

The things which captivate us and the release

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- [0 : 00] For his help, I will again ask your attention to Isaiah's prophecy, chapter 45 and verse 13. Isaiah's prophecy, chapter 45 and verse 13. I have raised him up in righteousness, and I will direct all his ways. He shall build my city, and he shall let go my captives. Not for price, nor reward, saith the Lord of hosts. I have raised him up in righteousness, and I will direct all his ways. He shall build my city, and he shall let go my captives. Not for price, nor reward, saith the Lord of hosts. We introduced the word this morning as being one word in this book, this chapter, which exalts, raises up the person of Christ to us.
- [1 : 30] Leaving aside all history, all that which, no doubt, in the eyes of the Jews, even today, what it all means for them. How important it was, what prophecies were to come to pass. As for us, who it was God would raise up to fulfill his word, do his work, deliver his people, leaving it all aside. It is my one desire that we might just indeed enter into the word once more, and if I may so simply put it, touch the things which are of Jesus Christ. Now, we didn't say very much this morning on the word, really, in the commencement of it, but rather speaking about those that are my captives. I have raised him up in righteousness, and I will direct all his ways. He shall build my city, and he shall let go my captives.
- [2 : 50] Now, just a few more words then about the person of Christ. He shall build my city. And who shall be the inhabitants of this city? We said it is a city that hath foundations, whose builder and maker is God. It is a city that, as we might so describe it, so that we understand it simply, it comprises of the church militant and the church triumphant, who then shall be in this building. We believe, by grace's teaching, the person of Christ. We believe in his work, that wonderful work of redemption, that sacred truth of atonement, that wonderful work of salvation. This is what he was raised up for. This is why he was directed. But the building of my city. None can remove that city. None can pull that city down. None can overcome those who are the subject of that city.
- [4 : 20] None. None. Because he shall build my city. They shall be built on him. They shall be those who shall know him and know him for all eternity. They shall be those whom the Holy Spirit has begun to teach by his grace. This is those in this holy city. It is a holy city.

It's made up of poor sinners, saved by grace, worms of earth. But precious dust they are. And blessed characters they are.

Not in themselves, but in the work of grace and in Christ Jesus. They are a number that no man could number. They shall be this city.

Who they are? Well, may they be you and I. May it be proved, revealed, confirmed and established as you and I travel on to the end that we are part of this city.

[5 : 27] Oh, what a blessed foundation. How firm it is. The finished work of Christ is the foundation of this city. The bulwarks and the towers are the promises and blessings.

The inhabitants, blessed souls redeemed by Jesus' blood. Not one of them worthy. Not one of them there by choice.

Not one of them there on the grounds of works. Not one of them dressed in their own righteousness. He shall build my city.

He shall take them from the ends of the earth. Both naturally, and I'm going to say geographically, but spiritually also.

That's where he shall find them. He shall, as it were, find the dregs of humanity. The blackest and the vilest they shall feel to be.

[6 : 29] Tall to the spirit, but washed in the blood of Christ. This is the city of God. This is the new Jerusalem. This is the people of God who shall be built.

They shall from nothing, and they shall know what nothing is, shall inherit a kingdom. They shall enter into that kingdom, and no power in hell can overcome that divine promise and purpose of God.

He shall build my city once in him, in him forever. My friends, that is the blessing of these gracious inhabitants.

Oh, and they are gracious. And they are most blessed. They may not possess much in this world, they may do, but they are possessed something which the world can't give nor take away, and that's the grace of God.

They shall be the subjects of his eternal love. They shall be under the gracious teaching and blessing of the Holy Ghost, and they shall be one with Christ.

[7 : 40] This is this city. This is this people. It is, in another word, called the Church of the Living God. He shall build my city, and they shall rest in him, and they shall rest upon him, and he'll never leave them, and he'll never forsake them.

But then we must go on with these captives. He shall let go my captives. We said this morning that all and every one of mankind is born in sin and shape and in iniquity.

Captive, we are under Satan. That is, we are sinners. And because we're born sinners, we sin.

And thus it shall be, and thus it ever will be. None of them that are born in this world have any inclination unto truth or righteousness.

None that are born into this world have any desire for the Lord Jesus Christ. None of them that are born into this world have sinners, have in themselves any longing for mercy.

[9 : 03] They don't know what sin is, only that it's a word they hear about. They don't suffer because of it. They don't, are not distressed by it.

It doesn't bother them. Eternity is something that someone else is concerned with, and they're not. And they live for time. That's what these that are born into this world.

that out of that number of the human race, the fallen sons of Adam, God has a people who are delivered from it.

He shall let go my captives. And we tried and failed. Oh, I believe so, dear friends. I say it with all humility that we may describe again all that the Lord Jesus Christ did for his people on his, in his earthly ministry, and in the sacrifice of himself on the tree of Calvary, and in the day when he was raised from the dead.

He did this for his captive. He provided the way of escape in his sacrifice. He found for them, he made for them the way of redemption in his precious blood.

[10 : 27] He made for them the atonement for their sins. In his resurrection from the grave, he provided the glorious truth that they shall live with him in glory.

Because I live, ye shall live also. He shall let go my captive. Every one of them that are his, every one chosen by divine love, every one of them that is called by sovereign grace, these my captives shall be with him in glory.

He shall let go. I do desire if the Lord will only help me to point out one or two other things which you and I are captive of.

Even though it might be in a, even though whilst we are under the grace of God, those things which you and I are captive to, though it may please him that we are taught of God.

Oh, my friends, you will have discovered in you those things that hold you captive. And though you might be called by invisible grace, blessed with the fear of God, could testify humbly of the mercy of God revealed to you, shown to you, there are times when all that as it were, though it is there, though it cannot be removed, yet because you've got an old nature, yet because you've got a rebellious heart, yet because you've got a fearful mind, you become captive again.

[12 : 16] He shall let go my captives. How I came to read, I wasn't going to read that account in Mark, but in the last moments of the afternoon, my mind went to it, because I was in it.

That might sound strange, but it will bear describing, I trust, and as the Lord will show you, you will see why it was.

In thinking of the service, my mind went somewhere else to read previously, and I felt, well, that was a word that we might read, and a word that we might understand, but leaving that aside, the nearer we approached the house of God, the nearer we approached going to the house of God, so did I enter into a time of great fearfulness.

And whilst I was pondering, those words dropped in, why are you so fearful? Why are you so fearful? And so I looked at it, and it seemed to me to be a word that will suit me, if it doesn't suit anyone else.

Why are you so fearful? How is it that ye have no faith? I don't believe, I don't wish to contradict the word of God, neither will I try to misrepresent the words of the Lord Jesus, but I don't believe he was inferring that they hadn't got any faith.

[13 : 57] I believe what he was inferring was that they looked not to that faith, but rather they rested upon their fears and doubts, and that's why we changed the second hymn to the one that we did have.

And he said unto them, why are you so fearful? How is it ye have no faith? Now that they did have faith, I believe, is to be testified, because we read this in verse 38, and he was in the hind part of the ship, asleep on a pillow, and they awake him.

That's where faith was. That's where faith was. Oh, it was in operation. Poor it was, or weak it was, but it was real.

They awake him. weak it was real. I heard a sermon of one of the American pastors, and he used that illustration, I borrowed it, I suppose, but he used that illustration, have you ever awoke the Lord Jesus?

Not, we have to be very careful, we'll be very reverent in our using of words, but this faith that was so feeble, this faith that was so weak, nevertheless it awoke the Lord Jesus Christ.

- [15 : 23] They couldn't lull the storm, but they could wake the Lord Jesus Christ. They couldn't remove their fear, but they could call on Christ. That was the evidence of living faith.

It was directed to the person of Christ. Faith must have an object. Faith must ever have an object, my friends. If you believe in your doctor, there's the object of your faith.

That is naturally looking at. But if you have living faith, it must have an object, and Christ is the object. Now, they may not have had what we might say, courageous faith, or strong faith, or an abundance of faith, or that which, indeed, which we desire, it is real faith, nevertheless.

And it awoke the Lord Jesus Christ. Why are ye so fearful? Now, the Lord help us to look, first of all, to that captivity of fear.

And he shall let go my captives. Oh, my friends, do you ever come where the good hymn writer came when he said, creatures of fear we drag along, and fear where no fear is.

- [16 : 52] Our griefs we labor to prolong, our joys in haste dismiss. Do you live in the captivity of fear? Oh, and it has so many applications, hasn't it?

That the child of God should be fearing? Well, you would be a very strange child of God if you didn't. I thought, and it just dropped in, so, you know, if you look at the first chapter of the book of Joshua, and you will find there more than once that the Lord said to Joshua, be strong and of a good courage.

Be strong and of a good courage. This is turned to the first chapter of Joshua, and you will see what these words mean to the fearing one.

I wouldn't presume, I wouldn't dare say what's not in the word of God, but if the Lord said to Joshua, be strong and of a good courage, then I'm sure he needed those words.

But it was this word, have not I commanded thee, be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest.

- [18 : 12] If you find somewhere else, it will be covered by whithersoever. My friends, I can only speak for myself, you know your own heart, but we are held captive by fear.

It may be that some of us in times past have been held captive by the fear of man, but then my friends, we are held captive by fear because by nature we suffer with unbelief.

This is what was wrong with these dear apostles in the both with Christ. I know we sing, you know, and I do desire some of these, if not all these things that we sing, we might sing with the understanding also.

What do we sing? With Christ in the vessel, I'll smile at the storm. But my friends, how seldom do we. We are held captive by fear, and I believe it is the work of Satan within our hearts that does it.

I know where it comes from, I told the Lord in secret, I know where it comes from because I'm a sinner. That's why we have such fears. Why those fears?

- [19 : 30] Behold, tis Jesus holds the helm and guides the ship. It's easy to sing, my friends, but it is one thing to walk it out, and fear will hold you captive.

He who shall let go my captives, those that were fearful upon the lake, he, as it were, delivered them from their fears by speaking peace.

Peace, be still, and there was a great calm. But fearfulness envelops the spirit of a child of God.

It hinders the walk of a child of God. It brings dismay, distress. It brings a shrinking from obedience to the word of God.

And if Satan is permitted to in league with your old nature, the way of the pilgrimage, the way of the pathway that he has brought you along, the future steps are filled with fear.

[20 : 42] The clouds you need so much dread, William Kalper wrote. And you know, my friends, we look at the clouds first. And we fear the clouds, and we fear what's in the clouds, and we fear because we are fearful creatures.

You remember what our first parents said. Adam said to God in the third chapter of the book of Genesis, I heard thy voice and I was afraid.

Now, that's the confession of a sinner. Before he was contaminated with sin, before he put his hand to a work of disobedience, he had that communion with his maker.

God walked in the cool of the day in the garden, and there was communion between the man, Adam, and his creator. But when sin entered, fear entered.

Fear because God is a holy God. He shall let go my captives. fear. What do you fear? Everything, if you're like me.

[21 : 59] You fear the future. You have right to fear the future. But let us look at the fearing, as it were, as an exercise of the soul, especially with concerning your soul's condition and standing.

one of the things that brings fear is, of course, the knowledge of sin in this, that that in itself will bring fear.

But it is the power of the adversary, the whisperer that divides true friends. It is the way of the tempter to use the fear in the heart of a child of grace to distress, to dismay, and to cast down.

And my friends, there's no greater standing for fear, is there not, when one looks at one's sins, when one mourns over our sin, when we're distressed by our sin, and Satan will say, now, that's how you will live, and that's how you will die.

And he'll so encourage unbelief, and he will so strengthen the fear in the heart, that the sin that you mourn over will be a bar to mercy, and it will keep you out of heaven.

[23 : 31] He shall let go my captives. Oh, there is a blessed provision for these fearful characters. sinners. I'm talking about the children of grace who suffer with fear because of sin, who suffer at the hand of Satan because of his thoughts and his temptations, because of the casting down of those things, and there seems no comfort or hope, nor glimmer of a hope.

All they can see is sin, and like Lydia in the Acts, it's their heart that has been opened, whose heart the Lord opened, and they see nothing but sin.

They condemn themselves to the pit. They rob themselves of any comfort and joy in the person of the Lord Jesus Christ, and they would say, yes, he did indeed come into the world to save sinners, but I'm too black.

There's no way, my friends, that you can remove that fear. None at all. You can as well move mountains as you can remove fears, but there's a blessed one that does.

There's a blessed one that does, you know. Oh, what a wonderful mercy that a child of God is not left to live and die under that fear.

[25 : 03] He shall let go, my captives. Oh, those sweet and sacred times and seasons in the word of truth, when he's pleased to come and take his word and to use it as healing balm to such fearful souls.

I might say this too, and where it applies, the Lord knows it's a bow at a venture, but where he raises up those to walk in his ways, where he raises up men to preach the gospel, when he raises up those for positions in the house of God, if they haven't got fear, I'd be surprised.

My friends, because the very thought of these things, the ordinances of God's house, those of us who have walked in the ordinances of God's house, was approached with fear.

I have to say that. And the accuser of the brethren would have his way, if he could, to defer or hinder or even to put a stop to it.

But, my friend, there is one who shall let go my captive, where his purposes are, where his appointments are to be worked out and walked out.

[26 : 28] though they may be of fearful condition in their soul, though they may be fearful in their poor mind, as to continuing in that pathway, my friends, God has provided in his Son and in what his Son has done.

Well, let us look first at the fear that your sins prevent his mercy. mercy. And remember the word, and you can, I believe, my friends, in all reverence to the blessed Spirit of God, you can remember, you can remind the blessed Spirit of that word.

The apostle wrote, and the blood of Jesus Christ, God's Son, cleanses us from all sin. That is the remedy for fear.

That is the remedy. My friends, if you are troubled by sin, and I hope you are, and you fear that that sin is too great, my friends, there is that word to plead.

It is Holy Spirit-indicted word, written by holy men of old, as they were led of the Spirit, and it reveals that total deliverance for the people of God from all their sins, and the fear that those sins will be a hindrance to salvation.

[28 : 00] For it says, in the blood of Jesus Christ, God's Son, cleanseth us from all sin. He shall let go of my captives. What a blessed day that is.

What a sacred day it is, my friends, when you come to see your sins, and are not there to be seen. And you will need that precious blood the rest of your life.

And you will need to plead it, and you will need to pray over it, because you will come with the poet who said, daily I'd repent, to sin, daily wash in Calvary's flood.

He shall let go of my captives. And then, let me say this to another means of fear, is the pathway, the pathway of grace, and indeed the pathway of providence too.

What is so fearful about that? It's in a world of sin and woe. It is that you carry with you a body of sin and death.

[29 : 14] It is that the accuser of the brethren will have you to believe, if you could, if he could, that even your very pathways, the trials in it, the troubles in it, the opposition to it, well, it will bring many fears to your heart.

When you read this chapter again, as you may do, look at the first words, thus saith the Lord. That's the first words.

When you see the end of this text, this 13th verse, saith the Lord of hosts. There is the promise. And what pathway that you and I may walk, what he has before us, my friends, what he will indeed appoint for us, what ways that we may take under his divine guidance, we say again, many times we said, commit thy way unto the Lord, trust also in him and he shall bring it to pass.

But if you are unable to do that, my friends, you are also the subjects of fears and doubts, unbelief, even in the way that you walk, in your desire to walk in the ways of God, fear and trembling will come.

Who is sufficient, you will say, with Paul. Who is sufficient, if you look at the second epistle to the Corinthians and to the second chapter and to the third chapter, in chapter two he says, who is sufficient for these things?

[30 : 55] In the second, third chapter he says, that our sufficiency is of God. My friends, these are the antidote for fear.

This is the remedy for fear. I believe sometimes we need much grace, my friends, to acknowledge the truth that we are not up to the pathway in ourselves.

But everything for the pathway is in him and shall be supplied by him, shall be maintained by him, and it shall remove our fears.

What then shall it be? What remedy do you look for? You start another week of time, as we might say tomorrow morning.

What will be your desire for tomorrow and for the rest of the week? what would you lay before the Lord tomorrow morning in your prayers, whether secret or otherwise?

[32 : 02] My friends, this, and it will take, in the felt experience of it, it will remove the fears. The Lord's presence.

The Lord's presence. You and I will start our last week one day. day. You and I will start our last day one day. There will be one last engagement that I shall have.

There will be one last attendance on the Lord's house. This is the pathway of every believer. Indeed, it's the pathway of every one of us, everyone in the world.

There will be a last day. But my friends, what mercy there will be then. He shall let go of my captives. what he said to Jacob when he was at Bethel.

He has said to his people, he has used his own holy word and sweetly brought it into the remembrance of the people of God, has sweetly taken the word that was given to the patriarch and used it in your case or my case, and I will be with thee, and I will be with thee, and will keep thee in all places whither thou goest, and will not leave thee until I have done that which I have told thee of.

[33 : 33] And the dear apostle in the chapter we read, was it Romans 8 we read last week, I think it was, and he said, if God be for us, who can be against us.

Oh, these are the fears of the captivity, that brings us into captivity. He shall let go my captives. But the way is so fearful, the way is so wrought with danger, the way is so hard, there's crooks in the lot, there's rough places to walk.

But the Lord himself, and lo, I am with you all the way, even unto the end of the world. Oh, whether so ever, even unto the end of the world, these are not expensive or expansive words rather, they are promises to the people of God that cover every inch of the way and every moment of the time that they are walking through this world of sin and woe.

He shall build my city and he shall let go my captives. Oh, my friends, and two, let us look at that word we spoke this morning, that word which we must ever keep before us, the Holy Spirit, keep it before us, and that's the love of the Lord Jesus Christ, the motest plaintest all for love, we quoted from that hymn.

my friends, will that not remove captivity? I quote so often the 110th Psalm, I believe it is, thy people shall be willing the day of thy power.

[35 : 28] I've often said when the Lord has a way for you and me to walk, he will not do it by any other method, it will break down all fear, it will remove all opposition, it will silence your rebellious heart, your fearful nature, it will make you willing, and my friends, when the love of Christ flows in, Satan cannot and does not interfere in the ways of God then.

Oh, you may know it afterwards, but at the time when you are made willing in the day of his power, he does it by that blessed and sacred love of Christ in the soul.

He shall let go of my captives, it will remove therefore all that opposes the will of God, the way of God, and the word of God.

I do love this word, you know, the more I look at it, these I wills, I have, I will, he shall, my friends, they are certainties because the authority of God is upon those things.

No one can interfere, hinder, not truly so, none can bring to, none can frustrate, none can overcome the purposes of God in his people.

[36 : 58] He shall build my city, he shall let go my captives. You may have those times when, well, there may be particular times, circumstances that we all come into and shall do from time to time, particular to you, things which bring you to dread, bring you to fear, bring you to confusion of mind, bring you as it were into the dark, he shall let go my captives.

And those times of blessing in those particular seasons will come from him and they shall be walked out and experienced and they shall be indeed that which shall remove all hindrance and all fear.

fear. Now, I want to just say a word to before the time's gone about that dear man that we read of also in Mark.

The word is very clear. He was under the control and rule of a legion of devils.

the scriptures tell us exactly what he was. He was a man with an unclean spirit who had his dwelling among the tombs and no man could bind him.

[38 : 36] No man. No one could prevent his poor lunatic mind playing upon his affliction. because that he had been often bound with fetters and chains and the chains had been plucked asunder by him and the fetters broken in pieces.

Neither could any man tame him and always night and day he was in the mountains and in the tombs crying and cutting himself with stone. What an extraordinary, what an impossible condition.

But the next verse begins, but when he saw Jesus. You know, my friends, these things are not on record for any other reason or purpose that it not only shows the power of Satan, that he is indeed a most mighty foe, but it also shows the mercy and the power that is in Christ Jesus, that almighty power.

I want to say something very simple that will deliver, that he shall let go my captives. And that is this, and that is the word from his lips.

Such a simple statement, you say. Not the word of his grace, as we might say, we have the book here, it's the word of his grace, that's the holy word of God, and it contains between the beginning and the end, glorious truths, wonderful teaching, and so on.

[40 : 25] That in itself, may the Lord grant us a thankful heart. But in your captivity and in mine, and I have said it often enough, I believe my friends, we might value this, the word of his grace personally.

A word that he will drop into your soul with sweetness and power and authority and that will deliver you from captivity. That will deliver you from whatever holds you in captivity in bondage.

His word. It was said of Christ that this man, no man, no man spake as this man.

And it was said somewhere else that it was with power that he spoke. Well, we know that because we have read it this night. He was able to speak to the waves and the billows and command them to be still and it was a great calm.

And does he not do this in the soul of his people? He most certainly does. He most certainly does. Oh, my friends, what wonderful blessings are spoken into the heart.

[41 : 47] A word from the Lord and it allays, removes, takes away everything that you fall under, distressed by, walk in darkness because the word of the Lord, one word from him.

I've often said Mary Magdalene at the open tomb was in such a state of spirit. There was tears of sorrow that flowed from her eyes. Her heart was, we might, we can't exaggerate, my friends, you can't understand, you can't understand in a measure, or you cannot understand the depths of her feelings.

It was as if her heart itself was broken. broken. And to the poor state of her mind, she was, I was going to say, in a sense of destitution of hope, Jesus said unto her, Mary, and there is the cure, the remedy, the deliverance, and there is the blessing.

He shall let go, my captives. there are so many things, we've gone on today, the time has gone, but there's so many things that hold you and I in captivity.

If Satan was permitted, he would harass us and trouble us all the days of our life, but in the person of Christ, and through the person of Christ, is the way that his captives are delivered out of the prison house, and brought into liberty, and into comfort, and into mercy.

[43 : 27] He shall let go, my captives. What about, dear friends, one more? What about when he takes his people home to glory? Thou shalt see my glory soon, when the work of grace is done.

Partner of my throne shall be, say, poor sinner, love us thou me. His death and resurrection has indeed provided in the glories of heaven a place for his people.

The work of grace will prepare them for that place. Oh, that word I heard preached not so long ago, my dear Mr. Wood, remains with me.

In the last few verses, or last but one verse, of the 15th chapter of the first of Corinthians, he could say, thanks be unto God that giveth us the victory through our Lord Jesus Christ.

He shall let go my captives. You will leave all that's sinful and mortal to be laid in the grave. The redeemed soul will be in glory. My friends, there will be an eternal letting go, not for price nor reward.

[44 : 43] no, because he loves his people, because his covenant engaged that his people shall be blessed. Oh, it's not for price.

No good deeds either shall ever earn these things. You're not redeemed, Peter said, by these things.

You're not redeemed, but by the precious blood of Christ. Silver and gold won't buy you this. The three grace of God, the love to his people, the person of Christ, the glorious trinity of persons, one God, three distinct offices and office bearers.

All that they do, my friends, will bring his people to this conclusion that it was not for price nor reward, it was in love. I have raised him up in righteousness and I will direct all his ways.

He shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. My friends, you that carry burdens and I'm sure that all of us do in a measure, we are given a burden bearer and he will sustain us as he's promised under that burden and in due course he will remove that burden.

[46 : 06] amen. Amen. God willing, there's a prayer meeting Wednesday and I hope to be here next Lord's Day.

The close of him is 900. 100. Say, was thou not a captive born, thou not a captive led, with fetters loaded every morn and chained down each night in bed?

Do not thy lust beset thee still and take thee captive at their will? Do not rough tempers proud and base, insult and rend thy helpless soul?

And what contain the lusts but grace? or what the tempers will control? The work for Jesus is prepared. Who does the work without reward?

[47 : 39] Hymn 900. Hymn 900. Hymn 900. Hymn 900. Hymn 900. Hymn 900. Hymn 900. Hymn 900. Hymn 100.

Oh Oh Oh

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