

Peace by God's sovereignty and ordinances (Quality:Good)

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[0 : 00] Again, with the Lord's help, we will speak from verses 12 and 13 in the 26th of Isaiah. The 26th chapter of Isaiah's prophecy, verses 12 and 13.

Lord, thou wilt ordain peace for us, for thou also hast brought all thy works in us. O Lord, our God, other lords beside thee have had dominion over us, but by thee only will we make mention of thy name.

Amen. To go over the beginning of our remarks several Sabbaths ago, what a message beats this word for you.

And I trust we have seen it. We have gone along with the various associations of the gospel, as well as the law.

There is a secured peace. And the prophet was enabled here to speak on behalf of the church for that quiet, restful assurance, Lord.

[1 : 32] I will ordain peace for us. If any little crumb of this fallen on your heart or any line of teaching or precepts, have you taken home with you and taken on your knees to the Lord, if one thing is certain, you will have found a measure of this peace.

That is your understanding and any thoughts you may have had previous to it. This is the happy growth in grace that is so essential and desirable in all our hearts to know the peace that Christ has procured.

But it is given to us now to see it in its fullness. I have spoken out against what men call a full gospel and a reformed gospel.

As strongly as I could denounced it as being the craft of the enemy. Nothing can be added to the gospel.

Nothing can be taken from it. Not effectively. This peace isn't tampered with by the illusions of men and by some modern thought that if our forefathers have dragged along on skim milk or the like that they have not had the pure word of God, they have.

[3 : 28] And it is a most solemn effort on the part of man to seek to call it a full gospel.

And it is already overflowing. It only shows what a man is capable of when left to himself.

The great necessity is to be warned against it. And this necessity is weighed in upon us by the force of error that is so abundant.

And these increasing suppleties of Satan that cause such a stir. Not that it is anything new.

They always have done. Men have always arisen speaking false things, declaring some new thing.

[4 : 40] But there are unstable souls that Paul talks about beguiling unstable souls. And this is where we need the powerful voice of the gospel.

And we need it as we have it in the second part of the 40th of Isaiah on which we or with which we associated this text this morning.

We spoke of the labors of John Baptist among the Jews calling them to national repentance introducing water baptism speaking of the proof necessary there too.

So when we come to the second part of the 40th chapter we have a different scene altogether from the verse that we read on which O's I bring us good tidings get thee up into the high mountain lift up my voice with strength lift it up be not afraid say unto the cities of Judah behold your God exactly what this text does and what we were saying when we began with it Lord thou wilt ordain peace for us lift up your voice proclaim the peace already purchased already completed in Christ peace by his cross so that from this ninth verse the gospel is proclaimed in the first part it was to the

Jews now in this part it is Zion as a national people they use the word Zion of course but God introduced it in connection with his own church and he promises in the psalm doesn't he that Zion shall be as a city sat upon a hill which cannot be his and mark ye where her bull consider her palaces and so on and us in such figurative language as this we Gentiles delight in the uplifting of the name Zion or as the margin reads oh thou that tellest good tidings to Zion lift up your voice now this is exactly what the voice is to be lifted up about this is the subject matter of the voice

[8 : 15] Paul declared that he would have no other subject none other name under heaven he determined to know no other fully in agreement with what had been spoken the prophet Isaiah and other prophets though he may not fully then have realized we often are not their own masters do things under the Lord's merciful influence in the ministry that were not the slightest thought of them but so is the proclamation of this blessed gospel to be good tidings well that wasn't good tidings of the Lord do and live they were not good tidings they brought with the matter complete condemnation the soul that doeth it shall live in it but the good tidings of peace by the cross and blood and righteousness and works of the

Lord Jesus Christ about which we have been speaking is indeed good tidings how little do we stop and think of good tidings as sir and what part in our experience have good tidings taken can you remember when the gospel came to you as good tidings when it was a relief to you to hear of the finished work of the Lord Jesus Christ when you were laboring and struggling to do your best to earn God's favor these things are not so much in evidence today as they were years ago nevertheless they are still the work of God they've gone underground to use a common current expression very largely people are working underground now to work out their own righteousness don't hear them say concerning this they struggle with the law and their unworthiness don't mention it really to them they're at once boycotted and set aside and considered to be old-fashioned after the work of the holy ghost that you've been singing in your head this is the continuation of the same gracious work though we may not hear so much about it so that if these things lie hidden in your heart and your resting on a false foundation no one can get at it without the holy ghost no one can really open blind eyes and whatever you may be resting upon fraternity will need a loud voice in your conscience to stir it up and make you think and ask well am I really right do I know anything of the peace of the gospel do I understand the meaning of the word even of good tiding come to me with warmth and welcome happy day when you first hear the gospel you know you'll never forget it it will leave it impressed to out or die so that these are to lift up their voice not to be done under a bushel and something quietly spoken and passed among friends it's to be declared from the housetop nothing that they are to be ashamed of fear not well

Paul often needed God to say to him fear not that had a very wide application not only the faces of men but also the sinkings of his own heart who is sufficient for these things God has accomplished this and he's given these heralds of the gospel something to declare not ashamed of that is the peace that Christ has purchased by his own life work and death and resurrection and this has been the glorious note of the clarion call of the gospel like the scripture speaks of the gospel that Paul likens to the certain sound to trump it given uncertain sounds says he who shall prepare himself for the battle now this needs fortitude teaching and this needs experience this needs to know the way the lord has led you here you can tell what he's done for your soul this is what god furnishes his service with has done through the generation i am persuaded is the favorite term of the apostle makes the declarations and so does peter without any shame or hesitancy or there that bring good tidings to sion lift up thy forth lift it up i say this is all bound up in the first verse of isaiah 40 and the 12th and 13th and others in isaiah's prophecy the one which is called the evangelical prophecy it is this that god honors and this is where the comfort is this is the peace this is what god has ordained to be proclaimed and when the jews heard of this and john baptist proclaimed it to them he called them to repentance and as i said this morning introduced very quietly and for the very first time in the scriptures what is now the gospel ordinance of the neemers baptism and thus it stands as a path of this message of peace and it is therefore god's name as i was saying this morning and is declared here in this chapter for the glory of god and then with regards the thirteenth verse in the text how the lords beside thee have had dominion over by thee only will we make mention of thine name they are deceased they shall rise no more and so by the old law and the

dominion of it and the detailed accuracy necessary to fulfill it was finished by the lord jesus and now entirely put away purposes of god honored and glorified not quietly and secretly god hasn't gone back on his word that law is now half of it and completely settled for the one person as i have already said called the believer and that person is the one that sees and believes in the justifying righteousness of the lord jesus christ and it is peaceful this is the point to rest upon this is said elsewhere in isaiah concerning the works of the flesh that it's a bed you can't lay down on but with regard to the glorious tidings of the gospel they can be rested upon you can rest in peace here the lord makes this therefore the testing point and the proclamation of it is found in these the second part of the 40th of Isaiah for the lord god will come with strong hand his arms will rule for him behold his rewarders with him and his work before him well isn't that clear absolutely clear the lord jesus knew what he came for he said he'd come to do the will of his father did he rule with a strong hand indeed he did look at the opposition he made with both in his disciples and in his professing people look at it in the gospel does he not rule with a strong hand in the churches look at the strength of his hand in the churches look at those rebels that rebel against him look at those that say we'll not have this man reign over us look at those who hate him his way see them on the day of

Pentecost brought into gracious submission that we have already been speaking not to repeat ourselves behold I lay in Zion a stone a pride stone a precious cornerstone he that believeth on him shall not be confirmed hand oh the glory is therefore of the unfolding of God's gospel in such a prophecy as this and this mighty hand has proof of its might his arms shall rule forfeit I was speaking last Sunday of gospel preaching but this is where God rules this is how he rules we are not left to guess his servants are not sent forth with their own ideas of what you ought to do you do not go from one place of truth to another and hear different suggestions you wouldn't do it if it were left of that when it comes to the law of God in the gospel it's inflexible everywhere precepts one pole of the earth the same as the precepts the other there no deviation because of climate or distance or circumstances

[21 : 52] God has therefore rule this rule is the rule of peace for it's put so gently as to be almost passed over it's so well known having been so long proclaimed that it's dismissed from the mind immediately the preacher speaks to it for example if we love me keep my command how often have you passed over that when you come to the end of your journey you won't be able to count them out will you and by commandments I mean precepts as well but it's armed does and has ruled for it and will rule for and it's a rule of love and these other laws that have had dominion are now completely put on one side they no longer are the rule of life

Calder puts it very beautifully in one of his hymns what says he now can I do is my request the desire that he had once to perform the law and to gain merit is entirely God all this complete change is an essential and those that are thus brought under the preceptive and the strong rule of God know that his reward is with him there is such a thing as a reward isn't there we must not consider a reward as something meritorious his reward is with him one of the greatest rewards you and I can ever have is the answer of a good conflict that's worth all money you'll ever like to possess and those that honor me

I will honor you will find that this reward is far far greater in value than anything else oh yes the Lord honors those that honor him in these things his reward is with him and his work before him he set his face as a flint to accomplish this work beautiful words in the end of one of Isaiah's chapters here who is blind as my servant and deaf as my messenger completely blind completely deaf to the point of perfection was the Lord Jesus deaf in this respect blind in this respect that he allowed nothing to deflect him from his cause when Peter sought to do this he said to him forget me behind me say to for thou savour is not of the things which be of

God but the things which be of men it takes something to be kept on the right course doesn't it and if it did for the master certainly for the servant not to be left to that deflection and that falling away which is one of those things to be credited because it's possible not final falling away but you can see by the examples we have in the scripture that we are to take heed if we think we stand in a dangerous place let him that thinketh he standeth take heed lest he fall fall oh the beauties of the precept and divine grace which still leave with them that sacred onus on the believer that is not his own he just can't live as he like and if the lord should permit him to fall then he'll go you have this in the intersected history of

Hezekiah in this very prophecy it's a wonderful intersection really this history of Hezekiah who have the personification of this the man brought to urgent prayer the man who spread a letter before the Lord the gracious man pleads with the Lord and the Lord hears his prayer and answers it adds to his life fifteen years yet in this solemn thirty-ninth of Isaiah a chapter that I dreaded most of my life lest I should have a place in it we find that Hezekiah entertains the ambassadors from

[28 : 30] Babylon shows them all the treasures of the temple whets their appetite tits long before they come after cast not your pearls before swine says the apostle Peter careful how you speak about the precious things of Jesus as they turn again and rend you oh yeah there no pathway of self security here the daily dependence on the Lord's keeping power same time his arm does rule for him and that is the purpose of his receptive work it's like a head like an electric fence almost you watch the cattle if they should touch it they're too wide they know now you see a thin strand of wire where the strip feeding is going on they don't go beyond it barbed wire they used to break down not the electric fence it just that one shot that's enough for as luscious as the pastures are the other side now so with the precepts of the word of

God let it be an electric fence to you in your mouth and if you do touch it you'll smart for it you'll feel you'll made a big mistake in whatever respect it is so that God's armed us rule and this is where mention is made of no other than the rule of grace other lords have had dominion but we don't want them any longer lords we don't want to be under the master of self and self government and what I can do and how well I can do it no rather than that would we be under the gracious and sacred rule of the Lord Jesus humble as is so often quoted here the lofty city laid low and as

I have spoken of only Sabbath or two ago he shall feed his flock like a shepherd well what could be more keeping with the gospel he shall feed his flock like a shepherd freeze the very atmosphere of peace doesn't he we turn to psalm 23 if we want to think of peaceful things almost the whole religious world could repeat psalm 23 and it six verses couldn't they he gleaned at me beside the waters of quiet lord thou wilt ordain peaceful o lord our god other lords beside thee have had dominion over you by thee only will we make mention of thy name peace sacred decision not from the bonds of the slave but from those of life he shall feed his flock like a shepherd here is peace here is food here is the shepherd look at it expanded to john chapter 10 i am a good shepherd the attraction the beauty of it still there are few feasts more attractive than she more scenes more alluring to the natural mind and eye than a flock of sheep on the hill something somewhere indefinable and does

God choose this therefore to bring to notice the gospel day he shall gather the lambs with his arm does God have anything to do with lambs those that are early born of grace not necessarily children those who are in the beginning of their days ye lambs of Christ fold ye weaklings in faith who long to lay hold of life by his death who pain would receive him and in your best room would gladly receive him but fear to presume is this the language of the lambs in

Christ fold and do they seek to use language that is high above their head is not their bleat that other lamb why the gospel abounds with it but by thee only will we make mention of thy name what name dear shepherd shepherd the thought of being in the flock a remarkable figure that Christ himself expresses of himself and at the same time as he expresses that he sets forth the hireling and not the shepherd whose own the sheep are not seeeth the wolf coming and fleeeth by the gospel and its security and peace in

[35 : 51] Christ and the ordination of this peace is utterly secure no wonder therefore the workers say that by thee only will we make mention of thy name I don't want any other shepherd do you do you want any other keeper would you want to be in any other flock but that which Christ owns and speaks peace to and declares my sheep hear my voice and I know them and they follow me one of the well known facts but in the fold there is utter recognition the shepherd will tell you that to you every sheep looks the same but not to him ask him the history of a particular sheep in it tell you and yet there is a recognition of the shepherd's boy just as much as the lamb recognizes the voice of its own mother man and never makes a mistake and you can't elucidate that your ear can't attune itself to that so with the sacred gospel and the perfection in christ the sheep the earth nobody can understand but then after it they go now they say

I would be holy though separated unto the gospel of christ is Paul's opening word to the Romans separated from all else that it must be a gracious world and making mention of no other name but that of the great shepherd of the sheep he shall gather the lambs with his arm and carry them in his bosom to gently lead those that are with young while they hold expression and verse declares the affection of the Lord Jesus yet the hard thoughts we have on it he knows the hard thoughts I've had about this text and yet they that wait upon the

Lord to renew this thing but when you come to the other part of this chapter you kind of go into something entirely different chapter which breaks off in verse 12 who measured the waters in the hollow of his hand and so on you can't drop your voice if you read it according to the punctuation of it you got to keep on a high note all the way hear a challenge all the way through who has directed with whom took it counsel behold the nations as a drop of a bucket and fell why did you come over have you not known have you not heard that the everlasting

God the Lord and so on is he that sitteth on the circle of the earth is this the great God that has ordained peace is this the great God that you now say you will only make mention of his name the Lord Jesus Christ himself the shepherd of the sheep why sayest thou O Jacob and speakest thou Israel my way is hid from the Lord my judgment is passed over from my God what have you got into such a low place for here we come down you see to the very footprints of the flood here we are in the wilderness this is exactly what they do say and they are tried in the valley of the shadow of death now walking through affliction thorny maze and the night how often do they raise this question why says god to them why sayest thou old jacob he comes again with his challenging questions hast thou not known hast thou not heard well this is just language calculated to give the preacher strength to lift up his foot he doesn't hear men or devil he not ashamed of the gospel of christ in all its blessedness even if his congregation as it did in days of old numbered thousands there's nothing to fear there's no voice that can be raised against them it may be easy enough where there's half a dozen people but that makes no difference whatsoever to the authority of truth there are those who could challenge it and deny it even where there's half a dozen who hate such truths as this and regard it as being old passion and then in the lowest degree in the last verse that they that wait upon the

Lord shall renew their strength I felt somewhat touched in prayer this morning thought of the eagles stirring up her nest and turning those young egrets out to the dizzy heights of the mountain side quite confident that that was the best thing to do not with any thought of destroying her gun but by bringing them out to try their will so does God stir up the next and he uses the same bird here the same figure set before us I shall mount up that's exactly what an eagle does the only bird we're told that can look at the sun

[44 : 20] I shall mount up and of course the magnificence of the eagle needs no comment and is this going to be connected with those that wait upon the Lord mention of his name and his name only those that wait upon him in the sweet believe that he has proclaimed peace made peace and that peace is an everlasting one is this what it means no wonder therefore the exhortation is they should rip up their boys who had it very similar in the the kishaka divisor awake awake put on strength put on thy beautiful garments oh

Jerusalem the holy city awake awake shine spirit the shine stirring up the same greater gospel call be not afraid lift up your voice lord now who ordained peaceful and as we go along may we tread more deeply into the water like Ezekiel did water is up to the ankles and to the knees and to the loins and waters to swim in so is the blessed gospel truth of the peace that Christ has made by his cross and finally settled it forever oh lord says the psalmist thy word is settled ahead amen ahead

OK thousand light man away