

Called to pass through the waters and the fire (Quality: Good)

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Preacher: Pont, Philip

- [0 : 00] In divine help, I would ask your attention to chapter 43, the prophecy of Isaiah, the first and second verses.
- The prophecy of Isaiah, the 43rd chapter and verses 1 and 2. But now saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not.
- For I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee.
- When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. We commence this morning and just remind you again that it was spoken to sinful Jacob and disobedient Israel.
- We read the previous chapter and there we find in the closing verses in verse 24, For they would not walk in his ways, neither were they obedient unto his law.
- [1 : 35] As we read down this night, we have these words of the Lord to his people, That thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel, and so on.
- But thou hast made me to serve with thy sins, thou hast wearied me with thine iniquity. Well, looking at it in a judgmental way, we would not wonder at the Lord's displeasure, or his judgments, or at least his chastening hand.
- But none of these things separated Israel or Jacob from the mercy that was with Israel's God, and for which they would be the subject of.
- O indeed he frowns on sin, indeed he chastens his people, but he will never forsake them. And we would keep, as the Lord will help us to, in our meditation this night, of the spiritual Israel and the spiritual Jacob.
- Leaving aside the history of God's national people, and indeed what the scriptures tell us, that bound Israel to Israel's God, they were bound by cause of love.
- [3 : 05] And so, much more so, my friends, to the spiritual. But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine.
- Well, we have, therefore, two verses of sweet promise. What we read, too, of the Lord's dealings with his people, though they were, indeed, often sinned against him, was this, I, even I am he that blotted out thy transgression, for mine own sake, and will not remember thy sins.
- I have called thee by thy name. We spoke of the effectual calling of the Holy Ghost. And these three words, these eternal three words, which are spoken to Jacob and Israel, thou art mine.
- We said they always were his. Although, before this world was created, or ever there was someone on the earth that breathed air, they were always his, his people.

But they are a people redeemed. They are a people that are purchased. They are a people that have been brought back.

[4 : 40] An offering has been made, and that offering was acceptable. And they were redeemed from the Adam fall, from the broken law, and all their debts were laid on him.

For I have redeemed thee, I have called thee by thy name, thou art mine. We have in the scriptures, of course, that remarkable example of Saul of Tarsus.

And there it was, completely agreeable to this word, Saul heard a voice from heaven saying, Saul, Saul, why persecute thou me?

All have not heard that voice, not in an outward sense, but all God's children are a people that are called. I have called thee by thy name.

But that calling brings the people out. That calling brings the people in. My friends, that if you can follow my meditation, I trust you can.

[5 : 47] When the Lord calls his people, they are in Egyptian bondage. They are in this world of sin and woe, unregenerate, but the call, that effectual call, calls them out.

When the Lord Jesus Christ entered into his earthly ministry, he called disciples unto him. And they left their occupation, and they followed him, ministered to his needs, preached his gospel.

I have called thee by thy name. So effectual is the calling, that it is life in the soul. But they are called out of the darkness then, of unregeneracy.

They're brought into the glorious and gracious gospel of Jesus Christ. They're not transformed in a moment, as you may have one view of it.

They are transformed from a dead soul to a living soul. But the work, this calling, my friends, will well take a lifetime. But it will be effectually, and it will be to the good of the precious soul, of those who are called.

[7 : 06] I have called thee. This is not man's work. This is the finger of man. This is the hand of God. This is the mercy that every believer is the subject of.

And they shall leave the world's deceitful shore, and leave it to return no more. And in that calling, there shall be implanted life in the soul.

And in that, and the evidence of that life, will be a cry from such sinners. Oh, my friends, these are the effects of the calling.

In the calling, there is teaching, and in the calling, there is profit. Oh, those who know the work of this calling, the gracious work of the Holy Ghost, will know what it is to be condemned by their own iniquity and sin.

It's all part of the calling, and it is calling out from the darkness and the contentment of this world, and the deadness of one's own spirit in as far as spiritual things are concerned.

[8 : 15] But what are they called to? I have called thee by thy name. What are they called to? My friends, they are called to a walk and pathway which shall so lead them into that blessed place where Jesus is.

Oh, this is the mercy. If you take the view of Canaan, was the promised possession of Israel and still is. But they were called out of the captivity of Egypt.

They were put into 40 years of wandering through the wilderness. before they entered into their inheritance. It is a type, but it is a poor type of the spiritual pathway of the Lord's people.

But they are called out of the bondage of this world and out of the slavery and chains of Satan. And they are called into the people and found amongst the people and children of God.

their fellowship, my friends, is with God's divine blessed people and with Christ himself. Not so now with the world.

- [9 : 37] They have a principle which is a holy principle and it is a blessing from heaven. regeneration is being born from above as we read in John chapter 3.

My friends, it's in this word, I have called thee. I have called thee by thy name. There is to be a leaving too of those things which were so much attractive to the old nature still is attractive to the old nature.

But there is to be a leaving of them. In heart and affection, there is to be a leaving of them. But in this calling, there is sighs and groans and tears and sorrows, pathways of tribulation, sin is to be known, sin is to be mourned over, exorcised souls shall find to, a drawing to and a seeking after the remedy for that sad malady, sin.

And oh, in this calling, my friends, it is to know him whom to know aright is life eternal. If you go and look carefully and yet it is so obvious, my friends, to the discerning reader of the word of God, if you take those characters who were brought unto the Lord Jesus Christ, what caused them to come?

Well, first the calling and then the drawing. My friends, sinners were drawn, are drawn unto Jesus Christ. None come except the Father drawn.

- [11 : 29] But there is a sweet promise of this calling and it says this, All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out.

I have called thee by thy name. And I believe this, dear friends, I trust it is so. If it's not so, well, I'm deceived. My friends, but in this calling, the blessed spirit of God will make Jesus Christ so blessedly attractive.

and you will see him as the one thing needful, the altogether lovely. And he will be more precious to you than any relationship on earth.

Because it's an eternal relationship and because it is a spiritual love and because it is a union that death cannot break. I have called thee by thy name.

But then we have this other word, this blessed word, thou art mine. And nothing can break those three words. It's a bond which is eternal.

- [12 : 33] It's a statement which cannot be removed. It's a blessing that cannot be taken back. Thou art mine. My friends, we spoke a little of the redemption of this character.

Fear not, for I have redeemed thee. But, oh, consider again the price that was paid so that these three words could be uttered. Thou art mine.

What a poor, vile sinner. A wretched, broken, law sinner. Another one that we read did not the Lord he against whom we have sinned, for they would not walk in his ways, neither were they obedient to his law.

This is spoken of them, not the good and the gracious in the eyes of the world, my friends, not those who are head and shoulders in respectability and self-righteousness, not such as those who speak about a mock humility and yet of poor, wretched sinners.

My friends, this is a word that is spoken to the redeemed people of God. Oh, those who are black, those who are vile in their own eyes, those who are called with an effectual calling, and those that are called to know redeeming love.

- [13 : 56] My friends, these are the souls that are mine. What a wonderful word Jesus Christ uttered when he was here on earth. I give unto my sheep eternal life and they shall never perish.

Oh, my friends, what wonders there is in those words, thou art mine. And poor sinner, if you were Christ, you was in the heart of Christ before you was ever born.

If you were Christ, you were carried in his heart, a heart of love, in his pilgrimage and walk through this world. If you were Christ, my friends, you was with him at Calvary.

In his heart, they have a place established there through sovereign grace. That's where he were. When he took in his own body upon the tree the sins of his people, therefore every soul in Christ was there represented in him.

Thou art mine. When he uttered those sacred words, it is finished, these that are his were redeemed, secured, and safely brought into that covenant and sealed.

[15 : 19] Thou art mine. But then, you know, my friends, they laid him in a tomb. And what did we read at that time? There was but three days before he ascended from the tomb and there he revealed himself to his people again.

Well, in the first book of, first epistle to the Corinthians in chapter 15, that chapter on the resurrection blessings, we find these words, Behold, I show you a mystery.

We shall not all sleep, but we shall all be changed. And then it goes on to say, For this corruptible must put on incorruption and this mortal must put on immortality.

So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, what is thy sting? O grave, what is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God that giveth us the victory through our Lord Jesus Christ.

[16 : 42] That is the blessing, my friends, to be in these three words, Though art mine. And that victory over death when he was crucified at Calvary was for his people's sake.

Remember what was written of that blessed work. He was delivered for our offences and raised again for our justification. Though art mine.

Oh, you think of the day and you cannot contemplate in the natural mind. My friends, it isn't able to. But you consider the day when the Lord Jesus Christ will come again.

When the clouds will part and Christ will come and with all his holy angels. What's he coming for? Well, to judge the world, you'll say. Oh, indeed he will.

My friends, but he's coming and he shall come and his blessed people shall meet him in the air. Oh, thou and the children which thou hast given me, we read.

[17 : 46] Though art mine. What a blessed day that will be. Fear not, for I have redeemed thee. I have called thee by thy name. Though art mine. That's an eternal three words.

And nothing, my friends, can change it. There's not a power in heaven and there's not a power in hell can change it. Because they've been bought with a price.

Because their sins have been laid on him. Because he died for them and rose again that they might be justified and they shall be with him in eternal glory.

Now, we said this morning that these two words, these two verses, as it were, have a dividing line. The first verse is that spiritual blessing and knowledge of a union to Jesus Christ.

And then we have this second verse which is the way, the pathway, the experience, the teaching as they travel on till they are taken to glory.

[18 : 55] When thou passest through the waters, I will be with thee. Now, I'm sure you've heard many a sermon on this. And I'm sure, and it is right to say this also, that there has been brought before us in such words as this, the various pathways which are described as through the waters.

and I suppose for the most part we might have our own view of what this might mean because the way of a child of grace is one of tribulation.

But I want to say this in the commencement, dear friends, when thou passest through the waters, and that covers all the waters, it doesn't leave one out.

the appointed way of the children of God may well be described as passing through the waters, but it leaves no waters outside of that promise.

So, the pathways of tribulation, the promise is, I will be with thee. But in the pathways of joy and gladness, my friends, in the pathways of obedience to the Holy Spirit's command, that same applies, equally applies, my friends.

[20 : 23] Oh, if your path is tribulation, you're a child of grace, here is a promise, I will be with thee. But if you are in the joys of that salvation, if you are basking at times and have done under the sunshine of his love, if you felt to be so near Christ and Christ near you, that those waters are not being waters of tribulation, but waters of joy and gladness, the promise remains, I will be with thee.

And those of you who are put on Christ by an open profession, who are led by the constraining love of Christ to do so, my friends, if you testified before the people of God this night, you would say this, the Lord was there, the Lord was there, I will be with thee.

My friends, in the path of obedience, in those glorious ordinances which so glorify the person of Christ, so profitably is it to our soul even to meditate upon those sacred ordinances, my friends, when the church of Christ constrains my love to walk through them, they will prove this word.

When thou passest through the waters, I will be with thee. But then we might observe this, it is obvious to say surely that it is a water to be passed through, not to be stayed in, not to remain in.

It is part of the way, the appointed way of God for every one of his dear people. There is reference here of course to when the children of Israel went through the Red Sea and when they went through Jordan.

[22 : 18] When thou passest through the waters, I will be with thee. The Lord made the way, commanded Israel to go. The waters were not divided.

My friends, I ask the question, have you got some waters before you? Something which brings you to strength, as it were, from the very anticipation of those waters.

But therefore, the Lord has put them before you. Remember Israel when they were at the Red Sea, when the armies of Egypt were about to encompass them, when the mountains surrounded them, when the wilderness was all around them and the only escape was an impossible way, the waters of the Red Sea.

And Moses said, stand still. And my friends, you may say, well that was the last thing. Stand still and see the salvation of the Lord. And my friends, they saw the salvation of the Lord and they saw it by going forward.

The Lord opened the waters, divided the waters, they walked as on dry land. When thou passest through the waters, I will be with thee.

[23 : 37] And the cloudy pillar and the fiery pillar which led them went behind them and shielded them from their enemies so that one came not near the other all at night.

When thou passest through the waters, I will be with thee. whatever waters the Lord has before you. I feel, my friends, the word surely must be directed to not only the present but the future.

When thou passest, when it comes to pass, when according to the divine leading and teaching of a gracious God, when it comes to pass, those waters that you fear, when thou passest through the waters, I will be with thee.

what will be the effect, poor sinner? Well, there's a word, you know, that describes the last waters that you and I shall go through. The word, if I can get it right in my mind, says something like this, that there were those who all their lifetime were subject to bondage for fear of death.

Now, there's some waters that we must walk through. Some of you may not have to walk through the same as others, but there's one water that you and I must surely walk through.

[25 : 00] And what greater blessing as you approach that waters is this promise. I will be with thee. My friends, what a wonderful mercy if you have the Lord's presence.

He that, for his people's sake, tasted death for every man we read in Hebrews, when thou passest through the waters, waters prepared for you, waters appointed for you, gracious times, sacred times, blessed seasons, my friends, though you would not choose those waters, but they are made blessed and sacred and profitable by the Lord Jesus Christ being in there and with them.

I looked in a moment I had before we came to chapel to the words of the servant of God Moses when he spoke to Joshua.

In chapter 31 of the book of Deuteronomy rather, when he spoke to Joshua and he spoke first to the Israel of God but then he spoke personally.

And Moses called unto Joshua and said unto him in the sight of all Israel be strong and of a good courage for they must go with this people unto the land which the Lord has sworn unto their fathers to give them and thou shalt cause them to inherit it.

[26 : 38] And the Lord he it is that doth go before thee he will be with thee he will not fail thee neither forsake thee fear not neither be dismayed.

Now dear friends we know too that tribulation more or less is the lot of the church of Christ. Afflictions more or less not necessarily bodily affliction but spiritual afflictions.

And then we have this contending of Satan against the redeemed soul of the Lord's people. And we have those deep dark pathways of which are appointed they must be entered into.

Providential matters spiritual matters the waters when thou passest through the waters remember one water dear friends that Israel was to encounter and that was the waters of Mara.

Do you know them? Have you tasted of those waters and what were they? Well the word of God tells us and experience tells us too they were bitter waters.

[27 : 57] Bitter waters. My friends what does it mean? Oh more than what does it mean my friends what was the remedy in that water?

And they complained to Moses that they were waters that could not be drunk. And the Lord said to Moses cut down a tree cut down a tree that it may be put into the water and it sweeten the waters.

Oh how Christ is describing those truths. How the Lord Jesus Christ is glorified wherever you look for him in the Old Testament.

Wherever you find mention of those things which are types of Christ. My friends if you've got waters that are bitter oh that the Lord Jesus Christ might be found in those waters they will be sweet waters.

They will be precious seasons. And I've proved and you've proved I'm sure I trust if I may say all that shall prove these things here.

[29 : 09] My friends have proved too that the most bitterest of waters have been the most precious to our souls. And why was it my friends the world won't understand these things.

They never will because they know them not. But if the Lord puts you in bitter waters and in those bitter waters reveals the person of Christ my friends they will make the bitter sweet and you'll never forget it till the day that you die.

When they'll pass us through the waters I will be with thee. And then there is this too that there's the fear in every gracious soul that they shall be overwhelmed.

but it doesn't say that it says we're now pass us through and remember those days of the Lord Jesus Christ when they were once travelling on the lake in a boat and Jesus Christ was asleep on a pillow the waves built up and the winds blew and it became a dangerous voyage and though they strode they could not do anything against it and they called out to Jesus carest thou not that we perish.

I heard a dear servant of God say this and oh how sacred it is really you know Jesus Christ slept in the midst of a storm that never woke him but the cries of the people of God did and he woke up and he stood and he rebuked the winds and the waves and said peace be still and there was a great calm they were still on the waters when they'll pass us through the waters I will be with thee.

[31 : 01] Has he ever spoke peace in these waters? Has he ever put the troubled sea at rest? Has he ever made himself known, revealed himself in the tribulations of the way?

These waters when they'll pass us through the waters I will be with thee. A child of God has very many promises my friends.

Sometimes they lose sight of them and sometimes they undervalue them. Now this sacred promise here has one thing to teach us and that is that he will never leave nor will he forsake his own dear people.

Well if he did in a moment they would be lost. Oh they would fall my friends before a moment was passed. But whatever your waters are and however deep they may be and the effect upon them too my friends the blessing is that the Lord is there.

He's appointed them. He will indeed watch over his people as they travel through the waters. and how passes through the waters I will be with thee and through the rivers they shall not overflow thee.

[32 : 26] That surely must be the fear of every child of grace. How sometimes we have to say before the Lord an unbelieving spirits we have.

Some of us can look back to various ways in which the Lord delivered us out of tribulation or indeed upheld us within that tribulation supported us graciously brought us through.

But then you know in the forgetfulness of the mind and in the weakness that sin brings and the unbelieving spirit that we have my friends we wonder whether the next wave will sweep us to destruction.

When thou passest through the waters I will be with thee and through the rivers they shall not overflow thee. And it seems to me as if the description grows greater of these waters and these rivers.

And my friends would he have brought thee to trust in his name and thus far hath brought thee to put thee to shame.

[33 : 37] When thou passest through the waters I will be with thee. in the river Jordan and it was overflow in its banks when the Lord was pleased to make a way to enter Canyon he commanded that the Ark of the Covenant shall be taken before the people and the feet of the priests that carried the Ark of the Covenant directly the feet of the priests touched the waters the waters divided and they stood in the midst of that dry ground with the Ark of the Covenant and they passed over on dry land and when the Ark of the Covenant was carried out of the waters the waters returned to their place how it speaks my friends how it teaches us of the Lord Jesus Christ the Angel of the Covenant when thou passest through the waters

I will be with thee and through the rivers they shall not overflow thee there are literal examples of course but these are spiritual expressions and spiritual profitable expressions too when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee well there is mention here of that occasion when the friends of Daniel Shadrach Meshach and Abednego for their trust in their God for their belief on Israel's God was put into that burning fiery furnace fire and that wicked king expressed did we not cast three men into the fire I see four men walk in and the former the fourth like unto the son of

God but these are very solemn expressions too when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee my friends what purposes God has in his all wise mind and concern for his people that they shall enter into a fire what is the purpose my friends we can use the words of the poet that he only designs thy dross to consume thy dross to consume and if you know your own heart you'll say there's plenty of that and thy gold to refine but also the fire is represented of trials and a trial of faith remember those words in the first of Peter chapter one though now for a season if needs be you are in heaviness through manifold temptations that the trial of your faith being much more precious and of gold that perisheth though it be tried with fire might be found unto praise and honor and glory at the appearance of

Jesus Christ now it is obviously my friends if you put something in the fire it will be consumed the apostle reminds the church at Corinth of the fire in those words in chapter three of the first epistle and it is a word of instruction to us for other foundation condone and lay than that is laid which is Jesus Christ now if any man build upon this foundation gold silver precious stones wood hay stubble every man's work shall be manifest for the day shall declare it because it shall be revealed by fire and the fire shall try every man's work of what salt it is my friends how much religion have we got truly my friends look within

I tell you how much you've got when you walk in these pathways but first of all my friends here we have a foundation that's Christ and then there are those precious things gold silver precious stones now none of them will suffer at the hand of the fire but rather they will be refined those graces of the spirit that work of grace itself and those sacred truths of the spirit work my friends though it be tried with fire will not in any way be hurt but rather there will be benefit by it but oh my friends wood high and stubble things of the earth things of the earth mixing spiritual with earthly things mixing spiritual with fleshly things things my friends if you're a child of

[39 : 12] God the fire will try every man's work every man's work shall be manifest for the day shall declare it because it shall be revealed by fire and the fire shall try every man's work of what salt it is well the fire will soon be rid of wood hay and stubble and I do believe my friends we shall be better off without it oh that we shall have something in our spiritual life that is no more than wood hay and stubble well the sooner it is burnt up the better but those verities those glorious truths those those describing as gold silver and precious stones can only benefit by the fire gold in the furnace tried ne'er loses alt but drast so is the Christian purified and bettered by the cross when thou passest through the waters

I will be with thee and through the rivers they shall not overflow thee when thou walkest through the fire they shall not be burned neither shall the flame kindle upon thee well in all this precious second verse the Lord's purposes are this my friends to do his people good never to destroy them he'll never do that he'll try they'll cause his work within them to be tried where I was recently but I believe there was an acknowledgement of this you know what what is God's will be tried work what is God's what is the spirit's work within you will be a tried work my friends it's so we don't settle on our leaves as we sang in one of these hymns there are purposes in it what about his precious word what about his sacred promises what about the word that he spoke to you in season in a season of tribulation my friends what are those sacred truths upon which you rest your precious soul or those comforts which he has given you out of his word well my friends it may be that before a trial he gave you a promise and you wondered at his mercy and then you entered into a fire you entered into tribulation you was laid aside in affliction or perhaps you went into hospital for an operation or some deep trial or trouble came upon you my friends what was the word for to be your strength and comfort in that day when thou walkest through the fire thou shalt not be burned and neither shall the flame kindle upon thee but then you know this one fire that a child of

God will never have to walk they'll never have to walk because the Lord and Saviour Jesus Christ walked it for them and that's the fire of God's wrath they will never have to walk that the Lord Jesus Christ in his agonies and sorrows on the cross at Calvary suffered the wrath of a holy God but it is my friends so that his children never will oh consider him the apostle wrote in Hebrews 12 consider him that endured for consider him that endures this contradiction of sinners against himself lest ye be weary and faint in your minds when you walk these paths of fires and waters tribulation of one sort or another remember him that endured the anger and condemnation of a just

God who cannot look upon sin in any degree of allowance but hid his face from his only begotten son Christ there was the sin bearer Christ's sufferings was for his people's sake he there was a substitute for his people so he endured what they shall not endure my friends that's one fire you won't have to walk through because if you suffered under the fire of God's wrath you would be destroyed well the time has gone we've failed miserably I feel in these blessed promises but the Lord so teach you by them and the Lord bring them to your remembrance in the times of need oh seek for an interest in them pray the Lord that you might have that sweet assurance that is in this first verse fear not for I have redeemed thee

I have called thee by thy name thou art mine but then remember the pathway and those pleasurable blessings in the night in the eighth of the acts of the apostles they came to a certain water and the eunuch said see here is water what doth hinder me to be baptized and the answer was if thou believest with all thine heart thou mayest and for which the answer was I believe that Jesus Christ is the son of God and they walked through the water and what a sacred season we read that the eunuch went on his way rejoicing that was one water when the Lord Jesus Christ walked through the water when he entered into baptism in Jordan and he had the seal of the spirit resting upon him in the form of a dove and then he there was a voice from the eternal glories that spoke this is my beloved son in whom

[45 : 42] I am well pleased where was the walk then he came out of Jordan and entered into forty days and forty nights of temptation when thou passest through the waters I will be with thee and through the rivers they shall not overflow thee when thou walkest through the fire they shall not be burned neither shall the flame kindle upon thee amen again notices are as follows god willing there's a prayer meeting on wednesday at seven o'clock and mr war boys is expected here next lord's day so we close with him 1102 why those fears behold tis jesus hold the helm and guides the ship spread the sails and catch the breezes sent to waft us through the deep to the regions where the mourners cease to weep rendered safe by his protection we shall pass the watery waste trusting to his wise direction we shall gain the port at last and with wonder think on toils and dangers past him 1102 so dei

Lead TÔN Jed Thank you.

Thank you.

Thank you.

Thank you.

[49 : 39] Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Now, Amen. Amen.

[52 : 31] Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

