

He shall let go my captives (Quality: Average)

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Date: 28 October 2000

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[0 : 00] I seek your attention to chapter 45 of the prophecy of Isaiah and verse 13.

The 13th verse of the prophecy of the 45th chapter of the prophecy of Isaiah. I have raised him up in righteousness, and I will direct all his ways.

He shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.

I have raised him up in righteousness, and I will direct all his ways. He shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.

This wonderful prophecy has at times been described as the gospel according to Isaiah.

[1 : 22] What I believe we have in the word of this 13th verse is indeed the gospel. The context you may know more about than I do.

I don't be, I'm not really encouraged. I don't feel necessary either to take up ancient history and try to discern what the Lord's people in those days was afflicted by or for.

And neither do I know much about their future deliverances either. It is what's couched beneath what matters. I believe if you and I were taught of the Spirit, your soul may be interested in history, but not blessed by history.

But just a few words. Cyrus was a man God raised up, and that man was one who feared not God. That is, he was not one of the people of God.

In chapter 4, verse 4 and verse 5, twice the Lord speaks of that. I have surnamed thee, though thou hast not known me.

[2 : 43] I girded thee, though thou hast not known me. But it is written in prophecy, and the prophecy, if I remember right, is something like 200 years before it came to pass.

There was a time to come when Israel was to be shut up in Babylon. And there was no way out and no deliverance, but God raised up Cyrus, and he made the way.

And what we read as personal to Cyrus, we have, of course, connected with it, that remarkable word.

And that keep in mind this day, my dear friends, thus saith the Lord. Remember that today. Because as we look at this word and its gospel understanding and appreciation, that still applies.

What the Lord says in prophecy to Cyrus, though he wasn't even born then. What he said to Cyrus in respect to his deliverances of his people, it was a thus saith the Lord, and it shall surely come to pass.

[4 : 01] What God has said does indeed come to pass, tried as it may be. But, oh, how it glorifies the Saviour.

Because that's what we must look at. I believe, if I may just say this in commencement, I believe there is a purpose in this text.

It takes a lot for me to say that. But the purpose of this text is this. What surrounds it we shall look at. But the purpose of the text is this.

And he shall let go my captives. That's the purpose. That's the word that prevails upon my spirit. That wasn't the word that was given me on the early hours of Friday morning.

But this was the word that was given me. And I, in looking at it, I was brought to see the text. The closing verses of the 13th of Hebrews, we find these words.

[5 : 10] Know ye that our brother Timothy is set at liberty. And it goes on to say, with whom if you come shortly I will see you. But it was that word liberty.

Know ye that our brother Timothy is set at liberty. Now, the Lord knows where his people are. And he knows, too, their captivity.

And he knows what causes their captivity. And every one of them is under the eye of their God.

And he shall deliver them from their captivity. Because he said he would. And respecting that, we have therefore this promise.

He shall let go my captives. And this is what's so sweet. Poor sinner. When it is to my poor soul, it's my captives.

[6 : 11] It's not their captives. It's the Lord's people. It's sinners saved by grace. It's those who were given unto Christ. That he should suffer for them.

And by his ignominious death. And glorious resurrection. Take upon himself as their saviour. And their sins shall be pardoned.

Now, these are the captives of the Lord. These are the people of God. And the sum and substance of any discourse today is directed and entirely and completely upon these words.

And he shall let go my captives, not for price nor reward. What then is the motive? When we do something, you know, even in the right spirit, there's a motive.

The Lord help us to do all things in love. The hymn writer says, and you've heard it many a time, I'm sure. Not that we sing it very often.

[7 : 26] As God a command to fulfill, which nature untoward was shown, love brings to compliance the will and causes the deed to be done. Now, that affects the people of God personally.

What we have here, dear friends, is what the Lord Jesus Christ did. And we have, as it were, the motive, if that's the right word.

We have the purpose of it all was not for price, not for reward. The motive.

The hymn writer said, isn't it, it comes to my mind, the second part of the 153rd hymn, the motive's plain, it is all for love.

Now, the Lord help us to look at this word with that as the needful standing upon which whatever he does for his people, he does it for love's sake.

[8 : 30] He shall let go my captives. Now, I was going to say too, there are so many, many ways in which the Lord's people are brought into captivity.

Every one of Adam's race is born in captivity. Every one, believer and unbeliever alike, are born in sin and shapen in iniquity.

There is a case of healing in the gospel, one of the gospels which was brought to the Lord Jesus Christ or was before the Lord Jesus Christ.

And it was a woman who could in no wise lift up herself. In other words, she was bowed down.

And she, like lost mankind, all she could see was the earth and earthly things. And she was under bondage of Satan.

[9 : 46] It caused, of course, opposition to the Savior because he healed her on the Sabbath day. And he called the Pharisees hypocrites because he said to them, it's lawful for you to take your ox and your ass out of the stall and water it and feed it and so on on the Sabbath day.

Is it not also not lawful, but mercy that the daughter of Abraham who had been bound these many years, was in bondage in these many years, should not be delivered from that bondage on the Sabbath day.

And I believe if my memory serves me right, they were ashamed. Well, you and I were born in sin and shapen and iniquity.

It's a bondage. It's a captivity of which sin brings us into. And our birth into this world proves it.

And because of that captivity, because of that bondage, we can in no wise lift up ourselves, we hear all sorts of rubbish declared, called preaching the gospel.

[11 : 06] And that where the responsibility of deliverance from Satan's kingdom and the bondage of sin should ever be suggested that man could deliver himself is nothing more than downright lies and rubbish, really.

Because in the purposes of God's grace and according to his mercy and because he set his love upon a people, we have this word here which is the authority of God.

Thus saith the Lord, the word ends, saith the Lord of hosts. And so he can and he does and he will direct our thoughts now to say, I have raised him up in righteousness and I will direct all his ways.

And oh, in the purposes of mercy, in the councils of eternity, there was this raised up, there was this direction, the person of Christ was to come into this world.

I have raised him up in righteousness. It is a deliverance in righteousness. It is a deliverance that God himself will do through the offering and the death and the resurrection of the Lord Jesus Christ.

[12 : 36] What mercies there is here. I have raised him up. The giving of his only begotten son into the world. The sending him into the world clothed in a body like our own for the purpose of letting go my captives.

There's no other way and there's no other name. And these captives will be bound hand and foot as it were in sin and iniquity in Satan's kingdom until they come into the glorious knowledge of the person of Christ in their room and in their place and in their stead.

I have raised him up in righteousness and I will direct his ways. Every step he took is according to the word of God.

Everything that happened to him is according to the prophecies of promises of old time. When those two disciples on the road to Emmaus who were confused and in the dark was taught by the blessed Lord Jesus Christ we read in that chapter he began at Moses and the prophets and he expounded to them in all the scriptures the things concerning himself.

There was a divine hand on it. I will direct all his ways and the margin says make straight. I have raised him up in righteousness and I will direct all his ways.

[14 : 17] And that direction was that the work of divine grace and the mercy of Calvary and the provision of his son who shall die for his people's sins and be raised again for their justification was under divine direction.

You've heard me say before and may it be just a simple illustration but count the times when the Lord Jesus Christ was subject to I was going to say threats of death.

Count the times from his birth to his death in between those two days you'll count the times when he was as it were in danger of losing his life as we might see.

But the Lord was directing him by his spirit directed all his ways none could touch the saviour. Oh if he lived in the days of the poet how true it would be.

But what applies to him applies to you and I if we are believers. Plagues and deaths around me fly. Tilly beards I cannot die. Not a single shaft can hit till the God of love sees fate.

[15 : 30] I will direct all his ways. As he raised him up we get we live as long as Christmas Day. My friends remember when he laid in the manger at Bethlehem as a babe helpless as it might seem to be as all children are when they're born.

My friends you will see him as the one whom God raised him up in righteousness. and all his ways were righteous and all his dealings with his people are righteous dealings and even in those things which seem to be so opposite to them it is in righteousness that he does it.

I have raised him up in righteousness and I will direct all his ways. in the 37th Psalm the word says and the steps of a good man are ordered by the Lord.

This is the good man whose steps are ordered. The Lord and Saviour Jesus Christ not one of them was in vain not one of them is unnecessary not one of them was not under the direction divine will and purposes of God.

God directed his ways and they led from Bethlehem to Calvary. I will direct all his ways. The purposes of God every step of the way was being revealed and indeed confirmed.

[16 : 55] Opposition to it came of course it does and if you love the Lord Jesus opposition to your way will come most certainly. But the steps are there divine direction.

This is the way he walked and he walked to Calvary and those steps revealed the will of God.

The will of God. When he prayed his intercessory prayer that's recorded in John chapter 17 he spoke of the submission to the will of God.

There he says I have finished the work which thou gavest me to do. I will direct all his ways. He shall build my city.

What a blessed description this is of the church of God. I want to get to this substance of this word but he shall build my city.

[18 : 07] You know what is described as the church of God as a city which hath foundations. Which hath foundations.

It is inhabited by a number that no man can number. The church of Christ the number that no man can number is known of God.

He shall build my city. And there again no help of man can do it. No finger of man can add one soul to that city.

And blessed be God no finger of man can prevent that building of the city. Men today think they can add to this number. It would be wise dear friends if you ask the Lord when you pray to have the wisdom to pray according to the will of God concerning the prosperity of the church of Christ.

When you hear somebody say add to the church you can never do that. Never. When you say add to the church well is there to be one more than Jesus Christ died for?

[19 : 26] My friends at the same understanding therefore he'll never take away one either. he shall build my city. Oh indeed both in the church of Christ as a body of people and as that glorious provision that is made in the eternal heavens for them.

It is descriptive you will see it as you read in the book of the revelations what a glorious place it will be but what makes the glory of that city my friends the person of Christ I noticed and I believe it was here that I mentioned it but what illuminates that city what brings it light you know we have two great evidences of light in this world or in creation rather and one is the moon and the other is the sun the moon for the night and the sun for the day but what is there in the kingdom of God the city had no need of the sun neither of the moon to shine in it for the glory of God did lighten it and the lamb is the light thereof and the nations of them which are saved shall walk in the light of it shall walk in the light of it and the kings of the earth do bring their glory and honour into it and the gates of it shall not be shut at all by day for there shall be no night there oh my friends it's descriptive of this city he shall build my city without his work there would be no inhabitants of that city it will be a church with no people it will be a heaven without redeemed souls he shall build them he shall build my city how shall he do it he shall deliver them from what holds them captive by his offering for their sin and that acceptable offering no no other no other offering is acceptable as there was no other name there shall be no other offering no other way no other work no other person my friends as you pray there's no other name as you would lay hold of what is the strength of salvation there's no other person as you may look at calvary gethsemane the judgment hall the tomb the empty tomb and the tomb that was filled you may look at all these things and there was no other way of salvation he shall build my city they shall come from all nations kindred and tongue not from all denominations not from all religions they shall come from every nation kindred and tongue and they shall be his they shall be adopted as sons and daughters they shall be delivered from satan's kingdom and brought into the kingdom of god's dear son he shall build there's no uncertainty of his work doubts and fears are with us aren't they it's a part of our fallen nature unbelief rises exceedingly high and it continues to do so while we live but it won't prevent this city being built you look at the gatherings of the church of christ my friends and you might and you surely would be feel much distress and much dismay because of the lack of attendance on the house of god it won't alter this truth he shall build my city and he shall let go my captives now the lord help us to look at some of the things which hold us in captivity we've spoken of the first and that is this body of sin and death this old nature this old man this work that has gone forth from the

fall of man we are in captivity we have a sinful nature sinful desires the world is in our heart and we would gain more of the world as we continue who will lead us out of this captivity what will be the blessed effect of what may be used the Holy Spirit himself that glorious person third person in the trinity you have it quickened is recorded who were dead in trespasses and sins I often think my friends we we take so much notice of little words don't we knew if you quickened who were dead to mercy can be said could it be said the Lord knows that each one of us in this time state are those who were dead and not who are dead very important he shall let go my captives you think my friends from meditate oh may you be helped to meditate on the way in which he let go those captive by sin there was no other good enough to pay the price of sin he only could unlock the gate of heaven and let us in no other good enough he shall let go my captives he stood in their place he suffered the just for the unjust the wrath of

God must ever be poured out against sin if thou O Lord should mark iniquity O Lord who shall stand the Lord Jesus Christ stood for his people's sake suffered for his people's sake took upon himself the mark the mark of condemnation the anger of God that was due to his people was spent upon him he shall let go my captives oh do you see him my friends as your blessed one who has stood in your room and place and stayed have you been by faith to Calvary and behold the lamb seen him suffering dying see him taken there from the cross to the tomb there to be sealed by wicked men as if that was to be the end of it all he shall let go my captive his offering was an acceptable offering offering of his own self on the tree at

Calvary shedding his own holy blood that sin might be put away the captivity that Satan brings his people into then we have the example of the Passover lamb in Exodus 12 they were in captivity in Egypt what is so sad you know it really is sad when the children of Israel rebelled against Moses and against God they would that they were back in Egypt well in your right mind you wouldn't be anywhere near Egypt because God delivered Israel from Egypt he delivered them by the shedding of the blood of the Passover lamb but more than that he delivered them from the protection of Egypt by the protection of that precious blood and I say that very carefully

[27 : 52] I believe if you was in their house you would look upon that blood as something that's very precious he shall build my city he shall let go my captives they were bound to task masters they were slaves in Egypt they would have viewed the Passover lamb and the Passover night as one of those high days one of those wonderful days and wonderful nights want to what he was was to have Only were they to have the means of deliverance given to them.

And that means, of course, was the blood. But it was also followed up by a promise. As if it was God's divine purposes of love for his national people, that not only should they have the means of deliverance, but the promise of deliverance.

You know, my friends, that would have dispelled the doubts, would it not? That would have dispelled the doubts. What would the doubter say in Israel when he was given the task to kill the Passover lamb and drain its blood into a basin and then with hyssop put it on the doorpost and lint all?

What would the unbeliever say? What would he conjure up in his mind? Why am I doing this? What is the purposes of it?

Will it really deliver me from the justice of God against the Egyptians? But the Lord not only gave them the means, but he attached to it a precious promise.

[30 : 03] What is the promise? And that promise you know. And the blood shall be to you for a token upon the hells is where you are.

And when I see the blood, I will pass over you. There's the promise that it is attached to the means. What is the promise?

What are the promises that the Lord gives concerning the salvation of his people? He has given the means. The means are the person of Christ, the offering of Christ, the shedding of his precious blood, the dying of Christ, the resurrection of the Lord Jesus Christ.

This is the means of salvation. And oh, how many of the doubts and fears that rises up in the people of God will be directed to that sacrifice, to that offering, and to that provision.

And I'll say, Abbat. And I'll say, that was for the Lord's people. And they'll put words together, as it were. Yes, we know it was for the Lord's people.

[31 : 22] Well, we know it was for those whom God has eternally loved. We know it was those whom the Holy Spirit has quickened into divine, and will quicken into divine life. And you'll be like Thomas.

You'll be like that Apostle Thomas, who would say, and who rightly would say, Except I see, in his hands the print of the nails, and thrust my finger into the print of the nails, and my hand into his side, I will not believe.

What the exercise of a living soul will be, concerning the standing of their salvation assured, is this, that the Lord, through his Spirit, will direct them to behold it, and see it, and see their interest in it.

And that by his own precious word, being revealed to them. And then they will know, he shall let go my captives. No more shall they look for salvation in any other.

No more shall they be bound to Satan, to sin, and to the justice of God against sin.

[32 : 42] No more. Oh, they shall know sin again, but my friends, they shall know also the sweet experience of the, the interest in the person of Christ.

What then is the promise? We might take that promise, which is misconstrued by many a religious denomination. God so loved the world, that he gave his only begotten son.

But the all-important word there is, whosoever believeth in him. Whosoever believeth in him. That is the all-important word.

The truth of the matter is, that he did give his only begotten son. But for salvation, whosoever believeth in him, should not perish, but have everlasting life.

You know the sacrifice, you've heard of it, you've read about it, it's been preached in your ears. And if God is working in your soul, he'll work that desire, that exercise, that burden.

[33 : 55] I remember when I, I trust the Lord began. Oh, I do trust he did. But he put the lines of a hymn in my heart, until I'm told by God's own lips, that he has chosen me.

I can't rest on hearsay, and I hope you don't. I can't rest on gracious parents, and I hope you don't. But oh, I do believe, my friends, that you'll come to rest on a gracious God, and a fulfilled promise, and indeed, seeing that, that blessed one, all your safety, and all your security.

You know, when that man of, who had leprosy, came to Jesus, and asked the Lord Jesus Christ, for deliverance, he said, I will, be thou clean, he shall let go, my captives.

He will speak the word, of promise, of truth, a word which will bring application, of mercy to your soul. we sang in one of those hymns, about forgiveness, how they were still in prison, even those who, have known forgiveness.

What, what John the Baptist needed, you will need. What darkness was in his soul, as he sent his disciples, to Christ, with the question, art thou, he that should come, or do we look for another?

[35 : 30] What he wanted is, assurance. What you and I need, is assurance. We know about the way, it has been taught us, it's been preached to us, and so on.

But what we want is assurance. He shall let go, my captive. What's the assurance? If you look, forgive me for giving a, illustration, natural illustration.

Some time, tomorrow, you look at a bank note. It doesn't matter, what denomination it has, it's got a promise on it.

It's got a promise on it. And it says this, I promise to pay, the bearer. Whatever sum that note is. Dear friends, and that is, oh it's a poor, forgive the illustration, a poor illustration.

But these are the, exercises of the child of grace, towards this blessed one. Though they believe he died, though they believe he rose again, though they believe he is in the eternal glories of heaven, at God's right hand, you and I will need assurance, and that assurance will come from him.

[36 : 52] It will be in the means of grace, it will be without the means of grace, but it will be a communication from heaven to your soul.

Such words as will soften your heart, such words as will confirm you in the path, such words that will bring relief, and joy, and gladness, and rejoicing, such words, my friends, and I'm, I'm abstaining from trying to, bring certain words before you, I believe before God, I have words in my soul, which the Lord put there, which brought deliverance, and blessing.

But if I said what they were, you will then say, or Satan will take advantage of it, and say, oh but he didn't say that word to me. My friends, the Lord speak, and you'll be brought into, you'll be brought out of captivity, you will walk with that dear apostle Timothy, where Paul wrote of him, that he was now in liberty, and when the Lord speaks, then there's liberty.

Liberty, and that liberty is bound up in what Christ has done. Oh, you can go through the scriptures of truth, you can bring out the promises of the Lord, these thus saith the Lord, and you can rehearse them, as it were, in one's ears, my friends, but the Lord speak it into your heart, before this night service.

And the Lord put it there with power, with authority, with joy, with comfort, and you'll know also, that it is because he's loved you, with an everlasting love, so therefore you'll see that by that's your assurance.

[38 : 45] Just one more and we'll close. The dying thief on the cross, he needed assurance, and that assurance rested, on what the Lord Jesus Christ said, and that faith given to the dying thief, to lay hold of it.

Lord, remember me, when thou comest into thy kingdom, and the word of promise is today, shalt thou be with me, in paradise.

Now, my friends, you say, well, that was the word of promise, he died to prove it, and he died, resting on it also.

I know the poet said, the dying thief rejoiced to see, that fountain in his day, and there have I, or there may I, as violently wash all my sins away.

Dear friends, that assurance was given, that we must close. I have raised him up in righteousness, and I will direct all his ways. He shall build my city, and he shall let go my captives, not for price, nor reward, saith the Lord of hosts.

[40 : 04] Amen. God willing, there's a prayer meeting Wednesday, and I hope to be here next Lord's Day. The closing hymn is 1026.

Not one of Adam's race, but is by sin undone, deep sunk in foul disgrace, and righteousness has none, and this, when brought through grace to know, will sink the sinner very low.

He sinks in miry clay, and scarce can lift his eye. He tries, but cannot pray, nor lift to heaven his eye. His bosom heaves with guilt oppressed, but in himself can find no rest.

M 1026. M 1026. M 1026.

O God has liked Thee.

[42 : 04] The Golden Gate God i will ■■■ durable side beats you're slept that was great Well I took my■■■'s I Satsang with Mooji

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May there be those who shall, though captive now, shall be able one day to speak of their release. And Lord, we thank Thee that the power is Thine to do it, and therefore the glory is Thine for doing it.

And now take us to our homes, O Lord, in safety and in peace, and remain with us. May the grace of the Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit, abide with us each, both now and for ever. Amen.

[46 : 42] Amen. Amen. Amen.