

A foundation stone in Zion

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[0 : 0 0] eternal and ever blessed Lord enable us we pray thee by thy grace at this time to call upon thee for those that call upon the name of the Lord shall be saved do thou turn us unto thyself and then we shall call upon thy name we know not what to ask for as we ought sin has so blinded our mind and hardened our heart and seared our conscience that we are unable as we are of ourselves to think one good thought unable to call upon thee unable to realize our own condition but we would bless thee for the fact that thou openest thine eyes upon such thou dost have pity and compassion on those who are unable to do anything for themselves thou dost draw near unto such and dead in trespasses and sins to quicken them according to the riches of thy grace and to make them sit together in heavenly places in Christ and being quickened by thee and instructed by thy word strengthened by thy spirit they draw near to thee in the exercise of hope and of love so that they do know what it is to have fellowship with thee communing with thee at the mercy seat pouring out their heart in thy presence and receiving the gifts of thy grace they are humbled and encouraged in the Lord enabled to think in a measure what they are to think concerning thee and concerning that which thou requirest of them may we be of this blessed number who are taught of the Lord who are

enlightened to understand something of his grace through that covenant that was made before the world was and who therefore attribute their salvation in all its powers and in its entirety to the sovereign grace of him who worketh all things after his own will who consulteth none but doeth his will in the armies of heaven and among the inhabitants of the earth Lord may we have something of that humility simplicity and childlike docility that would cause us to hear thy voice to receive thy word giving it there too laying it up in our heart as a great treasure getting to know increasingly the testimony of thy church who declared concerning thy word

I rejoice at thy word as one who receives treasure and song Lord be with us at this time and be with all thy people wherever they are gathered this day do thou thyself be gracious unto them may they be conscious of thy nearness of thy presence blessing them with all spiritual blessings in heavenly places in Christ yea may thy power be present with them to heal them we are unworthy of the least of thy goodness yet nothing short of thy greatest gift can meet our case and at this time we would pray blessed one that thou wouldst look in compassion upon the inhabitants of the earth there is turmoil there is perplexity of nations oh lord in mercy look upon us in mercy give us the wisdom that would seek our security and our salvation in thy we are so prone to take refuge in lives so prone to rest in that which we ourselves can accomplish oh save us from this as individuals as churches and as nations and give us to be fully persuaded of the fact that it is the purpose of the lord that will stand that the thoughts of men are but vanity be with all who are under thine afflicting hand lord be near unto them in their affliction and tribulation do thou thyself comfort and strengthen them in the grace that is in

Christ Jesus restoring the sickness that is in accordance with thy work with thy purpose and preparing the dying for death we would commit all things into thy gracious hands for in thy hands they are be with us now guiding and directing and pitifulness accepting of us in Christ in whom thou shalt have the praise Amen is hear any

We may now consider together, as we shall be enabled, words you will find in the chapter red.

[9 : 5 7] The book of the prophet Isaiah, chapter 28. And we shall read again at verse 16.

Isaiah 28, at verse 16. Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation.

He that believeth shall not make haste. Judgment also will I lay to the lie, and righteousness to the plummet.

And the hail shall sweep away the refuge of lies. And the water shall overflow the hiding place.

This evening, we do not intend to deal in detail with these words.

[11 : 37] But rather, to consider them in the context in which they appear.

The word of the Lord is always up to date.

There are no circumstances, no crises in the history of men or nations that cannot be found in the word of the Lord.

And furthermore, the remedy for all else is prescribed in such a way as that he who runs may read.

This chapter begins with a stern warning to the rulers of Israel.

[13 : 00] That is, the rulers of Israel. Their conduct of affairs is likened to the plundering of darkness.

And that was true in both church and state. While it is not quite accurate to make that distinction in the theocracy at this time, yet, we are accustomed to that phrase, church and state.

That is, man's whole government. The spiritual and the temporal affairs in which he is concerned are included in this.

Well, in Israel, there was lack of wisdom because there was lack of godliness.

The fear of the Lord was not among the rulers, neither was it among the people.

[14 : 26] The fear of the Lord was not among the rulers of Israel. Everyone did what he thought right in his own eyes. And then, as now, everyone had his own scheme for the betterment of things.

There were many who professed to know how things should be conducted in order, that there might be a big improvement.

So, everybody came forward with his own idea. And that is what always happens.

When the authority of God is discounted in us, then man's views occupy the foreground.

But, in general, there was this denunciation of the whole land to be frank.

[15 : 54] And we know what this led to. The threatening was fulfilled.

And Israel was destroyed from his own land. But not only had the prophet a message to Israel, but there was also a message for Judah.

They also, while they had not run to the same excess as Israel, yet they came under the rod of God's chastisement.

They also had their answer. They knew what should be done. And, furthermore, they are secure in the knowledge that they have done it.

They professed to have the discretion and the discernment to understand what the time is called for.

[17 : 19] And, they are not slow in informing the prophet of this. We have made this a covenant with death.

And an agreement with him. Or, as it may be translated here, an agreement with the grave. Our affairs are well looked after.

Whatever may happen to be fair, we are saved. The spirit, and therefore the outlook of man, has not changed through the age.

The condition that obtained them is the condition that obtained is none. It does not matter how the judgments of God may be known, may be made known in the earth.

There are those men who maintain that they have looked after their intentions. what they have made it for.

[18 : 48] They are saved behind the fortifications of their own erection. They have made a covenant.

Now, it is more than likely that there is at least a tacit allusion here to the political pact that had been signed by Judah and Assyria.

The strong one who heard to here is definitely Assyria. I bring a strong one who will come like an overflowing flood upon the land.

That was the king of Assyria with his arms. But Judah did the reign of Hezekiah and asked to interrupt a pact or a covenant with Assyria.

So, whatever may happen to Israel, they were secused. They had made a covenant. They relied, in other words, on their politics.

[20 : 20] Again, we say the spirit of man has not changed. What was then is the very same thing that we have to do.

machinery is led by man for us all to parents.

And in this machinery he is confident without the slightest reference to the Lord God Almighty who reigns in heaven and on earth.

Men make pacts. They enter into covenants. They do this and they do that and they feel sure that all is to be well.

All is to be well with. And on this basis they were not willing to tell Isaiah what they had done and what they expected.

[21 : 42] But they were not slow to tell him that he had better go somewhere else. his message was something that they did not wish to hear.

But that wasn't all. They considered his message so childish that it wasn't worthy of a hearing. Listen to what they say. Whom shall he teach knowledge? As if they had said who are you teaching anyway?

And whom shall he make to understand doctrine? Them that are gwin from the mouth and drawn from the breasts.

Now the input of that is this. Do you think that we are babies? Do you think that we do not know what we are doing?

[23 : 05] why come with that message to us? We are far in advance of what you have proclaimed.

That's what I said then. That is what I said now. Our reverence to the sovereignty of God in the councils of nations and the last in the councils of churches is considered an impermanence.

Say other things but certainly do not refer to the sovereignty of God.

that is that he does his will in the arms of heaven and among the inhabitants of the earth. And my friends this bias is raised aloud today.

there is talk of crisis among nations. There is talk of this and that and in the nature.

[24 : 41] There is suggested what ought to be done. But the suggestion never has reference to the sovereignty of God.

No. That is cruel of it. if we do this and that and have we not done this and that and have we not the right to expect that certain things should follow from our diligence and our achievement that certain things will follow.

And they are said clearly before us here by the prophet your covenant with death shall not die.

Your agreement with hell shall be unerved. That is all you have done goes for nothing.

It is not worth anything. It is utterly useless. It will not start.

[26 : 07] And what happens when the overflowed flood will come it will take you away.

The very thing in which your confidence was placed will itself be swept away by the storm.

Where then? Where you have come. that in general and in few words is the context in which Otex appears.

That was the situation in Judah to which the reference is here in particular. Know the Lord to his prophet told them clearly that their refuge, that is, that in which their confidence was placed, that to which they looked to save them in the of purpose was a refuge of life.

not only was it utterly useless, but there was a good touch to the very act of looking to it for them.

[27 : 44] It was a refuge of lies. They should never have placed their confidence in it at all. it was founded on lies.

It was built with lies. Therefore, it was to be swept away of lies.

The lie that consists in denying the counsel of God. The lie that comes from the evil one who is a liar and the father of it.

The lie that consists in looking to anything or anyone but God for security both in this life and in that which is to come.

the storm shall sweep away the rampage of eyes.

[29 : 03] Now, how this works out in an ordinary life that is in the ordinary thinking of men and women and the many forms it is are so numerous that we could not even enumerate them supposing we tried and we have no intention of trying.

What we are interested in at the moment is the basic principle and the life the council of nations and churches.

though it is in this context that we have the words. I lay inside for a foundation a stone a tried stone a precious corner stone a sure foundation this encompass with the wretch of lies the covenant with death and with hell that these people made behold I live as if the Lord had said this is what you have done this is your work but this is mine this is mine you are working so am I you are thinking so

am

I but you thoughts are not my thoughts neither are you ways my ways let the Lord I lay inside and imagine that there is half before the people the true alternatives they must either trust in their own refuge of lives or in the foundation the sure foundation that tries to press the stone which the Lord lays inside they are the old alternators God or the tree the work of man or the work of God now there is no escaping these alternatives there is no getting around them they face us and notice what comes after that judgment also rely to the lie and righteousness to the plummet the reference of course is to the line and the plummet and the plummet and the line he uses are judgment judgment and righteousness

[33 : 12] I will apply these in the day that I arise to judge to judge and the hand that applies there cannot dare and there is nothing wrong and there can be nothing wrong with the plummet and the lie and when nations and individuals are subjected to this cost to attire by righteousness and judgment there can be but one result namely man's gift as an individual and as have been in society men and nations are guilty and the

Lord says also that this will be a thorough examination there is nothing superficial about it it is to thrive the heart and the ways right in this way we are indeed our one all our works all our doings all our confidence all our hopes clumber to the ground nothing is left but ashes but closely joined with that is the words that come before behold

I lay inside as if the Lord had said what is it going to do whose work shall stand whose counsel shall stand on which side are you how shall you appear how shall you appear when sifted in this way how do nations appear when it of the heart of men comes out every time when the Lord lays judgment to the light and righteousness to the brother now in conclusion there is one thing to which I shall let draw your attention when there is still as there is none of temporary judgments there seems to be great concern among the people and that is right there there seems to be anxiety in all waters the heart of men feeling them for waters to come upon the earth men ought to learn righteousness when God's judgments are in the earth but my friends this very part points to another one to tamper as judgments of the law for after all whatever happens in this world it is only tamper but these tamper judgments of

God if they are looked upon that way or whichever way they are looked upon seem to cause much anxiety but God for that lasting judgment hardly answers the picture there are certain pictures just to take an instance and they seem to delight in scaring men are trying to scare them with the idea of the atomic bomb the idea of nuclear warfare the sufferings it will bring my friends that is not worthy of consideration in comparison with the hell to which the impenitent sinners would if there was nothing to fear but you fear warfare we could snap those fingers it could only last at worst a short time but

[39 : 08] I tell you whom he should fear not those who have power to destroy the body I tell you whom you should choose fear him who has power to destroy both body and soul in hell I say unto you fear him fear him and trod with danger as it is to have the counsels of state based upon impiety and infidelity it is nothing compared with the flight of that soul who for eternity is hiding himself in our future lives that the storm will sweep away to irrefeivable and remedial destruction let us keep the balance in no thing there can be and may

God in his mouth save us from the temper of pain and distress that may come upon men in this world yes that is it is something that ought to be feared not so much for itself but feared as the judgment of God feared as the expression of his indignation that is how it should be viewed but while Jew prominence is given to that while its own place is assigned to it and always remember that the destiny of our soul is of speak of the higher concern that needs to be of speak at the higher concern than anything that may come upon us for that can come upon us in this life and what what is the remedy i lay inside a corner store a foundation store a precious store i laid and the man is wise who builds there on no foundation can be made but that which is laid already even like things and the man who is on that foundation is safe and secure whatever may have do hell break loose the man who is on this foundation is safe ever last in the arms of god what is it going to be the work of man or the work of god man's foundation or god's foundation our thoughts are god's thoughts we repeat these are your thoughts and may god deserve us from time to avoid them let us realize what the issues are and in the strength of god's grace may we be found in the day of the over flowing blood to ask you safely and securely on the foundation of god and not in a refuge of lives that love will let us pray oh lord bless us at best we are poor creatures poor in our understanding of what

thou dost said before poor in our apprehension of the revelation thou givest of thyself slow to take advantage of what thou dost command yet we would look unto thee to be made wise and to be strengthened in the inner man that we may be on that foundation which cannot be shaken yea that Christ may be formed in our hearts by faith so that in the day of triumph in the day of tribulation we shall be saved under the shadow of the almighty and not only saved there but be received by him in glory bless to us thy dealings with us bless to us the word of truth bless to us that thy judgments have brought in the earth give us to give heat there too lift up on us the light of thy code and take away all those sins for the redeemer save amen to Bring you