this divine teaching, will cause much fainting in the spirit. You'll be with Gideon along with his people.

Faint and yet there'll be a pursuing. You'll come with the dear apostle. To whom else can we go?

Thou hast the words of eternal life. The intent to these living souls that the most high ruleth in the kingdom of men.

It's son, give me thine heart. give me thine heart. Not divided hearts.

[41 : 28] It's to worship the Lord God of Israel with the whole heart. Son, give me thine heart. Painful, at times extremely painful teaching.

yet profitable. The purging of the tree, the pruning of it, that it might bring forth more fruit. We have the solemn account before us of one who, as far as we can ascertain, was not affected savingly by this instruction.

God lengthened out his mercies toward him. And we even read of Daniel's desire, true servant of the living God, that had that zeal for souls.

wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility.

I think in closing of those lines, those words of Asaph. Oh, he knew what it was to find that surge up in his heart, even against the counsel of God.

[43 : 23] He was envious at the prosperity of the wicked. Can you say, dare you say, you've never been subject, to such thoughts, even if the words have never escaped your lips, envious at the prosperity of the wicked.

Why so, Lord? Why so, Lord? sin, or is it not as it were held in by the law, the knowledge of the law, the very knowledge of that law, causes a surging of that within the breast.

it is even that holding back. By grace of do it, the dear mine, he went into the sanctuary, then understood he therein.

Oh, I will remember not so long ago, driving up London Road, Dumbbridge Wells, Sabbath morning, many going about their occupations, seeing that display of those with great might in the field of commerce, those words came with some power.

What should it profit a man if he gain the whole world and lose his own soul? Dear Isaac, he went into the sanctuary, and so did we that Sabbath morning.

[45 : 35] Went into the sanctuary, then understood he therein, and what was his confession? Friends, he knew here, in a saving way, so different than that experience of Nebuchadnezzar, so ignorant and foolish was I, I was as a beast before thee.

Can you get any lower than that? They whom he kills, he makes alive. guide me, thou shalt guide me by thy counsel, and afterward receive me to glory.

There too, sing those songs of praise, everlasting praise, to him that suffered, bled, and died, that we might live.

Amen. forever. Thank you for acknowledging thoughts, folks, I wouldn't God chance, could accept whether Oderakanní Nashville Thank you.