

Isaiah

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- [0 : 0 0] With the Lord's help, and that I must lead, I will venture to read a text you will find in the prophecy of Isaiah, chapter 24, verse 16. The prophecy of Isaiah, chapter 24, verse 16.
- From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! The treacherous dealers have dealt treacherously.
- Yea, the treacherous dealers have dealt very treacherously. From the uttermost part of the earth have we heard songs, even glory to the righteous.
- But I said, My leanness, my leanness, woe unto me! The treacherous dealers have dealt treacherously.
- Yea, the treacherous dealers have dealt very treacherously. These words have doubtless been proved solemnly true in all generations.
- [2 : 0 0] Doubtless, this text was preached from during those years, 100, 150 years ago, when we would have considered that the Lord was favoring Zion.
- In the days in which we live, when there has been a development adversity, so that we find there is much greater leanness in the souls of the people of God than there ever was in those days.
- Yet, nevertheless, we must not forget to observe this. We could not know or cry out, as we read here, My leanness, my leanness, unless we were acquainted with a hunger and a thirst and the lack of nourishment coming from the preaching of the gospel.
- Leanness must indeed refer to the state of the soul. If we refer it to the body, we should refer it in respect to the general view of the body.
- In consequence, looking upon a person who displays leanness, we should immediately say that they were undernourished. Now, we must bear this point in mind in looking at these words of the text.
- [3 : 4 7] Do we feel this afternoon that our souls are undernourished? And because of that, we are crying out, My leanness, my leanness.
- Well, the prophet was living in a solemn time, and it fell to his sad and solemn lot to declare the solemn judgments of God upon the land.
- It was a land which professed to be God's people. Indeed, it was a land who, nationally speaking, were regarded as the people of God because God walked among them and directed operations for them.
- Nevertheless, though we know, as we read through the Old Testament, of the many sad, rebellious speeches and actions which were brought forth, which came forth from them, the great idolatry, which was so solemnly apparent in their day-to-day life as they mixed with others.
- It is not to be overlooked that when the children of Israel came out of Egypt, there was a mixed multitude that was with them. And that mixed multitude, one would judge, did them a great deal of harm.

[5 : 40] Certainly, it ended them spiritually in the presence of that mixed multitude. If we consider this in the night of a parallel with our being brought out of spiritual Egypt, that is, having our eyes opened and causing us to feel the powerful arrows of conviction entering into our souls, upon reflection, when we came out, was there still a mixed multitude that came with us?

While there are those musts of the flesh that came with us and were to be a burden to us over many a long time, it is significant for us to bear this in mind, that when Israel came out of Egypt, there was a mixed multitude with them.

And though they were led forth by the mighty hand and outstretched arm of God, yet nevertheless, there were, spiritually considering the matter, the mixed multitude of the lust of the flesh and the lust of the eyes and the pride of life.

The consequence of this was, therefore, they found that the lust, the flesh flustered against the spirit and the spirit against the flesh.

A constant conflict ensued and this conflict was not always fair. The flesh was willing to stoop to all sorts of nefarious designs in order to spoil that which is born again of the spirit.

[7 : 46] We, therefore, discover that the prophet speaks of the treacherous dealers that have dealt treacherously, yea, the treacherous dealers that have dealt very treacherously.

but before coming to this part, we must just look at the text as it stands. From the uttermost part of the earth have we heard songs, even glory to the righteous.

The people of God seek to know what is the truth. truth. The truth is not to be governed by how we feel to the word and to the testimony in order that we may discover from the word of God what is the truth.

One of our hymns says we know what Christians ought to be. And how do you find that out? You can only find it out from the scriptures of truth.

This is how you can find out what Christians ought to be. You will discover as God teaches you and me that what is written in the scriptures concerning those that know the truth is indeed different from that which the imagination paints which the mind thinks upon.

[9 : 40] Many people would consider that once a person has they would sometimes say turned over a new leaf and become Christians that from then on everything would be peaceful and everything would go along so smoothly with Christian principles continually making themselves known in their hearts.

Alas that the Christian principles should be based upon the weak and sandy foundation of doing what they think for the Lord.

The principle of the parable of the those that built their houses one upon the sand one upon the foundation one upon the rock foundation is just this these are representative of such that hear the words of the Lord and do them.

There are many that hear the words of the Lord and do them not. Though they may be familiar with Christ having died upon the cross for saved sinners yet they repose the strength and confidence of their religion and profession upon what they themselves will do and are doing for the Lord fully expecting that at the appointed time they will be able to tell the Lord at the great day how much they have done in his cause and for the advancement of that cause in the earth.

Paul when he was unregenerate though he was a religious person was well satisfied that he was doing God's service but it was not so he was not doing God's service at all the Lord told him what he was doing he was persecuting the Lord Jesus Christ how many are persecuting the Lord Jesus Christ today can I come that close into such a congregation as we have here this afternoon and ask you are you doing the will of God or what you are doing in that are you persecuting the Lord Jesus Christ if you are resting upon your own works for salvation you are persecuting the

[12 : 50] Lord Jesus Christ if you are promoting your own self and putting yourself forward as somebody instead of being nothing and exalting Jesus Christ you are indeed persecuting the Lord Jesus Christ these are solemn matters brought and it is a mercy for any of us if they should be brought home to us because it was mercy indeed that spoke to Saul of Tarsus and stopped him in his mad career on the other hand in reading from these words from the uttermost part of the earth have we heard songs even glory to the righteous this discovers to us that there are certainly songs to be sung and there is certainly glory to be considered the psalmist in the 84th psalm speaks to us out of the gladness of his heart surely when he says how amiable are thy tabernacles

O Lord of hosts my soul long if yea even fainteth for the courts of the Lord my heart and my flesh cryeth out for the living God is this a song can this be considered as that which is real in the experience the sole experience of the people of God indeed it can because that which is prime and in desire as well as in ultimate fruition is that we may enjoy communion with God whilst we may have the pleasure and benefit of enjoying communion with God anywhere at any place yet there is the house of God the tabernacles of the most high how do we feel about the tabernacles of the most high how do we feel about the church of

God the building even with joy they hasten to the place where he unveils his lovely face you see this is what makes the house of God what it is it is not because it is beautiful building but it is because they recognize it as the place where he even the Lord himself has unveiled his lovely face and it may be that some of you indeed I hope it may be so are here this afternoon because you know that in this building by the mercy and favor of God the Lord has unveiled his lovely face your heart has been cheered your burden has dropped off your back yourself indeed you could run and not be weary that you could walk and not fight because God himself had put strength into your very soul so we shall understand the preciousness of these words how amiable are thy tabernacles

O Lord of hosts though we may try out as later described in this verse my leanness my leanness yet it will not prevent this being agreeable at the same time many are lean and know it not and those that are lean and know it will surely be crying out more vehemently O how amiable are my thy tabernacles my soul longeth yea even fainteth for the courts of the Lord my heart and my flesh cryeth out for the living God for a day in thy courts is better than a thousand I rather be a door keeper in the house of my God than to dwell in the tents of wickedness from the uttermost part of the earth have we heard songs have we heard from the uttermost part of the earth some that are singing the songs of

Zion some that are being led forth in the dances of those that make merry and when we hear them then we know very well that they are in a bright village because they are enjoying the sweet presence of their Lord and Saviour they are under his smile they're able to tell forth of his goodness they're able to praise his name they're able to look forward to their visits to the house of God with sweet anticipation and therefore from the outermost part of the earth have we heard songs even glory to the righteous in looking at this word glory to the righteous it can only be as it is related in this same 84th psalm where we read he will give grace and glory no good thing will he withhold from them that walk uprightly it should never be conceived that this word the even glory to the righteous should have anything to do with what they have done or what they have said or however useful they have been but from the uttermost part of the earth have we heard songs and even glory to the righteous the thought comes into our mind in connection with the songs that are sung from the uttermost part of the earth along these lines look unto me all the ends of the earth and be saved for

[19:18] I am God and there is none else if there is anything calculated to bring forth a song in the soul it is to hear the gospel of the Lord Jesus Christ it is to hear of it even at the distance it is to fear after it and long after it if to be you may come to rejoice because of it from the uttermost part of the earth have we heard songs there is a great significance in this word the outermost part of the earth in the margin this word outermost has wings well now this takes our minds of Malachi where we read the son of righteousness shall arise with healing in his wings coming where you are with his righteousness here is a person blessed with the righteousness of

Christ that will sing the songs of Zion with gladness from the uttermost part of the earth have we heard songs have you in perhaps a more comfortable position heard the songs of Zion being sung from the uttermost part of the earth indeed may it not be said that the prodigal son was amongst those that son the son of Zion from the uttermost part of the earth when he was indeed in that position where he said I will go and say unto my father I am not worthy to be called thy son make me as one of thy hired servants he remembered his father's house and the blessings that were there the provision that was there and the security that was there and the joy that was there and the comfort that was there he remembered it from the outermost part of the earth have we heard songs even glory to the righteous the songs of zion will continually speak to us of the glory of the lord we perhaps could look at the book of psalms toward the end and there see the continual exhortation and engagement in praising the lord praise ye the lord praise the lord o my soul while I live

I will praise the lord I will sing praises unto my god while I have any being and I'm sure that some of you will be able to recall those healthy and days in your experience when you were in just that same position when you praise the lord continually thy praise shall continually be in my mouth says the psalmist his desire at that time was to gather those with him and say no magnify the lord with me and let us exalt his days together we find one of our hymns taking up a line about this where is the blessedness I knew when first I saw the lord where is the soul refreshing view of jesus and his word does it seem then to some of you this afternoon from the uttermost part of the earth that we heard still songs looking back to earlier experiences in our life and we remember the songs of our spiritual youth but they seem as though they were of the uttermost part of the earth from the uttermost part of the earth have we heard songs even glory to the righteous now these things we still have in remembrance but says the poor man in the text but I said nigh leanness nigh leanness leanness to me now you see this speaking naturally would be something that is privately felt it is not something which is felt and observed by other people they may see the outside leanness and they may not always see that but leanness will be the meditation sometimes of your secret and private moments when you ponder over your spiritual state you may say how lean I am how lean I am and what do you think do you think of pharaoh's fat kind and pharaoh's lean kind have the years of the fat years now the lean years followed up the fat years so that you seem to have come out of nothing my leanness my leanness woe unto me it is good for us to have a cry a confession unto God about reality there are

I fear many who very clearly should be saying my leanness my leanness and yet are not saying it and they're not saying it because they're not feeling it it is a very sad place for any person to be in to not know the state in which they're in my leanness and my leanness woe unto me this discovers to us that the man was conscious of the extremity of his condition we shall not speak lightly my leanness my leanness if we really feel it I do not say that it would not sometimes be spoken to a valued friend but generally speaking this will be the burden of a sigh the falling of a tear the upward glancing of an eye when none but

God is near my leanness my leanness it is something about which we should be ashamed and therefore it will not be the subject of our spiritual conversation have you sometimes been favoured to be in the company of those that have favoured in their souls and they're able to tear forth of the deliverances that they have recently enjoyed in the wondrous office of God's grace that has been made known to them as they now bring to remembrance former days and present days and they may say oh those men would praise the Lord for his goodness and for his wonderful mercy and kindness to the children of men whilst you said absolutely stern and absolutely quiet why because in your soul you're saying unto

[27 : 14] God my lameness my lameness is it that you cannot speak of any of these things or is it because you've been robbed and spoiled we read in another part of God's word my people are people robbed and spoiled and indeed they are robbed and spoiled of their food is this possible well now this will take us to consider just a moment or two the parable of the sower because there we find the seed sown the good seed sown and it falls into different ground and that different ground is indicative of the kind of hearers it is it is a parable addressed to the church of God and the hearers in the church of God so it is in that sense distinct from other parables well we consider the four points in that parable in relation to these words which will occasion the soul to cry out my leanness first of all then we have the wayside hearer where the seed drops into the ground the seed drops but there is no nothing forthcoming when one heareth the word of the kingdom and understandeth it not then cometh the wicked one and catcheth away that which was sown in his heart this is he which receives seed by the wayside how many times as we have heard the gospel preached has that treacherous dealing taken place so that the seed in a way of speaking has had not a chance to settle not a chance to take root the benefit that may have ensued from that seed which had been sown in this or that gospel sermon was lost because the seed fell upon the wayside upon the hard ground or the hard heart may receive but then he that received the seed into stony places the same as he that heareth the word and that none with joy receiveth it yet hath he not root him himself but jared for a while for when a tribulation or persecution arises because of the word thine by he is offended has the word been sown in your heart just like this so that you seem to make a good start there seemed to be something taking place and you endure for a while but when persecution and tribulation arises because of the word now notice that because of the word because of the word of

God because of the quickening word of God because of the true word of God that when tribulation or persecution arises because of the word by and by he is offended but I often think that with regard to the people of God themselves they may come into that experience described in the next case he also that receives seed among the forms is he that heareth the word and the care of this world and the deceitfulness of riches choke the word and he become unfruitful and so we have to say my leanness my leanness woe is me because of the infiltration of the care of this world now care is something that is very clinging we cannot dismiss it we may attempt to but it returns the care or the cares of this world some may say well deceitfulness of riches that won't include me because

I'm not a rich person we shall not consider this word always and entirely financially there is such a thing as having riches in other senses than in finance the deceitfulness of riches some may be blessed with the riches of intellectual attainment and how this has robbed the robbed people of being benefited by the seed which has been preached by the servants of God so that the deceitfulness of riches has caused the mind to as it were retaliate against the seed sow indeed we must not overlook the point in regard to the deceitfulness of riches and we should bear this point in mind too that that doesn't mean you've got to be a millionaire

I venture to think that some of you must over the years have said well if I were saved so much I should be a rich man and it may be a thousand pounds but the deceitfulness of riches can be couched in the language if you've got a lesser sum than a thousand pounds to think about have you found when you've sat in the house of God listening to the scriptures of truth that the deceitfulness of riches even though your riches are not very great have robbed you of the benefit of the gospel preached or if your riches have been in the line of intellectual attainment here again you have been robbed because of the thought coming into your mind and causing the seed to be untrudful now if the seed is untrudful if then therefore there must be a lesser harvest and if there is a lesser harvest then there must be consequent feeling in the soul that is alive my leanness my leanness but then the deceitfulness of riches may be considered from other points of view which may come to your mind riches you know what was said through the church of Laodicea but ye say I am rich and filled with goods and have need of nothing

I have sometimes thought of that in connection with Christian experience you know we can be overcome with the deceitfulness of riches if our experience has been a good one or at least people say it's a good one people may even go to far to say oh I wish I had your experience but the whole thing is this only serves to puff you up with pride and it's not very long before the deceitfulness of riches even in Christian experience becomes a snare with the consequence that you have lost the benefit and if you perhaps hear a servant of the Lord preaching the gospel the deceitfulness of riches may come into your mind you may be conceited enough to say well I could do better than that man in the pulpit now the deceitfulness of riches has as it were caught away your own feeling

[36 : 21] I do not say that I'm speaking now of the true servant of God but we also read that these choked the word and it becomes untruthful Mark goes on to another point and he says the lusts and other things coming in now if we may say well I'm free from the deceitfulness of riches and I'm free from the cares of this world but what about the lusts of other things coming in the lusts of other things coming in now we shall not advance too deeply upon this point for God knows the thoughts and if God opens to your thoughts open to you your thoughts you'll be amazed at some of the lusts of other things coming in the lust for position the lust for power the lust of other things coming in and so there is a lust the word is choked and my leanness my leanness woe is me will become the sad result but there was seed that was sown upon the good ground and that seed produced fruitfully some thirty some sixty and some one hundred fold seed now when you hear about that are you not hearing about the first part of this verse from the outermost part of the earth have we heard songs even glory to the righteous because it is where the ground is well prepared and where the spirit of

God serves the seed and it brings forth profitably that there will be singing of the songs of Zion and there will be a feeling of revelation of glory to the righteous glory given in so far that the precious blood of Christ is known in his cleansing power the righteousness of Christ is known in the sufficiency the beauty the glory and the favour of it we should not forget the fragrance of the righteousness of Christ so often we may think of it as just a robe of righteousness but we do read in the 45th psalm concerning the fragrance of that robe it speaks all thy garments men of myrrh and aloes and cassia out of the ivory palaces whereby they have made thee glad it is good when we can feel the presence of

Christ by his fragrance returning to the first chapter of Solomon we read these opening words let him kiss me with the kisses of his mouth for thy love is better than wine therefore do the virgin love thee thy name is as ointment for port but I said my leanness my leanness unto me woe unto me now how does this affect us is it real or is it imaginary is your confession real or is it hypocritical you see if a person was lean and they continue to lose weight it would be a serious matter and if they were concerned about it they would surely see their medical advisor now can we put it like this are you losing weight in regard to your soul when you cry out my leanness my leanness or are you just using some words which sound rather nice well if your concern is real you have to go to the position you will indeed you will not speak to others about my leanness my leanness but you come into the presence of that great exquisation and you will be saying in the words of

Jeremiah's prophecy is there no barm in Gilead is there no position there and it is to Gilead you must come in order that you might feel the healing remedies to change this scene my leanness my leanness now the words here make it very clear how personal the matter was I said my leanness my leanness sometimes we may look at people we may think by reason of their own conversation and walk can't they lean can't they lean superficial no substance in their religion we should say it only in a restricted circle of course not to everybody but do we find these people crying out unto God but I said it's no use other people telling you that you're lean unless you feel that you're lean unless you say that you're lean not to other people but unto

God unto your position but I said my leanness my fiendess woe unto me here he was speaking of the end of the matter woe unto me if this goes on I can only think of a fitting destruction if this goes on then my religion will depart from me altogether and I shall be manifested as one of the hypocrites in Zion so we find ourselves coming to look at the person here described coming to the chief physician now the Lord said himself that he was the physician are we coming to Jesus Christ as afternoon if we feel that we are in this text at all I fear sometimes that there's a lot of talk even when the condition is serious without coming to the physician oh that the

[43 : 57] Lord may give us grace to come to our Lord Jesus Christ we may say indeed woe is me woe is me but the man he is woe unto me if this condition continues woe unto me I'm drifting nearer nearer nearer nearer to woe and if you turn over to the book of the revelation there you will see woe woe woe and are you getting nearer nearer to it surely you are if you cry out my leanness my leanness only the spirit of God bring to our attention the seriousness of our condition if it is described in the words that we have read to you this afternoon from the utmost part of the earth have we heard songs even glory to the righteous so you may discover what health really is and what health really means but as for me oh as for me we find the same word spoken do we not by asap in the 73rd psalm when he went to he described in the first verse truly

God is good to Israel even to such as out of a clean heart but as for me my feet were almost gone my steps as well I slept for I was envious of the foolish when I saw the prosperity of the wicked he was now in the hands of the treacherous dealers with the consequence of this taking place but I said my leanness my leanness woe unto me we will leave it at this point may the Lord be gracious unto us amen I'll just say that he will be served in the schoolroom and for those that cannot get up to the schoolroom it will be served in the chapel let us conclude with hymn number 318 to tune

Bethlehem number 9 God of eternal love how fickle are our ways and yet how oft did Israel prove thy constancy and grace they saw thy wonders wrought and then thy praise they sung but soon thy works of power forgot and murmured with their tongue hymn 318 thy , THE END

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[49 : 39] We'll be right back.

We'll be right back.

We'll be right back.

We'll be right back.

We'll be right back.