

Isaiah (Quality: Average)

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- [0 : 00] of God, I would direct you to the 33rd of Isaiah, and verses 16 and 17.
- He shall dwell on high. His place of defense shall be the munitions of rocks.
- Red shall be given him, his waters shall be sure. Thine eyes shall see the king in his beauty.
- They shall behold the land that is very far off. Isaiah 33, verses 16 and 17.
- What took my notice in these verses was this.
- [1 : 04] His place of defense shall be the munitions of rocks. And it was just what I felt to need, a defense.
- I know the other part takes us very high. But still, if the Lord by his Spirit would keep us, keep us in his fear that we speak nothing but what we have tasted, handled and felt, we shall be safe.
- I increasingly feel there is a danger in speaking of things that may be beyond one's experience.
- In these five latter days, I fear many more things than I used to. And that fear you will find in the preceding verse, because that is the character to whom these precious promises are given.
- The 15th verse is the character to whom it is spoken. He that is spoken.
- [3 : 05] Really, that 15th verse is a definition of the fear of God in his tactics. But I come short when I look at it.
- And yet I covet to live in that 15th verse. But this is the character to whom these promises are made. Walk righteously.
- And there's a walk. There's walking out our profession as well as talking it, my friends. And this is the most difficult thing.
- And this is the most difficult thing. That walk righteously and endless speaking. If you look at this 15th verse.
- It makes me tremble at the sight of myself. But at the same time, there are enough moments when you really feel and confess before the Lord, Lord, I would be holy.
- [4 : 17] And yet, right on the top of it, you have to say that I'm unholy, needs no proof. I sorely feel the fall.
- Well then, where is such a sinner to look? Why, the righteousness of his people is in the Lord.
- Their holiness is his holiness. But I do feel that a consideration of this 15th verse may be used to put many crooked things straight in our lives.
- So you see, there's walking, walking righteously and speaking uprightly. If you take this as a measure, a rule, a plumb line and a spirit level in your life, oh, we shall find very much that is crooked.

But what a mercy to have the fear of God and to bring our case and condition before him. If we possess this fear of God, there will be a summing up.

[5 : 36] Because the fear of God registers our walk and our talking. And then the next thing there is covetousness.

That despises the gain of oppression. I've seen that in this 15th verse that I've longed for the Lord to square me by it.

To put my house in order according to that verse. It speaks to us and tells us what we want done.

The Lord said to Hezekiah, set thine house in order, for thou shalt die and not live. And so there's walking righteously, speaking uprightly.

And then there is the question of covetousness. He that despises the gain of oppressions.

[6 : 47] And that shaketh his hands from holding of bribes. Stoppeth his ears from hearing of blood. Shutteth his eyes from seeing evil.

Here's he of the different members of the body which are influenced by the fear of God. Oh, I do wish I could live like that.

Don't you? I'll read that verse once more because that is the character to whom this promise is given.

He that walketh righteously, speaketh uprightly, despised, the gain of oppressions, shaketh his hands from holding of bribes.

Stoppeth his ears from hearing of blood. And shutteth his eyes from seeing evil. And it's a blessed condition. Well, we need the grace of God to help us so to live.

[7 : 56] But then this is the promise to that character. He shall dwell on high. There is a word to my mind in the Proverbs that gives a little light upon that dwelling on high.

The way of life is above to the wise that he may depart from Albany to lead there.

The way of life is above to the wise that is those that are made wise unto salvation.

This character to whom we have referred, the way of life is above to him. It's above nature.

It's above the groveling world. It is above carnal reason. It is of a different nature.

[9 : 07] It is above to the wise because it comes from above. It is a way that leads to the city of habitation.

That he may depart from Albany so that in that verse you see, there's only two ways. There's the way of life which leads to eternal life.

And there is the way to Albany. So that we are among these blessed characters. He shall dwell on high.

He will eventually. But he dwells on a high here. Because he lives. He lives by faith upon the Son of God.

He lives by faith and not by sight. And he is no more a stranger and a foreigner. But a fellow sits in the household of God.

[10 : 17] He shall dwell on high.

It doesn't mean to say that he'll have a high opinion of himself. And yet it will give an understanding of that word to Barak in Jeremiah.

Jeremiah. Seekest thou great things for thyself? But seek them not. For behold, I will bring evil upon all flesh.

But thy life will I give unto thee for upraise in all places of whither thou goest. Now there is an injunction not to seek great things for ourselves.

I think in the margin there is high things. But on the other hand, we seek the greatest things, greater things than ever this world can ever afford when we seek salvation.

[11 : 30] When we seek the Lord. And you'll be compelled to. As you're convinced of your state and condition. And you'll seek the highest things that heaven has to give.

And the greatest gift that heaven has to give is God's dear incarnate Son. You can't seek anything greater than that. But there, the prophet, he intended great things in this world.

But naturally we do. We're always after something great naturally, the carnal mind. Religious people are always after that which is much.

But better is a little that a righteous man has than the riches of many wicked. So that this high place.

Of the things of God. The things of the gospel. He shall dwell on high.

[12 : 54] And the margin says heights or high places. We have the same thing even in the midst of adversity as spoken of in the back up.

You know the scripture. I'm speaking about this man who fears God.

Under whatever circumstances he comes into, however low he thinks, he shall dwell on high even in the midst of tribulations.

For there it says, Although the big tree shall not blossom, neither shall fruit be in the vines. The labor of the olive shall fail.

The fields you use no meat. The flow shall be cut off from the fold. And there shall be no herd in the stalls. I don't know what some fearful farmers would say.

[14 : 02] It was nothing right. All right. Adversity. But this man comes in here. Yet, notwithstanding all, I will rejoice in the Lord.

I will joy in the God of my salvation. The Lord God is my strength. And he will make my feet like pine's feet.

And he will make me walk upon mine high places. Oh, to have these high places, whatever your condition is.

However low you think. However great the opposition. However nice affliction of body. Yet, yet, yet, yet, yet, yet, all that yet.

Oh, it'll hold you fast, my dear friends, in a day of trouble. But he says so just earlier. when I heard my belly tremble, my lips quivered at the voice, rottenness entered into my bones.

[15 : 17] And I trembled in myself, that I might rest in the day of trouble. when he cometh up unto the people, he will invade them with his troops. But he finishes up with his anchor firm in the rock.

And Lord is my strength. And he will make my feet like pine's feet. He will make me to walk upon mine high places.

Oh, happy souls. Blessed are the Lord's dear people. Doesn't matter where they are. And how their record in the word of God is a support and comfort to those that follow on.

We'll be a mercy if we're found among them. He shall dwell on high.

His place of defense shall be the munitions of rocks. These munitions of rocks are the divine perfections and attributes of Jehovah.

[16 : 29] And they are all in Christ. Otherwise, there would not be a defense. Nothing could reach this earth except condemnation if it were not for the Lord Jesus taking human nature and becoming a mediator, a surety, a redeemer, a saviour, a high tower, a place of defense.

Oh, it makes him breathless. Oh, it makes me tremble to think of that terrible man, if you can call him a man, that is attempting to show that blasphemous tool.

But I do think there is some sign that that will not be allowed. His place of defense shall be the munitions of rocks.

Then, this man, this favored man, he has a need to be defended. And there are special things which he needs and which the Lord Jesus is the defense.

And the third thing is that he needs to be defended against the holy, just, inexorable law of God.

[18 : 24] Our greatest enemy is the righteousness of Christ. You wonder why I say that? And because the righteousness of the Lord Jesus Christ is in the law demanding a perfection.

There shall love the Lord thy God with all thy heart, with all thy strength, and with all thy mind, and thine labors as thyself. The law of God reflects his righteousness and must vindicate it.

But the Lord Jesus is a defense. He came, was made of a woman, and made under that law.

He's above the law as he is God. But oh, it's condescension. This is a defense. This is the shield. And he went to the end of the law for righteousness to every one that believing.

And therefore, he is a defense to his people from the condemnation of the law. and therefore, that other great promise comes in.

[20 : 03] Sin shall not have dominion over you, for you are not under the law, but under grace. the law. These are the munitions of rocks.

The Lord Jesus, in whom all the divine perfections meet. He is the rock itself.

His work is perfect. It's perfect in two ways, mainly. It's perfect because he is perfect who finished that work.

And also, it is perfect because it is absolutely complete. He shall dwell on high.

His place of defense shall be the munitions of rocks. And again, see, what a defense is the blood of the Lord Jesus.

[21 : 20] In time, in Egypt, they were to sprinkle the doorposts, the lintels, with blood. And that when the destroying angel went over the city, when he saw the blood, he passed over.

A beautiful time. Now, that belongs to his people, and that is the defense, the blood of the Lord Jesus. And we have the same word in Micah.

He passed it by the transgression of the remnant of his heritage. in the Passover, the angel passed over.

And there it is said that he passed it by the transgression of the remnant of his heritage. He delighted in mercy.

Now, he would never pass over a house that is not sprinkled with blood. And the only way by which he passes by the sins of his people is because the Lord did not pass by him.

[22 : 43] Awake, oh, sword, against my shepherd. Oh, that blessed man, since that terrible blessing has been suggested, has made me feel sick.

This glorious man, the Lord did not pass by him. Survey the wondrous cross and you'll see why he passed by you if he has forgiven your sins.

This is the defense, Calvary, his precious blood. in that day shall a fountain be opened for sin and for uncleanness.

Oh, how suitable the gospel is. What other defense have we? He shall dwell on high.

His place of defense shall be the munitions of rocks. and what a munition, what a defense is his righteousness.

[24 : 01] And he brings in the defense of his substitution, otherwise his righteousness could have no benefit to us. all the doctrines of the gospel are precious, but I have felt that the doctrine of substitution is one of the most blessed and strengthening doctrines of the gospel.

God will say, what a defense that is. What a defense it will be at the last day. And because there's a record in heaven of one sort or another, one of two, for all of us here.

a faithful witness, a faithful witness, the Lord Jesus. And if he is our substitute, then he will be our defense.

Not only now as a mediator does he instead of me is seen when I approach to God, but it will be there.

There will be one book brought out in that solemn aside, blessed for his people, and that is the book of life. Their name's there, his substitute standing for them.

[25 : 52] Munition of rocks, the defense of the Lord Jesus in his person, in every office that he occupied and discharged for his people, in every character he assumed, he's a defense.

And you join the two things together. Perhaps some of you have felt it, even in the chapel, he shall dwell on high, his place of defense is the munition of rocks, you'll feel it, because he will set you upon his high places.

you take that high place in the second chapter to the Ephesians, who raised us up together, and made us sit together in every place in Christ, if he has a high place, and that's here.

Oh, I believe some of you have felt it, I believe for a few moments in my life, I felt it, as I sat under the preaching of the gospel. It seems a beyond experience, raise us up together, not with an angel, not with an apostle, but with Christ, raise us up together, and made us sit together in heavenly places in Christ Jesus.

He shall dwell on high, high. Oh, it's sweet sometimes to be raised up by the Spirit upon the wings of faith, and leave this poor dusty, crazy world under our own nature and its influence for a little while.

[27 : 57] He shall dwell on high, his place of defense shall be the munition of rocks, and therefore his righteousness is a defense.

And this too is love. Why, my friends, the love of God in Christ is such that nothing can separate.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or sword?

Nay, in all these things we are more than conquerors through him that loved us. Oh, the defense of divine love.

Oh, what do you think about it? When you come to look at the 15th verse, look into your own heart, and look into the 16th verse, but have you ever been raised up a little on high?

[29 : 12] Have you ever felt communion with the Lord? Have you ever observed that which was promised to Nathaniel? There shall see greater things than these.

There shall see the angels of the Lord ascending and descending upon the Son of God. And that is a type of the preaching of the gospel.

If the Holy Ghost is with a minister, he rises and goes up and down in communion, in meditation, as those wheels in Ezekiel.

The living spirit was in the wheels, and sometimes you're gathered up into the wheels as it is there, and your affections are drawn up out of those things which are eternal.

eternal. And it's transforming. Oh, my friends, it is sweet for a little time to be raised up from the dead.

[30 : 27] And whereas you felt that it could be if the word of God is true, you have felt yourself, well, you must go to hell if the word of God is true. And then the Lord gives you to realize that while he does not contradict that in your nature you deserve hell, but he doesn't allow you conclusion, it's very sweet when he doesn't allow you to conclude on your own case.

grace. He shall dwell on high. His place of defense shall be as a munition of rocks.

Bread shall be given him, and his water sure, and that it will hold good both spiritually and naturally.

Because David said, I have been young and now I'm old, yet have I not seen the righteous forsaken, nor his seed-baked bread.

Now the Lord knows what his people have need of. Above this is spiritual bread and water.

[31 : 45] his waters shall be sure, the bread shall be given him. Above then, he will be one who hungers and thirsts after righteousness.

If you look at that 15th verse, and then come down onto the 16th verse, and you want him to have a token for good, be honest with yourself, and it would be very sweet to you to see whether you have ever dwelt on high, and that is, in meditation, in private reading, or under the preaching of the gospel, for a long time you've been raised up from the influences of the earth, and from yourself, the Christ has been made precious to you, that you dwelt on high, the earth has lost its influence, its drawing power, and you have found such a sweetness, us, it cannot be expressed better than in the 27th psalm, one thing have I desired, that will

I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and inquire in his temples, a beautiful description of a sacred time, of union communion, in the house of God, if so, then you are not without some experience, of that 16th verse, and, I would say, a guided thee, and, if that is so, the time will come, when, you will dwell on high, in heaven, because, the following verse says, thine eyes shall see the King in his beauty, can I be believing, can you, your poor eyes, looked upon straightness, looked at yourself, and felt sick of it, and the world, and afford it, and also, that you have looked at those things, which have distressed you, and looked at the pathway of life, and wondered how you will continue, those eyes, shall behold, if other, shall see the

King, in his beauty, and the land, that is, very far off, in the margin, it is a land, of far distances, that is, it is an eternal land, it is eternal glory, eternal peace, and eternal inheritance, and he will lead them by the springs, fountains of living waters, and why all tears from their eyes, thine eyes, as shall see the King, in his beauty, you know, Job, if ever there was a man, that passed through the depths, and afflictions, and misrepresentations, it was Job, but you see, even in the midst of it, he came into the text, surprising how the Lord can gather you in, under divine teaching, he said, and though after my skin, worms destroy this body, yet in my flesh shall

I see God, whom I shall see for myself, and mine eye shall behold, and not another, blessed hope, in the midst of tribulation, he that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, stoppeth his ears from hearing of blood, shutteth his eyes from seeing evil, he shall dwell on high, oh, I have coveted it this morning, the Lord does it, he can raise you up in a moment, he can indeed, a pilgrim's progress that I had, which was mine to your mother's, you know, and the pilgrim's progress finishes like this, then I saw that there was a way from the gate of heaven to hell, that was when simple went over and thought he was going to get to the gate of heaven, but he didn't, this is the point,

[37 : 36] I saw that there was a way from the gate of heaven to hell, my dear mother's written under that, blessed be God, there is a way from the gate of hell to heaven, oh, what surprises some poor sinners of heaven have lifted up on high, I look for hell, he brought me heaven, an experience you'll never forget, and when we come to look through life, my friends, and time is very short, oh, what inferior things, other things of this world, I won't say they're unimportant, I think of our dear young people, I'm careful there, life is important, we are put here for a purpose, and we are answerable to the

Lord for his natural gifts, his goodness gifts, ability, intelligence, and we are an influence through life, and we should be loyal, industrious citizens, not strikers, and that everything must end, and therefore the book of Ecclesiastes, I could commend to our dear young people to read, and when you do read it, there will come to the conclusion that the works of God in this life and creation are vanity that are not, they're all since the fall, man, and the best of man, is as a thorn edge, and all is vanity and vexation of spirit, except that you are brought to know and to find and to win

Christ Jesus, us, then, there will be a little difference in that word in Timothy, we brought nothing into this world and we can take nothing out, and the Lord's people, bless you God, do take something out of this world that they don't bring in, they take him out with them, they take the kingdom out with them, they take a finished work of grace out with them, oh my Lord, bless those three verses to you and to me, and don't miss out the fifteenth verse, and may he bring you and me through the fifteenth verse, into the sixteenth that we may dwell on high, and at last our poor eyes behold the king, and his beauty, and enter into that land of far distances, inimitable, eternal glory.

Ghost Let assembling on martial between ■■ deception and we can paint■■■