

Isaiah

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[0 : 00] The End The End The End

The End The End The word that is from my spirit to which I will venture to direct your attention is in the 57th chapter of Isaiah's prophecy and at verse 15.

The 15th verse in the 57th chapter of the prophecy of Isaiah. For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy.

I dwell in the High and Holy Place with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Amen. This chapter particularly concerns the history of Israel and the days, and subsequent to the days of Manasseh, a king notoriously responsible for making the streets of Jerusalem run with blood.

[3 : 21] A man who finally was purged from his sins by the all-sufficient atoning blood of Jesus, but nevertheless who had rightly, lawfully indicted an awful catalogue of sin and transgression, that makes him stand for the Lord.

And that makes him stand forth in the scripture as a very beautiful example of the all-sufficiency of Christ's blood to cleanse foul sinners from the deepest died transgressions.

The chapter opens with a very solemn statement. The righteous perisheth, and no man layeth it to heart.

The merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace, and no man layeth it to heart.

He shall enter into peace, they shall rest in their beds, even each one walking in his uprightness. Really, the condition there described is not strange to the condition we're in.

[4 : 47] When the number of the Lord's people evidently is diminishing, it's in decline.

When the churches are weakening, numerically as well as spiritually. And the solemn charge to Israel at this time was, none considering that the righteous is taken away from the evil to come.

As if, well, the Lord's work in this particular has no direct bearing on the future. This is just a development that must be regarded as consistent with the pattern of things.

And it carries no voice, it has no particular influence upon our outlook, our thinking. How sad if we're not considering these things.

What is the Lord doing in the days in which we live? Why are churches and chapels closing? Why are congregations failing?

[6 : 18] Why are we considering what the Lord is doing? Why are we considering what the Lord is doing?

The charge that was laid to Israel through the Lord's servant Isaiah was this. None considering that the righteous is taken away from the evil to come.

He shall enter into peace. They shall rest in their beds, each one walking in his uprightness. Now the Lord takes his people away from the evil to come by taking them home.

Gathering them to himself. They rest in their beds. The grave is a bed, a resting place for the body of the chosen of God in Jesus Christ.

And my friends, they are indeed the upright to whom this blessing is granted.

[7 : 25] But then he opens with the most solemn indictment against those that are guilty of unfaithfulness, who wander into forbidden ways and forsake God, who love this present world, who are satisfied with the externals in religion, without any regard of the necessity of worshipping God in spirit, as well as in truth.

I don't want to spend the time tonight on the indictment that the Lord lays at the door of the ungodly, the unfaithful, but how solemn it is to live with an idol.

How solemn it is to live with an idol. Especially when that idol comes between our souls and the only God that can save us.

He says, Among the smooth stones of the stream is thy portion. They, they are thy lot. Even to them hast thou poured a drink offering. Thou hast offered a meat offering.

Should I receive comfort in thee? The smooth stones are those stones that have been in the brook or in the river for a long period of time.

[9 : 25] Some of us, recently on holiday, have seen the smooth stones in the river bend by reason of the low state of the water in the rivers at this present time.

We read in another place, water wears away the stone. The rough edges are taken away and the stones become smooth. We must ever be careful that the use of spiritual ordinance is not to us like a smooth stone.

Our fathers worship thee. As our fathers worship thee, so we worship thee. And because we believe our fathers have gone to glory, so following in their ways, we automatically consider that pursuing the same paths as those that have gone before, we shall inherit the same blessing.

While, my friends, I would never be guilty of suggesting to anybody's mind that there is not benefit in pursuing the ordinances of the gospel, I say this, never rest in the ordinances.

never rest in the ordinances. The ordinances of the gospel are a means to an end. And if we rest short at the end, the ordinances are of no value to us.

[11 : 12] Don't be satisfied by coming to chapel, attending services, meeting together with the people of God. They can be a smooth stone to us.

We can pour out to them meat offerings and drink offerings and find, as it were, our satisfaction in externals. And we may find satisfaction in them for a time, but there's no lasting benefit in them.

When we come before God that we've been to chapel a thousand, thousand times, will in no way give us an advantage. We need Christ.

Seek after Jesus Christ, my friend. Seek him in his ways, true. But don't let the ways satisfy you. Seek to apprehend him who shows himself, reveals himself in the ways that he has ordained.

well, I won't transgress my earlier statement, although there's very much in the context that I found today of considerable interest in meditation and the solemn indictment that the Lord brings against those that have forsaken him who have a righteousness, who have works.

[12 : 52] He says in verse 12, I will declare thy righteousness and thy works, for they shall not profit thee. Oh, but you say, we've done this and that in thy name.

He says, I never knew you. my friends, works for God cannot save us.

It's God's work for us that saves us. I know that the work of God for us and within us will bring forth works to God from us.

I will show thee my faith by my works, says James. And a sad faith that has no works to exhibit its presence and reality in our hearts.

An unfruitful tree, an unfruitful fig tree was shown to be of no value to Jesus Christ. Christ. He cursed him.

[14 : 03] But my friends, fruitfulness is through Christ, by Christ, and that alone is acceptable with God.

I will declare thy righteousness and thy works, for they shall not profit thee. How sad if we have a righteousness that won't profit us.

not worth much, is it? How sad if we have works that won't profit us. They're not worth much either, are they? When thou cryest, let thy companies deliver thee.

There's a point reached when a cry ascends from the heart of one in distress and the Lord says, let those to whom you've gone in the season of your prosperity, let them help you now.

Can they help? Those to whom Israel had been running in the ways of sin, the practices of idolatry, are they able to help when the Lord brings his power to bear, his judgments upon Israel?

[15 : 32] When thou priest, let thy companies deliver thee, but the wind shall carry them all away, vanity shall take them. My friend, is your trust in the only one that can really do us good?

what are you trusting in? But he that putteth his trust in me shall possess the land and shall inherit my holy mantle.

You know, if we trust in the Lord, we shall never be ashamed or confound. That's why I continually, as it were, insist upon this question, what are we trusting in?

Because a trust that is short of a trust in the Lord is a failing trust.

sin. But there's no failure to those whose trust is in the Lord.

[16 : 53] He says, he that putteth his trust in me shall possess the land and shall inherit my holy mountain. And she'll say, cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

And this really is the responsibility and continual exercise of the ministry, isn't it? Cast out, cast ye out. What is the only way that we can cast out?

Well, this, that the Lord is merciful and gracious, slow to anger, that the Lord has sent forth his only begotten son, the Lord Jesus Christ, to save sinners from their sins.

And Christ Jesus has paid the price of redemption that those who have sold themselves as slaves to sin and to Satan may be redeemed, may be brought back.

And how often is the stumbling block in the way of the Lord's people from within them? Question.

[18 : 29] Question. question. Am I among the elect? Am I one that's chosen of God? Is there a sufficiency in the atonement of Jesus Christ to cover me?

To blot out all my transgression? My friends, never let us be guilty of undermining any positive statement of divine truth.

Unbelief is ever ready to introduce qualifications that detract from the beauty, glory and sufficiency sake, of the grace of God exhibited in the word of God.

A scripture in revelation comes to my mind. Whosoever will let him drink of the water of life freely.

die. Now if you can find thirst in a dead soul, I'll agree to a qualification being introduced. But if we're really thirsty, we're alive.

[20 : 10] We're alive. And if we're truly alive, then and thirsty, here is the word of grace in our Lord Jesus Christ whosoever will let him drink of the water of life freely.

My friends, blessed whosoever in the scripture cast, as it were, the net of the gospel for, around all those whom the Lord has purposed to save.

The little ones, as well as the big ones. Remembering Peter's net, there were creeping things, as well as the beasts of the earth.

But then I come to the text. For thus saith the high and lofty one that inhabited eternity whose name is holy.

Oh, how great God is. The high and lofty one. Who can comprehend the most high God?

[21 : 39] The nations of the earth are but as a drop of a bucket before him, the small dust of the balance. He takes up the aisles as a very little thing.

The high and lofty one. Everything that our eye ever fixes upon has its place in his creation.

He is the author of all being whatsoever. The high and lofty one, the self sufficient, all glorious, ever living, I am.

Though he is so great and he inhabits eternity, he's from everlasting to everlasting, there's never a time when God was not.

There never will come a time when God will cease to be. he was what he is and he ever will be the same, the high and lofty one that inhabiteth eternity, whose name is holy, whose name is holy.

[23 : 24] Never lose sight of the holiness of God. His name is holy. Intrinsically holy is the majesty on high.

You cannot suffer sin. It must be punished. He's holy, pure in his being, in his works and ways.

God is holy. God is holy. This characteristic of deity sense in true perspective our deplorable condition as sinners before him.

God is to receive such sinners as you receive such sinners as you and as me.

But he says this and it's a revelation. I dwell in the high and holy place. There never entereth heaven anything that defies.

[24 : 58] He dwells in heaven. All those about him are holy. Holy angels, holy archangels. And those that enter heaven are holy beings.

My friends, there shall enter no thing which defies. Sin is never suffered in heaven.

Sinning angels must be instantaneously cast out. Well, I dwell in the high and holy place.

God is so incomprehensible incomprehensively, infinitely great, glorious and holy.

And yet, he condescends. Who can measure such condescension?

[26 : 19] The greatest condescension that ever can be appreciated by any mind whatsoever. Though he is so holy and so great, he says, I dwell in the high and holy place with him also, that is of a contrite and humble spirit.

God does love to God to do the Lord doesn't dwell in proud hearts, he doesn't dwell in self-righteous hearts, he dwells in contrite and humble hearts.

so that where the Lord condescends to establish his dwelling place, there is this essential preparation through the conviction of God the Holy Ghost.

My friends, the heart in which God will dwell is made contrite and humble. You may ask, what constitutes a contrite heart?

Well, a heart broken under a sense of guiltiness, sinfulness.

[28 : 02] contrite heart is a heart that is truly conscious of sin and of guilt with unreserved sense of unworthiness.

heart. A contrite heart. A heart made sensible and sensitive to the terrible nature of sin as before a holy God.

heart. My friends, do we know what a contrite heart is?

Has God made us mourners over sin? Has God made us sensible of our total unworthiness of the least of his mercies so we can have an appreciation of everything because it is of the Lord's mercy that we are not consumed.

Have you ever thanked him for a breath because you didn't feel fit to breathe? Have you thanked him for your daily food and all the benefits of life because you didn't feel worthy of the least of them?

[29 : 45] Have you thanked him for all the comforts of this life because you felt you deserved only to be in that comfortless place called hell? Have you ever thanked him, my friends, for the hope of the gospel that affords, as it were, a lifeline to perishing sinners?

despair? I can't despair, for who can tell? Contrite spirits, contrite spirits.

The Lord, the Spirit, uses the law of God to convince of sin. conviction of sin makes for contrition and in contrite hearts the Lord dwells.

Not self-righteous, I thank thee, O God, that I am not as other men are, extortioners and just or even as this publican. I fast twice in the week, I give tithes of all that I possess.

that Pharisee hadn't a contrite heart, had he? Laying on the floor in the temple was a poor man who could not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me, a sinner.

[31 : 23] Now he was contrite and the Lord dwells in that heart. He went down to his house justified rather than the other. God. My friend, there's no place in the heart of God for pride, whether it be natural pride or spiritual pride.

And one being worse than the other, spiritual pride is the greatest provocation to God. A man who thinks he's righteous when his rags stink before the holy one.

Oh, may the Lord make us conscious that we've got nothing. but what he gives to us in Christ. Well, I dwell in the high and holy place with him also that is of a contrite and humble spirit.

All the work of the Holy Spirit has this effect. God's work in the soul produces, strengthens human pride.

God's work will starve your pride. It will starve him. love him. I know we've got hungry hearts for pride.

[32 : 53] The satisfaction that pride seeks after, I've got one and it's a source, a great source of trouble to me. But my friends, I bless God, he never feeds it.

He never feeds it. as soon as pride begins to take satisfaction in some work or benefit of God, something will come to show from whence that blessing comes that God may be glorified.

Well, I dwell with him also that is of a contrite and humble spirit to revive the spirit of the humble. and to revive the heart of the contrite one.

Reviving. Reviving. Revival is the work of God. It's the work of God. Revival.

And spiritual experience is a succession of revivals. But you'll never know a revival except your heart is humble and contrite.

[34 : 09] My friends, we've got to come down to be blessed. We've got to come down to be blessed. Oh, there is the temptation at times, if only you could get up a little, then you'll be blessed.

My friends, we've got to come down a long way and then we shall be blessed. come down. It's a very appropriate word that we constantly have to learn.

For today is salvation come to thine house. Come down, come down, come down. For it is the humble and contrite heart that knows the grace of spiritual revival.

To revive the heart, to revive the spirit of the humble and to revive the heart of the contrite one.

you know, when we're really diligent for spiritual blessing, rather than we should be concerned to find something by which we may hope to please God, it's much better if we seek rather to confess our sins before God.

[36 : 09] Because it's contrite hearts that the Lord revives, humble hearts that the Lord revives. And when we're truly humble and contrite, then my friends, the Lord manifests his presence and his favour to revive the spirit of the humble and to revive the heart of the contrite one.

I ask a question as I close tonight. What has been your state of spirit when you have enjoyed the Lord's presence most?

love love and I can hear a harmonious response.

I've always felt the lowest when I've been greatly blessed. The blessing of the Lord, it always humble, it always lays us low, it never lifts us up.

The more we know of the blessing of God, the more humble, contrite, unworthy we shall feel ourselves to be.

[37 : 50] The more thy glory strikes my eye, the humbler I shall lie. Amen.

Amen. Amen. their next year.

Amen. Amen. How soft the words my Saviour speaks How kind the promises he makes A bruised it read he never breaks Nor will he quench the smoking flax How kind the words my Saviour speaks How kind the promise he makes

A bruised it read