

# Casting up stones in the way (Quality: Poor)

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- [ 0 : 00 ] With the Lord's help we will speak from the 62nd of Isaiah and verse 10.
- Prophecy by Isaiah, chapter 62, verse 10. Go through, and go through the cage.
- Prepare ye the way of the people. Cast up, cast up the highway. Gather out the stones.
- Lift up a standard for the people. If we had not the gospel, this text would be a complete enigma to it.
- We should not understand scarcely a word of what it's meant. But we had the gospel. We had the word of God here before us in prophecy.
- [ 1 : 17 ] And we see how it has been so wonderfully fulfilled. But it indicates that there is much work to be done.
- Any stones in the way to be gathered out, unscrewed, so that they can be removed rightly and properly.
- So it is, with the ministry of the gospel, it's hard work. Labour.
- They're called Labour. Labour they are. And it is for your sake, the word tells us.
- Paul tells us when he said all things. It is a very embracing term. All things are for your sake. A little therefore will we realise how favoured we are with what perhaps becomes almost a commonplace thing with us.
- [ 2 : 34 ] Namely the preaching of the gospel. And we shall only really appreciate it and see it when we are brought safely to glory.
- I am persuaded of that. And I have not seen nor ear heard, neither have entered into the heart of man the things that God has prepared for those that love it.
- But we are asked to become very cold and indifferent and to take things very much for granted.
- Whereas really we are dealing with something vital. And we do not appreciate how vital it is until we are brought various places in our pathways where we are made to think twice.
- And to consider what these services, prayer meetings or whatever other meeting of a spiritual nature is that you like to mention.
- [ 3 : 53 ] So that it is good for us to be stirred up and have our nets made troublesome, even a thornet, not that we covered it.
- But I say good for us. But I say good for us. How better this that we could get brought to a place where stones are cast up in our highway.
- But we are not able to do it. Remove that is. The point of the text is making things level and straight. We know there is no need to look far in these days to see highways being made up.

ways being made up and all the work that is entailed and the transformation of the landscaping in bringing these things into a test. And the men that have turned the world upside down in casting up stones and gathering out the people were left out as you know. That was what they said of the Apostle Paul, men that have turned the world upside down and come to the altar. It's a good thing then. And the gospel is so blessed to God and his labourers are so praised as to turn the people's world upside down, bring them into trouble and move stones out of their way in order to remove that trouble. So that they are not blessed to follow on in some layers of the sea and cause indifference and live warmly.

And these things, and in the observation of them we are told men live. And this is the best cure for murmuring hearts. The discontentive spirit. And the best remedy that God has is to bring his people to sweet submission. A happy submission. And are really able to say from their very heart. Choose thou the way but still be loved. And these stones are gradually removed. They are not little stones. They are not what the children might think. They are like the pebbles on the beach. All nice and round and smooth and round and smooth that they pick up. Throw in the stream. Now, that's half of that. On the other hand, a little stone can flip you. And if you are not careful, it is often the little stone that will flip you. Bring you into that place where you fall headlong.

[ 7 : 33 ] A gold and spring. And there is. Look for old eyes. And there is. And all the two horse's feet. All the early one. And...

And the only one one one another. His only one is cannot ■ you ... adding all the two and one another." So that the one's ■ is ■ ■ six And the times you struggle to wear in a guided by death. But the time you're like in it.

And the term you have said ... cast up by the law. And if you do not find difficulty in getting along, you may be sure there's something radically wrong with your religion.

You can sail along in a favourable breeze all the time, or walk along in some country lane, and undisclosed, without any anxiety, something radically wrong.

The way of the Lord's people called a highway in the 35th of this property. And if he said it this way, that the way-carrying man, though a fool, do not err therein.

[ 8 : 55 ] It will record the way of holiness, and such it is, made so in the experience of the walker, or a better word, the pilgrim, to this end, I brought through the value of the gospel, that it helps unfolds like it did to the eunuch, a problem, question, query.

Of whom's played the prophet this? Who's he talking about? This was the strange query, presented to Philip, in the wilderness, and, or, the old paths, as they went down with my edge, on that notable, last hour, as they saw, that there was an end to everything.

and, beside all this, the day is the, the third day, it is toward evening, and the day is fast then, the sun is likely to go down, at any moment, there won't be any, exchange, it will be instant afternoon, but a scene of that, and, the Lord brings queries, and questions, to the dead.

We, uh, hope, that it would be me, but it wasn't, to be mistaken. Christ thought, it was going to be the one, but no, it's not, that he was, there all the time, so that the, the, the, the, the word of God, will never be, exploited to the poor.

And, it is, a matter of, spiritual, growth, and grace, hello, that, that leads, to a, fuller understanding, of what, these things, really mean.

[ 11 : 18 ] so that, the point, uh, uh, of the text, is to, coer, that the Lord, prepares the way, and makes, uh, the crooked things, straight, the rough places, plain, in due time.

How long that is, you, will know best. How, Isaiah is led, to utter, what, doubtless the angels, as Peter tells us, that desire, to live into.

What, whatever things, that were written, before time, were written, for our learning, and Peter, uh, uh, uh, very, very, remarkably, for a man, of his, uh, natural, ability, and education, to try, and that is, that these things, were written, and as they were being, written, by divine inspiration, the angels, desire, to look into, couldn't understand, couldn't see, whatever such words meant.

Beautiful thought, you know, and you'll consider, that is, I won't say, curiosity, but I'll refuse it, for the one, or better word. But the angels, desire, to look into, they desire, to probe, that's the better word, the meaning, of this.

What, what's he writing about? What's he saying? Go through, go through the gate. What gate? Prepare you, the way of the people, what way, what people, what is all this for?

[ 13 : 39 ] Who is the, uh, unlessed object, of this, such question, in heaven? Peter was, divinely, inspired, to ask, that, or to say, such things, in his epitome, wasn't it?

So, we've got to keep, on our own level. It doesn't do for us, to go beyond, the word of God, but, it does do for us, to keep, well within, its simple, plain meaning, so that we don't, uh, to fog our minds, with things, that are, beyond us.

What, then, is this, earth, before us, here, go through, go through the gates, prepare thee, the way of the people, cast up, cast up the highway, gather out the stones, lift up a standard, for the people.

It almost, seems unnecessary, for me, to say another word, upon this, doesn't it?

That I must, seeing, uh, I cast, the Lord, has laid it, upon my mind. What are these, uh, stones, that cause, uh, such, uh, anxiety, and inconvenience?

[ 15 : 21 ] What is this, why, that needs to be prepared? Where are you going to look for them? In this chapel? Or, in the high street, or somewhere?

Or, in the denomination? Where are you going to look for the Easter structure? Now, let me tell you where you're going to look, and the only place they will be, in the main, that is in your own heart.

You've got to look at home. That's where you'll find them. Young you may be, and, uh, these things beginning to, uh, occupy your thoughts, but still remain a mystery truth.

Like I did to all of us, you know, every day, we, as we understood, half a dozen words, what the preacher said. But, time comes, when, uh, they begin to fit in, one with the other, and, you see what it meant.

These, uh, stones are inside the greatest boulder of them all in, under me. This, needle, this, the show that, um, no one, can tell, it hasn't gone.

[ 16 : 59 ] Most common one there is, and the most common one. By talking, this contradictory spirit that is inherent in all thy nature.

Go where you will, you can see it protruding on all sides. And there is something peculiar about this stone of unbelief and that is sin.

And that more people who have got it do not realise or know anything about it. And people who have got it and realise it are more than others.

You look at the unbelief, the lack of reception of the truth in your heart.

You go back over life's pages and turn them over one by one and see how you said, well that's not true. You young ones, go back.

[ 18 : 21 ] You who are in the midday of life, you look back and see how fixed a finger part in your mind.

You shook your head at the preacher. You got outside the chapel doors and you just wiped it out. But no, that's not true.

- And if it is, I'm not going to believe it. Intrigues of unbelief, I was going to say unbelievable. So they are in never credit. The unbelieving mind would be so prominent. Powerful. First of all, upon these doctrines. Then the doctrine has got to continue practice.
- [ 19 : 30 ] Peter. If we confine ourselves with those two things, we should have enough work on our hands for today and longer.
- The unbelief of the doctrine. I'm not going to believe this. Now what's a boulder, what a stone this is.
- Who knows anything about it except a particular person. And what particular person is that? Well answer the question yourself. Don't look anywhere else.
- That's where it is. Your own heart. You don't know anything about unbelief until the Lord begins to deal with it.
- And you find the struggle. You see this immense boulder of it. It's terrible. In the way. You wouldn't mind going a little way with these people.
- [ 20 : 44 ] But not the whole way. You can't. You say no. They are rather amusing to you. They seem to contain some matter for your interest.
- But on the other hand, As to going with them, It's something like premium chairs, isn't it? Concerning Sir Confidence, Who met the pilgrims in my past letter.
- And he fell straight into the pit. I couldn't find him anymore. So in these things, We are brought to deal with unbelief.
- Those in the time of Jesus, Who came to him with a request, Sovereignly doubtless, Not everyone had their unbelief removed by far.
- Are we blind also, Said the Pharisees. Are you talking about us, Jesus? Are you saying that we, Are like the man in the parable you've been speaking of?
- [ 22 : 11 ] Jesus gave them a very, A strange answer. He detected their unbelief.
- There was one who came and said to him, If no one's to anything, Have mercy on my son. And, Jesus asked of him in his own language.
- He said, If thou canst believe. And this is the simplicity of the gospel. This is how the gospel, Why is cast up.
- If thou canst believe. Life for night, The Lord Jesus gave. If, That terrible word, If.
- I was speaking about small stones, Wasn't I just now? Well just to divert for a moment, This is a small stone, If.
- [ 23 : 31 ] But, The Lord Jesus had it, To hold a hand in the dead, That didn't he? Three times, If thou be the son of God, Command that these stones be made with you.
- So, So, To pass, Think very sternly about that, Infious if. So, With the man that came to Jesus, And said, If, I'll come to anything.
- And Jesus said to him, If, Think about it, It's got such, It's got such, Weight in it, It's just like, David's pebble to know, That simple, Pebble, That, That, Brought, Proud, Goliath, Love.
- It does such damage, Does it? It, It can get in between, The, The kinks of the armour, If, If, If, If, Lord, Terrible being, And yet, There are only certain people, That know anything about this, And yet, There are only certain people, That know anything about this, And they are spoken of in this case, As, The, The people, That was standard for the people, That man was suddenly wrought upon, And Jesus, That said, That, The people that said, If thou canst believe, To cry with cheer,

Lord, I believe, Help thou, My hand, And yet, It's a remarkable change, The God-Hidden church, Nere remarkable, It's a change, If thou hadst been, Here, and my brother has not died, Can't you try a can?

[ 26 : 04 ] both of them, the two sisters were both caught in the same snare if you come earlier it wouldn't have been too late but now it is if thou had been here I say look in your own path as I look into mine and see the powerful penetrating nature of that impious if if thou be the son of God and you may trace this in a good many other things but this is where the matter has got to be brought in the final stages do I ever use this if if comparable word with it is that of a dear Ruth she went a little stage further when she said how is it that I have found grace in thy sight or favor seeing I am not like the rest of thy hand where is it you couldn't understand it was a mystery hidden to her at the moment but of course she did soon afterwards in these things the stones have to be detected but who are the people?

why the Lord's people yes you say well don't be too blunt about that will you the Lord's people yes yes I emphatically repeat it the Lord's people know only the Lord's people know what it is to feel this terrific hindrance of unbelief in their hearts the minister comes labors and labors and labors digs and digs and digs and this mold is not moved to it it still is if I am one of his people and then the deacon give out a Newton's hymn to him tis a point I long to know after it causes anxious to and again then sinning after that it is and so there is a necessity for a gracious casting up of the highway and to point out that there is an antidote to this and what is there pain that's the most precious indescribable phrase which you might not have got pain entering pain entering pain from whence can it come?

who can give it? his antidote lord I believe that's it it's like the eunuch on the desert sand he had listened to that sermon from Philip and he preached out for him Jesus had his question after the prophet of whom speaketh the prophet this he said see here is water what does it mean to be that type he put it there very wisely too the responsibility within he said in he said in thou believe it with all thine heart thou mayest what a simple solemn thing the gospel is when it's brought down to its lowest curve and how the unrelief is detected dealt with grace deals with it grace deals with it faith deals with it and from whence comes the formation that this is uh...

pounded upon fire the gate go through the gate the word was very common far more common then than it is with us we don't have to open gates to go into our cities or towns do we?

they did the gates were the most important part of the eastern town they were the strongest part too that was where there was entrance or uh...

[ 32 : 17 ] access in and out so that when the gospel speaks to us about gates we're not thinking about our front gate that uh...

that uh... gate that the gates of jerusalem our feet shall stand within thy gate of jerusalem there were more than one up these gates were the only places where people could end where the only place you'll get any help please help here it is here on this desk here it is by your bedside on the table that bible of yours that's the place you'll find it and if it isn't there or if it's dusty and unread what about it?

do you know it by how? do you not need to open it? you know don't you? you know those gates that you up open sometimes and oh underneath flies and faces some sweet trips you lay hold upon you and some sweet promise says the hip-righter warms her heart tears as under every tear tis this finished grace that you have to open up and you have to open up and you have to open up tis the spirit's gracious part to take that word and fix it there that's remove the unbelief and then and now it goes in that such a way that people walk on that lovely highway that way where there's no stumbling stone but you've looked at it for years and said oh if I could walk there right now you can now you can you can see that's so there's been a terrible hindrance to you and this is the work of the ministry to talk about and preach these things with the authority of the word of God and the word of God only so that there is no doubt whatsoever that God likened the way to heaven to a highway that God to be that God to be made plain and smooth by a certain means which is provided and that means is in the lifting up of the standards the person of the Lord Jesus Christ this takes us all together away from the rural scene to the middle scene and yet they can be brought together so easily and yet they can be brought together so easily in the gospel that we take no notice of it we do not regard it as a direct transformation from one scene to another which is totally out of place here is the pilgrim's way the casting up setting calls of doctrine and the greaser the orderly way the way of God's provision and then the lifting up of the standards the object of that the object of that was the the object of that the object of that the object of that was to proceed forward that was what the standard was for where the standard was there the army was gathered there was the defense each tribe of Israel had its own particular standard like the standard for the tribe of Judah was a man and so and when I knew where that standard was there I got it so with regard to the Lord's people where Christ is exalted if he was in no second hand and the first one

Eric come again could sing those hymns couldn't he why because the standard was lifted up in it you could march along behind it you could follow it you could turn out to be cruel not unbelief in that was it your unbelief had been subdued you the boulder has been taken out of your pathway you were telling very deep the truth in your heart yes this is the way choose this way for then I will follow I will follow in this the standard is so clearly the Lord Jesus Christ got to be lifted up and this is all confirmed by the Apostles' God in his officials the people it is giant it is dark it is having one standard and that is

Christ crucified one holy purpose in raising this standard and that is that guilty unworthy to us might follow Christ that they might be dealt with as he dealt with men and women of old at night who had their unbelief removed as Mary and Martha as the man whose son was ill as a centurion and a woman as a child and all such godly characters and all such godly characters it doesn't mean to say that they never stumbled anymore oh dear sir it doesn't mean to say that they are going along now on an uninterrupted cause and what it does mean to say is they are going to learn the nature of unbelief and what it is to have these tones of movement and how valuable it is to have the gospel preached to them as

[ 39 : 50 ] John Baptist in found it it wasn't a very long message that Jesus sent was it half a dozen lines but it concluded on a very low note that the poor have the gospel preached after them was that going to interest John?

in prison there is such a profound depth in this that we skim over the surface pretty well every time we read it why say this to John?

what helps it going to be to him? all the help the possible he knew and this was his comfort so with you when the standard is lifted up you see you see the person of the Lord Jesus in his work his covenant work you are first of all directed to his covenant agreement when you are young you hear of him as I often repeat when I was led an equal of foe he is very fond of him 190 the last verse is my breaches and the law his his obedience and the obedience and as a boy

I used to think whatever you keep giving at him that's for what do you mean? what does it mean? I never asked anyone the Lord told me in due time I know that when you see when you see Christ on the standard and the breaches your breaches of the law fulfilled in him and by him for you you won't want to turn back from following that standard that's your will whoever false religion may knock at your door or whoever may entice you to say no here is Christ not where you think he is you will say no he's not he's not there Christ is the friend of sinners

Christ is the one who alone can save sinners unbelief will deny him and give it an option and say yes well he'll save you if you let him but he'll say never never Christ knows for whom he does he knows those for whom his father gave him that sacred office of Satan of all that doubt has given me I've lost none so that doubt will flee and I'm not speaking over confidently no I've known what it is for doubt to flee and to be driven out a simple hand of faith that lay holes on the doctrine of God's dear son in all his perfection we are complete in his there might have been competition in the days of the children of Israel

[ 44 : 07 ] Israel as to what the standards were against as there were twelve standards I don't doubt what the children of any rate say that our standards are better than yours but in the gospel there is only one standard and there is no competition not effective competition and that standard needs to be lifted up and this is why you pray that it may be so and you don't tread the Lord's courts prayerlessly and indifferently you don't ask for some letters words praises you don't think something far above your head do you?

you want something in your heart start to touch it get near it you can say Amen to it no irreverent presentation of the gospel certainly not on the other hand the blessedness that will come near to you and you can say Amen to it the standard the standard is lifted up then in this day of praise we have the cool name of it in the works of God's servants in these later years in the New Testament and what blessedness in the prophets prophets this highway therefore God promises several times and I think sometimes that Isaiah had must have been much in love with this highway when God kept breathing it into his spirit and spoke of it very mysteriously as he lived in such a time of national darkness and declinescence and there was so much unbelief and he was so little understood that he should continually refer to this highway highway where the white hailing man though a fool should not have heard air it this way is still cast up for you here dear friends you may not appreciate it always there will be times there will be times when you in your own spirit will be labouring under burden of unbelief cares and anxiety those things which I know we're poor lot hang your heart with us the gospel of the grace of God in the person of Jesus Christ is still declared the standard is still declared and this is the fulfilment of the prophecy though of course all that I've done this morning is but to skim over the surface of a vast subject that you can consider it consider it it surely and be thankful for this these days if you can open and shut thankful for that word of God referred to us to the centuries written so many years ago and now these latter days treated with such coldness altered almost every week different versions of it improvements of it so called additions to it the meaning made more plain as we are told do you really want to get made more plain?

do you really want to know of the origin one? the Greek? the Latin? think that would help if it did it might be different oh yes and it comes to unbelief and the casting up of the stones and the highway and making the white plain have you found this?

is it not a way that the Holy Spirit alone the author of this sacred volume could lead you through the gates and take away these coming in stone out of nowhere and take you good doctrine and take you good precepts and good practice Amen