

God's natural blessings parables of the spiritual

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- [0 : 00] On the Lord, I ask your prayerful attention to the prophecy of Isaiah, chapter 55, and especially the 10th and 11th verses.
- Isaiah 55, verses 10 and 11. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.
- So, just like those various things in nature. So shall my word be, that goeth forth out of my mouth.
- It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.
- We read of the Lord in his days on earth in his ministry. Without a parable spoke he not unto them, and afterwards expounded to his disciples.
- [1 : 49] But thousands, as now millions, see the parables of nature. But how few comparatively desire to be instructed in spiritual things by the parables of nature.
- Do you, and do I? I often feel, though, personally, we have few so-called holidays ourselves, having no particular wish to do so.
- But when we are out of the way, we have perhaps more time to consider the sea, the mountains, lakes, and other things that normally when we are at home, we are engaged upon other things.
- And so, we may, as the Lord enables, spiritually profit from those things we see. But I feel we should just comment on this chapter.
- It commences with a beautiful gospel invitation. There are gospel invitations in the scripture. But they are addressed to living souls, not to all mankind.
- [3 : 17] Did a dead person ever hunger and thirst? Never. Never. Never. And so, gospel invitations are not addressed to those that are spiritually a dead.
- In that first verse concerning thirsting, coming to the waters, he that hath no money, nothing of his own to purchase spiritual food, yet they are invited to come.
- But then, more especially in the context of our text, we have this emphasis that God's thoughts are not our thoughts.
- Neither are his ways our ways. As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- I'll remind you, how Naaman the Syrian came to the land of Israel to be healed.
- [4 : 47] But the prophet did not go out to even speak to him. And he turned away in a rage after being told to dip seven times in the river Jordan.
- He said, behold, I thought, I thought, surely the prophet will come out to me, put his hand on the place, call upon the Lord his God and recover the leper.

Are not a barn and far up of rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean?

But he had to go down. I know apart from in the fens, we normally go down to a river. But I think, in the spiritual sense, he had to go down and dip in Jordan.

And he was clean. I will beware of planning, and I confess my sin in that respect. Even often while we are praying, we are planning how and when the Lord will answer those prayers.

[6 : 04] I am thankful I can look upon prayers answered, but few have been answered in the way and at the time that I thought they would be.

For his thoughts are not our thoughts, nor his ways are our ways. But coming to this tenth verse, and as we consider some of these parables of nature, I want you to remember the first clause of verse eleven.

As the rain cometh down, so shall my word be. And the snow, so shall my word be. As the sea, so shall my word be.

As it bringeth forth bread to the eater, so shall my word be. The rain and the snow both come from the clouds.

And clouds in scripture so often set forth trials and tribulations. Our nature would like all sunshine every day.

[7 : 25] Summer and winter. If that was the case, there'd be no rain, there'd be no snow. The earth would be a desert.

And so it is spiritually. Do we not have to say with the poem, More the treacherous calms I dread, Than billows bursting all my hair.

Trials give new life to prayer. Lay us low and keep us there. And so God has appointed that trials should be the experience of his people In their pilgrimage here below.

Temptations and trials almost continually through the pilgrimage path. Bunyan's pilgrim, Christian, and his companion, Hopeful, Found that one part of their pilgrimage, The path was smooth and easy.

The path instead of being stony, rough and rugged, Uphill and downhill was flat, And they walked as it were on a lawn.

[8 : 59] And the sun was shining. And they began to feel drowsy. And they remembered the warning of the shepherds to beware of the enchanted ground.

They saw some asleep from which they would never wake. And so they hastened on, and as Bunyan pithily put it, The path soon became rough and rugged again.

And as Christian sang on another occasion, Scarce one trouble hath him left, Another doth him seize.

But as we read in that part of Job, And it is a searching question, Dost thou know the balancing of the clouds, The wondrous ways of him which is perfect in knowledge, Our sorrows in the scales he weighs, And measures out our pains, The wildest storm his word obeys, His voice its rage restrained.

A reminder of the word to the church at Smyrna, Fear thou none of the things which thou shalt suffer, The certainty of it. Behold, the devil shall cast some of you into prison, And ye shall have tribulation ten days.

[10 : 39] Be thou faithful unto death, And I will give thee the crown of life. You can't make it nine and a half, But neither can the devil make it ten and a half.

It must be that appointed portion. But how needful then are the clouds, Though they hide the sun from us, We cannot dwell now upon that aspect.

The sun's light is shedding forth, God's love to his people knows no variation. As the sun shines as powerfully midwinter, As it does at midsummer, Shining as powerfully at midnight, As at midnight, We turn away from the sun through the rotation of the earth, Or through the inclination of the axis coming to winter, In the northern hemisphere.

But the sun's light has not changed. I change not. Therefore, because of that, Ye sons of Jacob, Not ye sons of Israel, Ye sons of Jacob, With all his back sliding and his deceitfulness, Are not conceited.

And concerning this, I remind you of that which we read in the prophecy of Amos. Also I have withholden the rain from you, When there were yet three months to the harvest, I caused it to rain upon one city, And caused it not to rain upon another city.

[12 : 33] One piece was rained upon, And the place whereon it rained not, Withered, Withered.

So shall my word be. No doubt often on a journey, You may have passed through torrential rain, And then suddenly the road is dry, And the next village has had no rain at all.

So shall my word be. And then what variations in the rain. Coming along this morning, With this word upon one's mind, The gentle drizzle, The light shower through which we passed there.

And yet one day this week, We had torrential down. I think there were something like 16 millimetres of rain, In about a quarter of an hour. So shall my word be.

What a torrential downpour, We might say, Fell upon Saul of Tarsus, Beating him down to the ground. What a gentle rain fell upon Timothy, Brought up from his youth, With his godly mother and grandmother, To know the scriptures.

[13 : 59] But how about you and me? Have you known God's word, As it were cutting you off in your sins, Stopping up your path, Beating you down to the ground, To fall upon your knees, Crying, Lord, what wilt thou have me to do?

What a mercy if we have been favored, To be brought up under the sound of the gospel. Some of the Lord's dear people do not know, When the work of grace really first begun in their souls, So gentle it has been.

But both are needful, Both are effective, So shall my word be.

As the rain comes in, And the snow from heaven, So shall my word be.

How beautiful, And how pure, Freshly fallen snow. So is God's word.

[15 : 19] Pure. No fault in it. The fault in our understanding of it, Yes. And then again, If you examine the snowflakes through a magnifying glass, You see all the multiples of three in the crystals, The trinity in every snowflake set by, So shall my word be.

So shall my word be. And what beauty in the snow, In the drifts, Driven by the wind, And how often in the scriptures, Is the Holy Spirit set forth by the wind.

And again, Not so much these days, But in one's early motoring days, Well over sixty years ago, Roads were often blocked by snow, We've intended to take a certain road, And the road was blocked, We've had to stop, Take a different road, Maybe not even take that journey at all, So shall my word be.

Has his word stopped up your path? Providentially, But especially spiritually. When, As one said, We made haste in him, And his word stopped us in our mad company, So shall my word be.

And think of that, Line of Titanic, Man said unsinkable, Seven watertight compartments, Any three of which could be flooded, And it would still flow, And yet, Hit the iceberg, More than three compartments torn open, And down it went, And the iceberg is only compressed and frozen snow, How mighty, Is God's word, How puny, Is man's, And the snow, From heaven, In the first chapter of Isaiah, We read, Though your sins be as scarlet,

[18 : 04] They shall be whiter than snow, So shall my word be. Have you had such a word, Concerning your sins?

We have been singing in that hymn, Concerning repentance. And that hymn makes that clear distinction, Between a natural conviction, And a Holy Ghost conviction.

A natural conviction, Will be like the words of Adam and Eve, Hast thou eaten of the tree, Whereof I commanded thee, Thou shouldest not eat, The woman thou gavest me, She gave to me, And I did it, It's all her fault.

And the serpent said, And the woman said, The serpent beguiled me, He said, Don't blame me. A natural conviction. But a Holy Ghost conviction, Set forth by the repenting thing, We indeed justly, For we receive the dear reward of our deeds.

And that verse, And that verse, Was so much on my mind, When cut down in my sins, Should sudden vengeance, Seize my breath, I must pronounce thee just, In death.

[19 : 37] And if my soul were sent to hell, Thy righteous law, Approves it well. We could not raise any objection to it.

We would know, It was our condemnation, Just and deserved. But that soul will beg for mercy, And to have that word, That though their sins be a scar, Whiter than snow, Whiter than snow.

And indeed, In passing, How often in scripture, Do we read of the, Lord's people, Being clothed in white. Why? I remember it being demonstrated, At school, How if you took the colors, Of the rainbow, In the right proportion, You get white, Perhaps surprisingly.

Was not Joseph's coat, Of many colors, As it were, Does that not set forth, The covenant of God's love?

And it was dipped in blood, That has been sweet to my soul, At times, As we think of, How that coat was brought, To their father, Israel.

[21 : 12] As the Lord's people, Clothed in the righteousness, Of Christ, Dipped in blood, And he looks upon them, And says, It is my son's coat.

It is my son's coat. Jesus, Thy blood, And righteousness, My beauty, Are my glorious dress, Mish flaming worlds, In these arrayed, With joy, Shall I lift up my hand.

And again, In Revelation 7, Who are these, That are clothed in wine? They which came out, Of great tribulation, And you can't come out, Unless you've been in, And through it, And have washed their robes, And made them white, In the blood of the Lamb, In the blood of the Lamb, As the rain cometh down, And the snow from heaven, So shall my word be, And returneth not thither, But watereth the earth, Solomon writes, All rivers run into the sea, Yet the sea is not full, Whither the waters go, Thither they return again, Returneth not thither, Until it has accomplished,

That for which it was sent, Returneth not thither, But watereth it out, For a purpose, For a purpose, So shall my word be, And maketh it bring forth, And barn, And barn.

William Cooper, In his well-known hymn, That speaks of this, Ye fearful saints, Fresh courage, Take the clouds, Of tribulation, Ye so much dread, Are big with mercy, And shall break, In blessings on your hand, The bud, May have a bitter taste, But what is certain, Sweet, Will be the flower, Sweet will be the flower, Maketh it bring forth, And bud, Naturally of course, How essential, Is water, For the growth, I am no gardener, But I do know, You may perhaps water,

[24 : 20] New sown plants, With a watering can, But how much more, Effective is the rye, When it comes upon, Now does this, Word of God, Enter your heart, Do you bring forth, The bud, The promise, As it were, That one day, There will be, Fruit brought from, First the bud, Then the ear, Then the full corn, In the air, So shall my word, That it may give, See to thee, So, To many, Town people,

Who do not, Consider these things, They may think, That all the corn, That is reaped, Will be, Sown, Will be, Eaten as bread, But a tithe of it, As it were, Has to be retained, To be sown, For the, Future harvest, If it was all, Made into bread, There'd never be, Another harvest, And so it is, With God's word, Those, Of the Lord's servants, That have been sent forth, To preach the word, Were once, As it were, Sitting in the pew, The seed, Was planted in their hearts, That they, In their generation, When sent forth, To preach the gospel, Should preach it, As it were, For another year, Or another harvest, For another year,

For another harvest, But don't think, That the only sowers, Are ministers, Deacons, So, Parents, So, Grandparents, So, Brothers, Sisters, Are we, Are we, Are we, Sowing, Sowing, Sowing, Sowing, among the corn.

Solemn thought if we are. And what encouragement there is to those that sow. You can read of it in the 11th of Hebrews.

In the morning sow thy seed. In the evening withhold not thine hand thou knowest not whether shall prosper either this or that or whether both alike shall be made good.

[27 : 27] Humanly speaking there is a third possibility that neither will be made good but God's word doesn't mention it. It's this or that or both.

All both. And I've often felt this. We never can do harm by quoting the scriptures.

Whether it be to the neighbours to someone in the shop or where we work or whatever it may be it cannot do harm. With God's blessing might do eternal good.

But he cannot do harm. And again in that 11th of Hebrews 11th of 11th of Ecclesiastes we read this.

He that observeth the wind shall not sow. In those days of course the seed was broadcast by hand.

[28 : 41] And the sower naturally wanted the seed to fall where he thought it would be the most useful.

on good ground. On good ground. But when it was windy of course the seed fell sometimes by the wayside.

Sometimes among the thorns. Sometimes on stony ground. But if you and I were to wait until we thought it was the most suitable time we would never say.

If we who go into pulpits waited until we thought we were qualified for the work and so on we would never enter the world.

Indeed it is a hallmark when the Lord has a work for someone to do they will feel their insufficiency and lack of ability.

[29 : 50] As it was with Moses I am not eloquent neither heretofore nor since thou hast spoken unto thy servant. Slow of speech and of a slow tongue send I pray thee by him whom thou wilt send.

Whereas in the first chapter of Jeremiah behold I cannot speak for I am a child. Peter what shall this man do?

He hasn't denied you three times like I have. What is that to me? Follow them men. He that observeth the wind shall not see.

But before we move on I have mentioned concerning the parable of the sower and just going ahead to the next verse where we read it shall not return unto me void you may say yes but how about that seed that did fall in those three places where it did not bring forth fruit.

As you read in Luke 8 the seed is the word of God. The seed that fell on the stony ground by the wayside or among the thorns was just as good as the seed that fell into good ground.

[31 : 25] in what way then did it fulfil God's purpose? By proving that those places in which it fell were not broken up and prepared were not good ground.

How about the seed then that has fallen in your heart and mine? the seed is the word of God.

Just touching briefly on it. They that had the seed as it were falling upon the rock they which hear receive the word with joy were wild believed but in times of temptation for the one.

They did not believe by faith they had a nominal belief. That which fell among the thorns are they which when they have heard go forth and are choked with the cares and riches and pleasures of this life and bring no fruit to perfection.

That which fell by the way when the birds of the air came and caught away the sea. I often feel especially concerning our morning reading of the scriptures.

[33 : 04] We read the word of God. I trust each of you do. But the post arrives, the newspaper comes, we have to take up the duties of the day and the birds of the air come and take away the sea.

There was no fault in what you read, but an hour later you can't remember what you read. Birds of the air have caught away the sea and it had brought forth no frown.

Perhaps less with our evening reading, it may come back to our thoughts in sweet meditation in the night, but no fault with the sea, the sea was the word of God, that it may give sea to the sower.

And then again in the Psalm 126, he that goes forth weeping, bearing precious seed, shall doubtless without any doubt come again rejoicing, bringing his sheaves with him.

But what foolish farmers many of us would make. We'd expect to reap the next day from sowing. The husband man hath need of patience.

[34 : 35] And then again often one sows, and another reaps, and both rejoiced again. But how solemn is that word in Corinthians 9.

As ye sow, so shall ye reap. He that soweth sparingly in his family, amongst his neighbors, amongst those he comes into contact with, he that soweth sparingly shall reap sparingly.

He that soweth bountifully shall reap bountifully. So shall my word be, that it may give seed to the sower and bread to the eat.

In John chapter 6, the Lord speaks of himself. I am the bread of life. Moses gave you not that bread from heaven, my father giveth you the true bread.

And we have touched upon this at the ordinance on occasions. How Christ is set forth by bread.

[36 : 11] He chose bread when he set forth this ordinance. We cannot eat grain as it comes from the harvest field.

Even if it were pure, it would do us no good and might do us no good. That grain has to be crushed in the mill.

And the resulting flour has to be heated in the furnace. And then it becomes bread. Sometimes referred to as the staff of life.

Christ came into this world set a pure and perfect example. God but that never saved one soul. His holy soul had to be crushed under the weight of the law that his people had broken.

Heated in the fire that their sins are deserved throughout eternity. and thus he became the living bread.

[37 : 28] And he said except he said I am that living bread which came down from heaven.

and he went on of course to say except ye eat my flesh and drink my blood that is spiritually though set forth in the ordinance except ye eat my flesh and drink my blood ye have no life in you.

No life in you. I am the living bread. So shall my word be. I think of that dear woman who came to the Lord and despite so many discouragement I'm not sent but unto the lost sheep of the house of Israel and she was a cane you know.

Then the disciples said send her away for she crieth after us. Then the third one it is not me to take the children's bread and cast it to dogs.

Did she turn away after all those discouragements? Truth Lord yet yet dogs may eat the crumbs that fall from anybody's table their master's table and crumb and crumb and if you get a crumb from King Jesus table you must be close to his feet and that's where you'll get the crumbs as you are close to his dear friend.

[39 : 26] And then before we move on a reminder of the feeding of the multitude on those two occasions. One of my first texts almost that I spoke from there is a lad here with few loaves and small fishes and what are they among so many?

But you see the power was in the Lord's hands. He blessed he broke he gave to the disciples and they to the multitude and they did all eat and were found.

In passing we cannot think the disciples went hungry when they distributed the bread and fishes to others. You never read of the Lord cutting bread with a knife.

He always broke it. Whether the feeding of the multitude the tuity mias as his body was broken the skin and flesh broken with the crown of thorns the scourge the spear the nails and the spear though not a bone of him was broken and that bread broke and have you and I fed upon his word which sets forth of course himself above all things the bread of life he when we consider how children and grandchildren grow where does their extra height and weight come from it doesn't come out of the air it comes from the food they have digested it becomes part of them part of them.

Peter gives us that exhortation, grow in grace and in the knowledge of Jesus Christ. And you and I only grow spiritually as we feed upon Christ, the Word of God.

[42 : 03] I know we shall not feel we grow, but it would be false modesty to say we do not know more of our sinfulness, more of His mercy, more of His truths than we did in our early days.

We do know more, but we feel our ignorance more. For the more you know of a subject, the more you will realize your ignorance naturally.

And bread to the aid, blessed are they that hunger and thirst for righteousness, for they shall be filled.

They shall be filled. So, just like these parables of nature that we've touched upon, so shall my word be that goeth forth out of my mouth.

Mr. Philpott somewhere, I remember reading, speaks of God having a secret will and a revealed will.

[43 : 33] Now, we only know God's revealed will. As an example, his revealed will to Adam and Eve was that they should not eat of that tree of the knowledge of good and evil.

It was his secret will that they should be disobeyed and that they should eat of it. That the purposes of redemption should come to pass.

We only know God's revealed will. It is for us to obey his revealed will.

So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please.

What God intends it to do. Not what you and I would like it to do.

[44 : 48] We are, of course, indeed, to pray at all times to make our wants and wishes known. But, as I said in prayer, his will is not necessarily ours.

And do we not have for so the ones look back over life journey? When perhaps you planned this, you schemed that, the door was shut against you.

But now, as you look back, you have to say, his way was the best way. We're thankful we did not have our own way.

And firmly believe that truth. The apostle wrote to the Romans. All things work together for good.

Not individually, not individually, but they work together. Not to all mankind, but they do work together for good.

[46 : 04] To them that love God, who are the called according to his purpose, and your concern and mine should be, am I in that number?

Am I in that number? It shall accomplish that which I please, and it shall prosper in the thing where to I send.

It shall bring forth fruit. Must you touch upon that in conclusion?

Does God's word bring forth fruit in your life and my life? If any are in doubt concerning fruit, spiritual fruit, we read of it in the epistle to the Galatians.

After 14 works of the flesh, then we read, But, by comparison, the fruit of the Spirit is love, spiritual love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance against such there is no law.

[47 : 53] They are no longer under the law, but under grace. If we live in the Spirit, let us also walk in the Spirit.

By that word of God, which by one means or another he has sown in our souls, bring forth fruit in our lives.

We sometimes sing, a barren tree that bears no fruit, brings no great glory to the root.

when on the branch rich fruit we see, tis then we cry a goodly tree. I remind you of that fig tree that was by the wayside and the Lord came seeking fruit and found leaves only as setting forth only a profession.

let no fruit grow on the henceforth forever. When they return in the morning it had withered a wine. Why was it condemned?

[49 : 17] Because it had brought forth bad fruit? No, it was not. It had not brought forth bad fruit. it was condemned because it had brought forth no fruit at all.

No fruit at all. But God's word will not return unto him going but will accomplish that which he pleases and prosper in the thing whereto he has sent.

Well, these are simple things but oh, that the Lord may teach us by his parables and may they bring forth fruit in our lives.

Amen. The notices for this morning are as follows.

God willing, there will be a prayer meeting on Wednesday evening and our pastor will be with us next Wednesday. day. Let us conclude this morning's service by singing hymn 212.

[51 : 00] home. Why does your face, ye humble souls, those mournful colours wear?

What doubts are these that try your faith and nourish your despair? What though your numerous sins exceed the stars that fill the skies and aiming at the eternal throne like pointed mountains rise?

Hymn 212 As you face the humble souls as long as you are, the doubts are these that try your faith and nourish your despair.

And now is your despair.

What though your numerous sins exceed thou starst and tear the skies and mǎe tantrum earned?

[53 : 22] Than you biblical That? But the hours would Pfing for the astrology andarettes clear andieved damn the■■■ And again in Borderlands Henry eternal Uh like mountains draußen Currently The power you're mighty Hail me on The white radiation swell Manically

Very patient Clay As the that The deep stories Damn Oh, yeah.

The dark and precious ocean points are very very Thank you.

Thank you.

Now if we search to find the sins As rich and young become In the way, God, the dark and the east And there is hope Thou host and public

[57 : 13] The love that smells of God And the love is mine Give us that which is needful for the end And now may the grace of the Lord Jesus Christ The love of the Father

The communion of the Spirit Be with us Oh man Thank you.