

Isaiah

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- [0 : 00] Seeking the Lord's help, I direct your attention this evening to the first verse of chapter 43 of the prophecy of Isaiah. The first verse of chapter 43 of the prophecy of Isaiah.
- 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, have called thee by thy name, thou art mine.
- 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.
- The context of this chapter relates to ancient Israel. They were God's chosen people.
- They are a figure of the whole Israel of God. Whilst these truths that lie here in this prophecy of Isaiah have a historic context, they also have a spiritual context.
- [1 : 26] But look just for a moment at the historic context. The very use of the word here, redeemed, is connected with the coming out of Israel out of Egypt.
- These words are mentioned in this connection here. And there is reverence here to the slaying of the firstborn of Egypt and the destruction of the Egyptian army in the Red Sea.
- In these words that the Lord has ransomed his people and given people for their life. The people were the Egyptians.
- And the Lord delivered them out of Egyptian bondage. And he led them, as we read here tonight, references to the wilderness and rivers in the wilderness.
- And how he brought them through. All of it to the Israelites. As he read these words would have had an historic significance.
- [2 : 36] And what a blessed figure they are of God's chosen people. Those whom he has formed and whom he has redeemed and ransomed.
- Here then lies the truth that the Lord has a people. The people of Israel were a chosen people of God.
- So are his own people in every generation. One's mind goes to the Lord's words regarding Nathanael.
- Behold, he said, an Israelite indeed. There you have the two conjoined. You have a Jew who was an Israelite indeed.
- He was one of the chosen people. And he was one of the chosen people of God. And the Lord had a purpose of love and mercy toward him.
- [3 : 49] And all Israel were not of Israel. There was a distinction here. It wasn't every Israelite that was a child of God.
- But amongst them the Lord had his own people. He had those whom he had eternally loved. and he had spoken to them in their hearts.
- And my mind rests peculiarly here this evening on the spiritual aspect of this text. And I would desire as the Lord may help me now to come to this word now but now thus saith the Lord.

What a principle it establishes. it establishes this my sheep hear my voice and I know them and they follow me.

And oh we need to search our hearts and ask ourselves this simple question the truth.

[4 : 59] Do I know the voice of my creator my God? Has he called me by his grace?

Have I known the power of his holy word? Thus saith the Lord. I like the words in the second letter to the church at Corinth regarding the apostle Paul thorn in the flesh and his prayer to have it taken away.

And then we read this and he said unto me what did he say? My grace is sufficient for thee. But the principle is this the Lord spoke in his heart.

Eternal God came to him with a precious promise. That was not the first time he'd known what it had been to walk out the experience of that word that he said unto me.

Why when we look back to the first word the Lord said to him it was his name Saul. Or may the Lord call him.

[6 : 19] Has he ever called you? Have you heard the voice of your God? Elijah heard the voice of his God in the cave and it was described there as the still small voice of God.

But when the Lord speaks why it has a gracious effect there'll be a change.

There'll be a separation from this world. And when the Lord begins a work he finishes it.

the proof of the reality of the beginning is in the end. He that endureth unto the end shall we say.

The fact that the Lord has begun a work we spoke in prayer of the parable of the sower. There were those things that appeared to be sown but time tested the fact that the seed hadn't fallen into any suitable ground and it withered away.

[7 : 46] It never came to an end and produced no fruit to perfection. For when the Lord speaks with power in the soul and that word drops into good ground in the heart it's indestructible it'll never be destroyed.

But thus saith the Lord. You know there's a power in that isn't there? Him writer puts it in simple words what Christ has said must be fulfilled on this firm rock believers build.

What a mercy it is if you have something that Christ has spoken in your heart some exceeding great and precious promise that he's given to you in your soul some word that he's spoken to you something that will stand in that day when we must meet him face to face and then we shall be able to say to him Lord thou said what he has said will never be taken from you can never be removed how solemn then if you have nothing how solemn if you have to admit tonight that the Lord has never spoken a word in your heart I fear that for some who sat in the sanctuary of God all their lives and know nothing of the word of the Lord with divine power in their hearts for there are others who have sat in the house of God and known what the sweetness and power of the word of life is known what waters in the wilderness are known his presence sweetly felt in their hearts known what it has been their hearts to be broken down under the sacred sound of the truth and in the singing of his praises we come back to this principle my sheep hear my voice and I know them and they follow me but now we go on to the next part and that is this the created thee the writer says in one little line speaking of creation one strange work exceeds them all that's all the works of

God all his creation men desire to deny his existence men godless heathen men with knowledge human knowledge set about using their human knowledge their scientific knowledge to deny the creator they seek to find other reasons for the creation than the hand of god they delight to do it they deny his existence they deny the existence of heaven and hell they deny the existence of the creator but you know the lord is speaking here of the creation of ancient israel the sacred promises he gave to abraham indian in thy seed shall the nations of the earth be blessed it was the creator that was spoken of there the seed was christ oh the majesty of the creation of this universe there's none other god we read tonight beside me the lord has created all things for himself but this the blessed most blessed creation is the creation that is spoken of in his letter to the epistle of Paul to the

Ephesians a new creature in christ jesus newly created and i do ask you tonight do you have any evidence in your heart that you have in your body and soul such a new creation in christ jesus a new creature if the lord created ancient israel as his chosen people and the nation to which his dear son would come and as he gave them all the orders ordinances of the old tabernacle to point to calvary in the shed blood of the tabernacle oh how he works in that blessed work at calvary for the fulfillment of it the death of his dear son would be the avenue to the work of the spirit in the new creature in christ jesus in the hearts of his chosen people in all ages to come or here lies a blessed truth created day there is no way that any man or woman can have any hand in that world as much as this universe is a divine creation and this world and every particle of life that is upon it has come from the hands of the lord jesus christ the eternal son of god so through his death on calvary's cross under the divine operations of the spirit flowing out of calvary his dear people are created new creatures in christ jesus and that new creature is formed in their heart and we have read it here several times tonight i think three or four times these words are used created formed made thus saith the lord that created day here then is the only foundation of the hope of our dear children it is the work of grace in their hearts grace it is that divine work of grace it is that which the lord spoke to his apostle peter regarding when he asked him whom say men that i am and he was able to reply thou art the christ the son of the living god and the lord then put his finger on what had happened flesh and blood has not revealed this unto thee but my father which is in heaven there was the new creature in christ jesus peter had much of the old creature about him but there was formed in his heart a new creature and the lord refers to it he says to him i prayed for thee thy face fell not he was to leave him to be tried and tempted but one thing could not happen and that was this a new creature could never be touched satan might tempt him and bring him down to deny his lord with oaths and curses but that new creature could never be touched the very opposite of that was this judas what a solemn character he was no new creature no work of grace

[16 : 07] in his heart only his evil fallen nature and eventually went out and hung himself or how we see here one was chosen one was lost one was redeemed one was cast out here the lord speaks to his whole Israel of god and he points them to the foundation of the work of god in their soul that they were created that the seed of divine life as the lord spoke to nicodemus ye must be born again the giving of that blessed seed of divine life in the heart likened to the birth nicodemus said how can these things be i believe the day came when he did understand it the sermon that the lord preached him that night bore fruit the first to detect that there was a new creature in him were the godless pharisees they saw a difference in him they detected something they detected an affection to christ and to his people and they said to him aren't they one of them he indeed was the wind had blown the gentle wind the breath of heaven the new creature had been formed in his heart he was to be a secret disciple only jesus knew what had happened only jesus knew why he talked to him that night but there was fruit blessed fruit and it's finally revealed on calvary's cross when he came to take the body of jesus secret disciples cannot remain secret disciples forever joseph and amathaia came with him they came out in the open created form there's a distinction here created refers to the seed of divine life at the very beginning formed refers to the nurturing of that seed and its growth the lord planted the seed he watered it it grew and we see in the figure of god's work in the hearts and lives of his dear people that he conforms them conforms them to the image of his dear son whether you might ask what does that involve how are his people conformed to the image of his dear son it is the work of sanctification it is a divine work as much as the work of creation the new

birth the work of sanctification goes on through life the apostle Paul did not know everything about Christ when he called him on the road to Damascus he had to pass through the paths of sanctification as Rutherford says in speaking of those paths deep waters cross life's pathway and they do the Lord uses them the rough edges have to be worn off to give you one simple example the Lord had to teach his apostle Peter his weakness he had to teach him his pride he had to teach him his conceit he had to show him the evils of his fallen nature and he did it in most solemn ways he left him to prove to him that he could not stand himself so the words that he said I'll go even unto death were meaningless he learnt that that was forming all the

Lord brought him down forming is the what the apostle Paul speaks of in his epistle to the Romans has not the potter power over the clay he says in the ninth chapter and he has he forms it and it's never formed more easily than in the fiery furnace this is where the Lord conforms his dear people to the image of his dear son he humbles them he brings them down he lays heavy burdens upon them he lays every crosses upon them he gives them thorns in the flesh he brings them into deep waters of tribulation it is to humble them and to bring them down to be what he described in his sermon on the mount as poor in spirit and do they need him there's one little line in our hymn book and it says this he brings proud nature down what a burden is proud nature self centred self complacent oh how

Peter was I'll go with thee even unto death what a big eye that was he had to be humbled he had to be pushed off his pedestal and he had to be brought down to the ground down to the dark and that is a continual work because brave nature ever exists within it all nature will ever be there until we lay it in the grave it has to be dealt with and the Lord will form his people or can you trace anything of that work in your heart it will be visible pride is visible self confidence is visible humility is visible it is to be seen and you see some of the

Lord's aged saints i think of them in the sanctuary of God here whom i knew over the years and are now with him in glory how he formed them what heavy crosses they carry what solemn sadnesses were there what path he called them to walk in and yet it had a gracious effect a blessed effect they were conformed to the image of his dear son in their own sight they were nothing how that draws the hearts of his dear people the humble living family of God yes we can see that the Lord has formed them but they've come through deep water deep sorrow and the

[25 : 05] Lord has brought them down blessed work or to be able to trace it in our own life him writer says so simply the humble soul complain no more let faith survive your future storm how happy how divinely blessed can you conceive of a proud independent soul in glory ah no if ever we reach glory must be nothing must be brought down it requires a divine hand to form a soul it requires a divine hand to bring them down it requires divine dealing to deal with

Peter and then if we look at the other side of it oh the unbelief solemn unbelief inability to trust God what is the forming why it is to bring his dear people to trust him and to rest in him what a lot of forming that needs because many of the doubts and fears of his dear people but the Lord's desire and his scriptural truth is trust in him at all times you people pour out your heart before him God is a refuge for him and he will form his dear people and that's in a different way you know that's in this way that again and again he will help them how the children of his own murmured they saw mighty miracles at the

Red Sea and by the time they got to the bitter waters and mire they were full of unbelief they were an unbelieving people as they passed through that wilderness the Lord never left them he supplied all their need but even Moses always unbelief he struck the rock when he was commanded to speak to it when at the burning bush the Lord would send him to lead his people he was unfit unready unprepared unbelieving oh when the Lord conforms his dear people and forms them in the image of his dear son he will bring them down and down and prove to them again and again his faithfulness to bring them to rest in his arms like a child in peace in the arms of his mother oh the blessed work then of the four have you been brought to trust him does every time some fresh trouble arises is your heart full of unbelief mind you but do you learn more and more the blessedness of trusting in him blessed pledge to rest in him there is peace as him writer says to cast care aside and lean on our

God oh the Lord is never more pleased he is never more honest than when his people are unable to trust in him at all times to roll every burden upon him to casting all your care upon him for he cares for you I believe this that when the Lord is forming his dear people they grieve over their unbelief oh could I know and trust him more is there a prayer and then our text goes on oh Israel fear not why is that in there simple isn't it they do fear they do tremble this is one of the mighty works of the new creature that such is the opening of their eyes by the work of the Holy

Spirit in their hearts that they realize the reality of what is about them and that's eternity they realize the solemn nature of their sins and it's wages it's consequences do you what are these fears they're deep and real I give you one the fear of God's dear people shall I among them stand shall such a worse this one as I who sometimes are afraid to die be found at thy right hand all of God's fear people know that for you what's the point of this fear not I believe there to give them a hope it's a divine commandment the Lord spoke in his own lifetime oh ye of little faith wherefore did you die and you know when God speaks in the forming of the souls of his dear people under heavy crosses and trials when he speaks this word into their soul fear not all fear is gone when the

[31 : 48] Lord spoke to the man at Bethesda pool and said to him rise he rose divine commandments are to be obeyed when the Lord speaks into the souls of his dear people with divine power fear is taken away one word from the Lord can give peace I walked it out proved it much fear is dear people sometimes are burnt up with fear burnt down as it were to dust and ashes in weakness with fear and trembling what will the end be when the Lord speaks fear not all fear is gone away there's peace in the heart divinely given peace and Satan and unbelief cannot touch it and so we read the reasons now why we should not fear the very foundation of why fear is to be gone the

Lord says fear not for this this and this reason and he gives here these reasons fear not number one I have redeemed thee number two I have called thee by thy name number three thou art mine not men given for their lives as with Egypt in the slaying of the firstborn and the destruction of the Egyptian army no a man the man Christ Jesus the ransom for their sins and the price of that ransom his own heart's blood the fulfillment in the ultimate fulfillment of the truth without the shedding of blood is no remission the blood was shed on

Calvary's cross God's dear people were born in sin and shaped iniquity they were in Egypt and had to come home they had to be delivered from Egyptian darkness and bondage they had to cross that Red Sea the waters had to return they were never to go back to Egypt again they were to go to the promised land God's dear people have to leave the world at last in wickedness truly leave it not be in it and of it they have to learn they have to learn to be in the world but not of it they're not part of it they live in an alien environment the wilderness they head to a heavenly canyon they're brought out of

Egyptian bondage and their ransom bought by Christ from that slavery of sin and darkness and unbelief in this new creature formed in their heart and the Lord will bring his dear people to knowledge of what redemption is to be delivered from sin and Satan through the atoning love and blood of Jesus Christ oh do you know anything of it search your heart lovely little hymn I quoted in prayer very sweet to me made very precious blessed it is the work of the Holy Spirit when he fastens with sweet unction and power truth in our hearts redeemed with Jesus blood redeemed his beauty's core to trace no angel come with it compared a sinner saved by grace oh redemption's glorious work says the hymn writer is done for they fight the battle won glorious redemption deliverance of his dear people out of the bondage and chains of Satan and darkness and brought into the glorious liberty of the children of God that is a hope in himself but liberty lies there fear gone the blood of Jesus

Christ sprinkled upon the souls of his dear people will take away all sin in guilt and filth and condemnation and will grant peace and pardon and hope in the soul and it is to be known and not once but again and again Jesus thy blood and righteousness my beauty are my glorious breath which flaming worlds and these arrayed with joy shall I lift up my head oh to be prepared and know the reality of redeeming love and blood in our heart that is the only preparation for glory there is no other preparation or stand in that great day we must be born again and we must enter into that truth the blood of Jesus

[38 : 06] Christ and this is spoken from the heart of John the divine he knew exactly what it meant he says this the blood of Jesus Christ his son cleansed hearts from all sin can you enter into that heart Peter speaks of it when he says for as much as ye know do we know ye were not redeemed the corruptible things as silver and gold your vain conversation received by tradition from your fathers that's false religion but with the precious blood of Christ as of a lamb without spot and without blemish was verily ordained before the foundation of the world but was manifest in these last times for us who by him do believe in God who raised him from the dead all is our faith in the eternal son of God incarnate as our redeemer and can we say with dear Job I know that my redeemer liveth and then it goes on

I have called thee by thy name I have spoken of it this evening has he called thee do you know anything of redemption has the Lord called you out of nature's darkness why are you here tonight there can only be two reasons there can be no more you're either in the sanctuary of God through habit and tradition and how solemn that is or you've come because you want to come and what made you want to come I preach and I watch and I wonder and I think sometimes why are they here what's brought them from the pulpit would you be surprised what God's servants can observe they see a change they mark a difference it's quite obvious sometimes when there is no desire to be in the house of

God they've just come they'll be glad to be out of the place it's quite obvious and there are signs seen when there is a listening to the word of God and hearing it and it's too obvious that the word of God has entered the heart and the Lord has done something oh the blessed nature then of the truth that lies here I have called thee by thy name and finally this word thou art mine oh fear in heart poor tempted tried fallen sinner fear in heart you know the reality of what you are your poor fallen heart in my sight your weakness your temptations your besetting sins you have a solemn realisation of eternity you enter into the truth myself

I cannot keep myself I cannot save you have many many fears deep inward fear you are rather instead of riding on the crest of the wave you are in the great trough the bottom of it and fear you will be overwhelmed fear not and redeem thee thou art mine all the truth that lies in these words is this the sealing of the spirit the spirit bearing witness with our spirit that we are the children of God to have a hope sealed in our hearts yes the Lord has called me yes I have known his love and blood in my heart oh thou art mine I bought thee with a cross sweet truth then that lies here it comes in the song of

Solomon in those words when the bride found the bridegroom and wouldn't let him go she could truly say my beloved is mine and I am he amen who is mine who are women who are he women who are women who and I make you a you say to out why how do when the■ I