

Seek the Lord

Isaiah 55

#0742

Study Given by W. D. Frazee—1958

Our text for the evening study is found in Isaiah 55 in the sixth and seventh verses. We will hear this in song. I invite you to look at the words in your Bible and then let this appealing message as it comes to us in song reach every heart, and then we will study these words together.

“Seek ye the LORD while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon” Isaiah 55:6–7.

Let us meditate on some of these expressions tonight, comparing Scripture with Scripture. First, the urgency of the Lord to us:

“Seek ye the LORD... call ye upon Him...” Isaiah 55:6.

There is to be earnest entreaty.

A few days ago, a friend of mine who spent a number of years overseas in the United States Army was telling me of an experience that to me helps to illustrate this matter of urgency. The young man who told me the story had heard it directly from the man who had the experience.

This man was in one of the central European countries, and his life was imperiled. He was a Christian. And he felt that the only thing for him to do was to get clear out of that country and escape to the free world, which we call the Western powers.

And so, over a series of weeks, traveling by night, trying to hide himself in the daytime, going through many, many struggles and troubles and problems, he finally reached the border. And of course, then the problem that faced him was how to get through, how to get across.

And by the time he reached the border, the Russian authorities were patrolling the border. They had devised quite a system to keep anybody from slipping through the border. They had not merely a few strands of barbed wire, but they had all sorts of barbed-wire entanglements mixed together six feet high and six feet wide. And those barbed wires were charged with electricity.

And as he came to the border and from the protecting woods, looked at this border and saw what he was up against, he just sat there in the woods first of all so

discouraged with bowed head, and he sat there for two days. What could he do? Could he go back?

Well, if he went back, it would probably mean discovery, imprisonment and death. But how could he get through? They had cleared the woods on each side of this border, this barricade, so even if he went out to approach it he would be discovered. And there, all his hopes seemed that they were all vanishing. What could he do?

But I want to tell you something, dear friends. When a man wants something bad enough and realizes that it's his only hope, it's wonderful what he thinks through of how to do something about it. And so, after two days, the second night, he had his plan.

He had an extra shirt with him. That's all he had with him was an extra shirt. And he had picked out a certain place in this barricade where there were some bushes near it that he thought would give him a little bit of protection. And watching the guards two days and one night, he had observed that a guard went by there about every 20 minutes.

And so, this is what he did. When it had gotten dark, he watched the guard go by, then he slipped out of the woods over into these bushes near that barricade, and he started to dig with his hands underneath those electric charged barbed wires. That's all he had. And he dug what he could in about 15 minutes and put it into this extra shirt that he had. Then he slipped out of those bushes and back over into the woods before the guard could come. He found a place, scattered that dirt around, covered it over with leaves.

And as the guard went by, he watched when he was out of hearing, and he ran over and began digging again—just digging like a dog down there. He had to be careful that he didn't touch those wires, for he would either have been electrocuted or set off some signals that would have been worse, the results. And so, he had to be very careful. And he had to dig something deep enough that he could slip under, you see, and that barricade, remember, was six feet wide.

He kept that up through the night, and before the close of the second night working at that, he was able to pull himself through under that barricade and then run for all he was worth into the American zone. And the strain and pressure of the whole thing, the anxiety and the effort that he had put forth was such that by the time he got over there, he just fainted. It was some time before he was revived, and he found some American soldiers bending over him. But he was free!

Oh my friend, somehow as I heard that experience, there came into my soul this thought: if God could only help you and me to be as desperately in earnest to get rid of sinning as that man was to get out of that country where his life was in danger, I believe, dear friends, that we would get the help that God has for us. What do you say? I believe it, I believe it.

I fear that sometimes we move along as if we were doing God a favor to even come to church, or to study the Bible, or to pray. We think perhaps we ought to have

a little credit because we've learned a Bible text, or studied our Sabbath school lesson, or given up something that might kill us anyway. Ah friends, we do God a favor in this sense: every time we do something to please Him, it does please Him. But believe me, friends, we need a new sense of urgency in getting out of the enemy's land and into the hands of our heavenly Father.

"Seek ye the LORD while He may be found, call ye upon Him while He is near" Isaiah 55:6.

Oh, that we might seek with that intensity of earnestness which will bring us the blessing that we need so much.

Keep this text here in Isaiah 55, but I want to put with it some other Scripture. Zephaniah (one of those little minor prophets over near the end of the Old Testament) the 2nd chapter verses 1–3, the message addressed to us down here in these closing moments just before the ushering in of the great day of God's wrath:

"Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. Seek ye the LORD..." Zephaniah 2:1–3.

Here's the echo of Isaiah's earnest appeal:

"Seek ye the LORD, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger" Zephaniah 2:3.

You notice this earnest appeal is addressed not to the careless multitude, not to the wicked world, but to the people of God, the meek of the earth. They are exhorted to "seek righteousness, seek meekness." In other words, it takes an extraordinary experience to meet the extraordinary issue of this final hour. Therefore, "Seek ye the LORD," "Seek ye the LORD."

Again, an earlier one of the minor prophets, Hosea (just after Daniel) the 10th chapter the 12th verse:

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till He come and rain righteousness upon you" Hosea 10:12.

Notice in these various verses the relationship between seeking and righteousness. We're to seek *for* that righteousness, the righteousness of Christ, of course. Any righteousness that's worth anything to us in the judgment is the righteousness of Christ.

But brethren, the righteousness which we need to seek at this hour is not merely the imputed righteousness for the past, but the imparted righteousness for the present and the future. We need something more than pardon for our mistakes and failures of the past. God is seeking to do a finished work in the earth, and it must be a finished work in the hearts and lives of His people. And it is for *this* that He bids us seek Him with all the heart.

Turn over a few pages now to the right to the book of Joel, the 2nd chapter 12th verse. Notice the earnest invitation again to seek the Lord in view of the great day of God:

“Therefore also now, saith the LORD, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him” Joel 2:12–14.

Oh, I want it at this hour, don’t you, friend? How will we get it? By seeking the Lord with *all* our hearts, with *all* our hearts. That’s the expression.

Now, notice the echo of this in Jeremiah the 29th chapter verses 12–13, this seeking with *all* the heart. Halfway measures will never bring a completed work.

“Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart” Jeremiah 29: 12–13.

There’s the expression again:

“...With all your heart” Jeremiah 29:13.

Ah, friend, that man that was digging his way hour by hour, inch by inch under that great barricade that kept him from freedom, I say he was doing it with *all* his heart. What do you say? Everything was at stake. Every nerve of his body, every muscle, was engaged in that battle for life. Let me tell you when we seek God with intensity of purpose, we’ll find Him, friend. He says so.

“Seek ye the LORD while He may be found, call ye upon Him while He is near” Isaiah 55:6.

“And ye shall seek Me, and find Me, when ye shall search for Me with *all* your heart” Jeremiah 29:13.

May I tell you, friend, there is great danger in being around one of God’s institutions? Shall I tell you what that danger is? It is the danger of depending upon other people to push us into the kingdom, or pull us in, a great danger. Every soul

that enters the narrow gate must *strive* to enter in. And it will take the intense purpose of the soul, each individual, to get through.

Now, I'm not talking about the pearly gate in the city of God. Oh, no, friends. It won't take any desperate struggle to get through that. I'm talking about that narrow gate that Jesus bids us enter as we seek to leave the world and sin and self and enter into righteousness right here in this present evil world.

"Seek ye the LORD while He may be found..." Isaiah 55:6.

That brings me to the next point I want to study with you.

"Seek ye *the* LORD... call ye upon *Him*" Isaiah 55:6.

Oh, let us cease this depending upon human beings to carry us in their arms to the kingdom of God. Thank God for all the help that may be around us. But brethren and sisters remember Lucifer failed in heaven. So, it isn't surprising if some people that depend upon others may fail here in this world.

No. There is an experience that must come to each individual, an experience of earnestly seeking God personally, not depending upon others. Oh, it's all right to counsel with others. It's all right to get any help they may have in the way of suggestions.

But my dear friends, the biggest help that any human being can give you is to help you to feel such a sense of need that humanity can *never* fill it, to help you to see that your only hope is on your knees before *God*, seeking *God* with all the heart that *God* may do something for you, that *God* may do something for you. And He wants to. He's ready, willing, anxious to do it. But *you* must seek.

That's why Jesus said in the Sermon on the Mount in Matthew 7:7:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh..." Matthew 7:7-8.

What?

"...receiveth; and he that seeketh findeth" Matthew 7:8.

Ah, but where must the seeking be done?

"Seek ye the LORD... call ye upon *Him*" Isaiah 55:6.

I repeat, we're in grave danger of looking to men to do what only God can do for us and wondering why men don't *do* more for us. And so, we get discouraged and then blame it on our brethren and sisters. What a pity.

"Seek ye *the* LORD while he may be found, call ye upon *Him* while he is near" Isaiah 55:6.

Go to the 2nd chapter of this book of Isaiah, please, beginning with the 10th verse. Note these ringing words in view of the great day of God:

“Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day” Isaiah 2:10–11.

Seventeenth verse:

“And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth” Isaiah 2:17–19.

Men won’t be afraid of other men in *that* day, friends. There’ll be just one thing they are afraid of—the glory of God.

So, in the 22nd verse the prophet says:

“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” Isaiah 2:22.

Why spend so much time trying to please man and so little seeking to please God? Why make so much effort to get help from man and so little effort to get help directly from God? Why look to man to know your duty in a thousand details that lie between you and your heavenly Father, when all the while God is ready and willing to tell you how He wants you to dress, what He wants you to eat, what He wants you to read, the education He wants you to get and all the other details?

Don’t misunderstand me. There’s a place for human counsel, but it is never to take the place of an individual, personal relationship between your soul and God. There are many questions that nobody but God can ever give you the right answers on. I’ll tell you that, my friends.

“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” Isaiah 2:22.

In the book *Testimonies to Ministers and Gospel Workers*, the servant of the Lord comments on this text three times. I want to read you some of those comments. The first one chronologically is on page 476. It appeared in the *Review and Herald* in 1890. Here’s the comment:

“Brethren, we must not put our dependence in man.
‘Cease ye from man, whose breath is in his nostrils: for

wherein is he to be accounted of?' You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs" *Testimonies to Ministers and Gospel Workers*, page 476.

Now, those of you that know the setting of this testimony will recognize that it was dealing with the great discussion and agitation over the message of righteousness by faith, which occupied much attention from our people during the 1890s. The message had been given in 1888 at the Minneapolis General Conference by Elder Jones and Elder Waggoner. But there were some who opposed that message, you remember. And for several years, there was discussion back and forth.

And sorry to say, there were some leaders even (not all but some), some leaders who opposed that message of righteousness by faith, in part because they didn't appreciate the men that God was using. That's said so clearly here in *Testimonies to Ministers*.

And so, some of our people were in danger of looking to these men whom they had come to revere as leaders and depending on their counsel, and thereby were in danger of rejecting the very message that God was sending His people at that time. And so, the servant of God was led to quote this text from Isaiah 2:

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah 2:22.

Brethren, we must not put our dependence on man.

A few years later in 1896, the message was repeated and the same text quoted. You'll find it in this same book on pages 375–376. And I want to make very clear that in reading this (and I'm reading it directly from the published book just like it reads here) I'm not seeking in any way to weaken confidence in the divinely-appointed leadership that God has given this people.

God has established the Seventh-day Adventist Church. He had established its leadership. It is in God's order that we have presidents and vice presidents and secretaries and other leading men to lead our people into the work of God. Let us make that very clear. And this in no way contradicts that. But it warns us of the danger and so I read it:

"To place men where God should be placed does not honor or glorify God. Is the president of the General Conference to be the god of the people? Are the men at Battle Creek to be regarded as infinite in wisdom? When the Lord shall work upon human hearts and human intellects, principles and practices different from this will be set before the people. 'Cease ye from man.' The Lord has

a controversy with His people over this matter” *Testimonies to Ministers and Gospel Workers*, pages 375–376.

And then, once more 12 years later in 1908, we find the message repeated. This is in the same book *Testimonies to Ministers*, page 483, and again this same text is quoted:

“As a people our faith and practice need to be energized by the Holy Spirit. No ruling power that would compel men to obey the dictates of the finite mind should be exercised. ‘Cease ye from man, whose breath is in his nostrils,’ the Lord commands. By turning the minds of men to lean on human wisdom, we place a veil between God and man, so that there is not a seeing of Him who is indivisible. In our individual experience we are to be taught of God” *Ibid.*, page 483.

Those are the quotations. Now friends, I thank God that those same thoughts and those same warnings are being echoed in this present hour. I pick up our official church paper, the *Review and Herald* for this week, May 8. The leading article is by Elder L.K. Dickson, vice president of the General Conference, entitled “Sinful Unconcern.”

I cannot take time in the little time we’re together tonight to read all of this, but I consider it one of the most important articles that has ever been printed in the *Review*. And in my humble judgment, it represents present truth in a very special sense. You must read it for yourself, each of you.

He calls our attention to the fact that the Laodicean message points out our great danger of being unconcerned about our spiritual condition. Elder Dickson points out the great danger tonight of putting emphasis on activity, numbers, records, and losing sight of the great fundamental spiritual needs that we have as individuals and as a church. He calls us to seek the Lord most earnestly that this state of things may change. I shall read a few sentences:

“There must arise upon God’s remnant people a new awareness of the low level to which the spirituality of the church has fallen. We need greatly to concern ourselves with the reasons for this situation, the trends that have brought it about and the remedies that must quickly be made.

“As touching the church in its vast program, we see dangerous trend resulting from a diminished spiritual emphasis in much of our service on all levels of the movement. The spiritual possessions that distinguished the apostolic life of the early church and the pioneers of our faith have leaked from us to a very alarming degree. These things could be recaptured and repossessed if our

program of action were led more definitely in that direction.

“There needs to be a new spiritual unity among us regarding these objectives. All voices must now give forth a certain sound. Sinful unconcern must be banished from our personal lives and ejected from our circles when we choose our working forces. Some things that have seemed so paramount in our minds in choosing men must give way to the supreme qualification of a more demonstrated spiritual leadership if we would remedy our present low spiritual state.

“In the early church and among the pioneers of this message, demonstrated ability to lead spiritually with great courage and faith took precedence over every other consideration in the choice of men. Today a direct relationship seems to exist between our accelerating spiritual decline and our making primary certain secondary considerations. Merely multiplying leaders among us that elevate numbers and records above spiritual attainments will never usher this people into the city of God. Steps need to be taken immediately to remedy at their sources these dangerous trends before which we have been weakening, but we seem to lack the courage and spiritual fortitude to do very much about them in the fear of God.

“There seems to be a fear of standing alone if necessary, and of speaking forth against evils that are apparent. This fear of man and his power to demote and retaliate must be dismissed from among us. The domination of man must give way to the domination of God’s Holy Spirit” *Review and Herald*, May 8, 1958.

What do you say, friends?

“How long must we linger before these weaknesses that are eating away at the very vitals of the church? No amount of imposing figures or records will hide this disease or remedy the present program of endeavoring to feed the multitude with spiritually feeble hands” *Ibid*.

Then, he goes on and pinpoints the great trend away from sacrifice. He shows how in the days when Solomon’s temple was erected that Israel lost the spirit of sacrifice, and there was a grasping for higher wages. He says that’s going on in our movement today, and he appeals to the church to seek the Lord and do something about it.

Well, my dear friends, the God who spoke to us through the Bible and is speaking still through this holy Word, the dear Savior that spoke to us through the testimony of Jesus, which is the Spirit of Prophecy, and is still speaking to us through these inspired pages, that same Divine One is speaking in such articles as I've just read from the *Review and Herald*.

He's speaking to us through such leaders as I've just quoted and appealing to us to "seek the Lord while He may be found and call upon Him while He is near." And cease, oh cease to lull ourselves asleep, or be lulled to sleep by the lullaby of just going along in what's called the middle of the road. Ah friends, it will take some intensity of purpose, some earnestness of effort to bring us to that place where the Spirit of God can be poured out in mighty power.

"Seek ye the LORD while He may be found, call ye upon Him while He is near" Isaiah 55:6.

"...While He may be found... while He is near"
Isaiah 55:6.

Why does the prophet say that, friends? Ah, because time will not always linger. Things are not going to go on and on and on. They can't. Anyone who will look out across the horizon of present world conditions will have to say that things *cannot* go on as they are at the present time. Am I right? You know it.

And so, *while* probation lingers, *while* we still have time and eternity waits:

"Seek... the LORD while He may be found, call... upon Him while He is near" Isaiah 55:6.

You remember Paul's appeal in 2 Corinthians 6:2:

"Behold, *now* is the accepted time; behold, *now* is the day of salvation" 2 Corinthians 6:2.

Back in Noah's day, God said in Genesis 6:3:

"...My Spirit shall not always strive with man"
Genesis 6:3.

For 120 years, God strove; for 120 years, the Spirit appealed. But did there come a last day? Did there come a final hour? Did there come a climactic moment when for the last time the aged messenger of God stood there and appealed to those people that had so often either made fun of him or delayed a response.

And then, my friends, as the obedient ones found their way up the gangplank and into that ark, the angel of God Himself shut the door, and mercy ceased to plead for that guilty generation.

Seven days later, the flood began, and thousands upon thousands upon thousands of souls perished in those angry waters. And it is written:

“...As the days of Noe were, so shall also the coming of the Son of man be” Matthew 24:37.

Oh, friend, before the day pass as the chaff:

“Seek ye the LORD...” Isaiah 55:6.

“Seek ye the LORD while He may be found...”
Isaiah 55:6.

In 2 Peter the 3rd chapter verses 9–10, we are told that the reason things are lengthened out and delayed, as they seem to be, is that:

“The Lord is... longsuffering to us-ward, not willing that any should perish...” 2 Peter 3:9.

But he adds:

“But the day of the Lord will come as a thief in the night...” 2 Peter 3:10.

Ah, yes, as unexpected as the midnight thief will come the hour which closes human probation and the final withdrawal of mercy from this guilty world. Oh, before that hour strikes, before the moment comes:

“Seek ye the LORD while He may be found...”
Isaiah 55:6.

With intensity of purpose, with earnestness, with determination:

“Seek ye the LORD...” Isaiah 55:6.

What shall we seek Him for?

“...Seek righteousness...” Zephaniah 2:3.

“...Seek righteousness...” Zephaniah 2:3.

The righteousness that covers the past, the righteousness that empowers us to meet the tempter in the future and not fall as we have fallen in the past.

“...Seek righteousness...” Zephaniah 2:3.

You remember those wonderful words in *Volume 1*. They’re quoted here in *Messages to Young People*, page 131:

“If your heart is right, your words, your dress, your acts will all be right” *Messages to Young People*, page 131.

That's righteousness, isn't it? When *everything* is right. Now, listen:

"I saw how this grace could be obtained" *Ibid.*

Do you want it?

"Go to your closet, and there alone plead with God: 'Create in me a clean heart, O God; and renew a right spirit within me.' Be in earnest, be sincere. Fervent prayer availeth much. Jacob-like, wrestle in prayer. Agonize. Jesus in the garden sweat great drops of blood; you must make an effort. Do not leave your closet until you feel strong in God; then watch, and just as long as you watch and pray you can keep these evil besetments under, and the grace of God can and will appear in you" *Ibid.*, pages 131–132.

This was written to young people. It's in the book *Messages to Young People*. It's taken from a chapter in *Volume 1* written especially for and to the young people. This isn't an experience just for older folks. It's for the children and youth.

Oh, dear boys and girls, dear young men and women:

"Seek ye the LORD while He may be found..." Isaiah 55:6.

Seek Him for victory over sin. Seek Him for victory over every bit of a spirit of rebellion, or disobedience, every spirit of worldliness, of pride, of sentimentalism, of folly, of dishonesty—everything. You can be victorious. You can be an overcomer. You don't have to wait until you're older. Right now:

"Seek ye the LORD while He may be found, call ye upon Him while He is near" Isaiah 55:6.

Oh, there are some folks that are going to be just 12 years old when Jesus comes. Is that right? There are some that'll be just 15 years old when Jesus comes. There are some that'll only be eight years old when Jesus comes. Is that right?

Do you think those folks in their childhood and in their teens can have an experience with God that will enable them to pass the test of the judgment and receive the seal of the living God? There's no question about it, friend. There's no question about it. Oh, I pray God that every one of our children and youth here may share in that experience.

Dear parents, do not look forward to some time in the future when your children will grow up and be old enough to give themselves to God and settle down to a serious, sober seeking of the Master. Now, for yourselves, parents, seek God with all the heart, and for your children, seek God with all the heart. And get the children to seek God, for *now* is the accepted time, *now* is the day of salvation.

Now, let's go back to that text. Oh, friend, this is a wonderful text. It's been running in my mind day after day this week and has blessed my soul. See now, the great encouragement to seek God:

"Seek ye the LORD while He may be found, call ye upon Him while He is near: Let the wicked forsake his way..."
Isaiah 55:6–7.

That's right. Give up your way.

"...and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon" Isaiah 55:6–7.

Oh, isn't that wonderful, friends? See how God encourages us? And you know, Jesus was teaching the same lesson when He gave that wonderful story of the prodigal son.

You remember the boy that claimed his part in the father's riches when he really didn't deserve them, and went away with those riches to the far country and squandered them in riotous living, brought disgrace upon his father and disease and wretchedness and poverty upon himself.

And finally, we see him out there in that hog pen, watching the swine, feeding the pigs, my friends. That's his job. That's all he can do now. He's broke, as we put it today, and dejected, discouraged, bankrupt morally, financially, physically, every way.

Ah, the Bible says, as Jesus told the story:

"...He came to himself..." Luke 15:17.

He began to get some sense. And he made a decision out there in the hog pen that he would return to his father. When he first started, friends, he had no idea of the reception he'd receive. He ventured something.

It's impossible for the sinner in the hog pen to know and understand how anxious God is for him to come back. But friend, venture something. Press home; press on toward home. God will receive you as the father of that boy did.

What does the record say?

"...When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" Luke 15:20.

See him, that aged father as he runs down the road to meet that boy, a ragged beggar, but in the father's sight, he's the most precious object in all this world. See how he throws his arm about him, how he seeks to cover his rags with

the robe of the father. And ah, he brings him in, has the servants get some decent clothes for him, fixes him up. Has a feast of welcome and rejoicing that night.

“Likewise, I say unto you, there is [more] joy in the presence of... God over one sinner that repenteth...”
Luke 15:10.

“...than over ninety and nine just persons, which need no repentance” Luke 15:7.

“...Let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon”
Isaiah 55:7.

Ah yes, friend. Those hands that are stretched out to meet us are the hands that were nailed to the cross at Calvary. That heart of love that beats with longing for our return is the heart that was broken on Golgotha.

Jesus loves us. He wants us. But oh, my friend, believe me, we can never be with Him in heaven until first we are with Him heart to heart in a love for righteousness and a hatred for sin.

There are some things that that prodigal son didn't drag home with him. He didn't bring with him a lot of things that he'd had back there in the far country. Am I right?

And so, our text says:

“Let the wicked *forsake* his way...” Isaiah 55:7.

This is no weak sentimentalism—that Father loves you and He loves you so much that if you must have the harlots, bring them home; if you must have the jazz bands and the jukeboxes, we'll stand them in the living room at home just so we can have you home, son, nothing of the kind, my friend, nothing of the kind. And there's too much of that weak sentimentalism today that passes for religion and love.

“Let the wicked *forsake his* way, and the unrighteous man *his* thoughts: and let him return unto the LORD, and He will have mercy upon him...” Isaiah 55:7.

The greatest sinner can find mercy if he gives up his sins to Jesus Christ, my friends. And the most self-righteous Pharisee will find himself outside the Father's house if he insists on holding onto his way, his way. We must come broken-hearted, penitent, fully surrendered, giving up our sin.

“...Let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon”
Isaiah 55:7.

And may I add “abundantly cleanse” and “abundantly keep.”

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” Hebrews 7:25.

That One that died for us lives for us. That One whose heart was broken for us on Calvary has our names written on His heart tonight there in the Heavenly Sanctuary, and He’s lifting up those wounded hands and praying for us. And He’s abundantly able to pardon and abundantly able to change these hearts of ours so that sin loses its hold, and we fear nothing but God and hate sin as God hates it.

Friends:

“Seek ye the LORD while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon” Isaiah 55:6–7.

Ah, my brother, my sister, if you want to seek God, just come and seek God right now. Somebody here that the Spirit says, “Yes, seek God,” and your heart says, “Thy face, Lord, will I seek.” Just press up. And at the altar of God kneel and let us seek God with all the heart, my friends, let us seek God with all the heart, that He may do two things for us: Pardon us for the past. But oh, shall I say in a sense even more important, give us power to meet the temptations of Satan and have a righteousness which can resist every inroad of the enemy.

Is God calling somebody? Come, come, come.

“Seek ye the LORD while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon” Isaiah 55:6–7.

Oh, how loving Jesus is, and how glad He is to take our sins away and give us His righteousness; wonderful Jesus, wonderful Savior, wonderful Spirit of God. Here to bless us, and to save us, to meet our needs. Oh, how good Jesus is, friends, how wonderful He is.

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