

Isaiah

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Date: 24 October 2010

Preacher: Broome, John Robert (1931-2013)

[0 : 00] May the Lord help us to commence this morning's service by singing hymn 377, tune 319.

My soul, take courage from the Lord, believe and plead his holy word. To him alone do thou complain, nor shalt thou seek his face in vain.

Hymn 377, tune 319.

My soul, take courage from the Lord, believe and plead his holy word. Amen.

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

[1 : 23] Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.

Amen. Amen. eye evitar der eld me ger ved Amen, cup's ■■■■ ■■■■■.

Oh Oh Oh

Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh

[4 : 55] Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Thank you.

Thank you.

Thank you.

Thank you.

I'll read from the prophecy of Isaiah chapters 45 and 46.

[8 : 10] I'll read from the verse 1.

For Jacob, my servant's sake, and Israel, mine elect, I have even called thee by thy name. I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else.

There is no God beside me. I go to thee, though thou hast not known me.

I am the Lord, and there is none other. I form the light and create darkness.

I am the Lord, and there is no other. I am the Lord, and there is no other. And let the skies, and let the skies pour down righteousness.

[9 : 30] Let the earth open, and let them bring forth salvation, and let righteousness spring up together. I, the Lord, and there is no other. I, the Lord, have created it.

Go to him. Go to him that strived with his maker. Go to him that strived with his maker. The potsherds strive with the potsherds of the earth. For the clay say to him that fashioneth it, What makest thou?

For thy work he hath no hands. For unto him that saith unto his father, What begetteth thou? Nor to the woman what hast thou brought forth.

Thus saith the Lord, the Holy One of Israel and his Maker, Ask me of things to come concerning my sons And concerning the work of my hands.

Command ye me. I have made the earth and created man upon it. I, even my hands, have stretched out the heavens, And all their host have I commanded.

[10 : 37] I have raised him up in righteousness, And I will direct all his way. He shall build my city, and he shall let go my captives. Not for price nor reward, saith the Lord of hosts.

Thus saith the Lord, the laborer of Egypt, The merchandise of Ethiopia and of the Sabaeans, Men of stature, Shall come over unto thee, and they shall be thine. They shall come after thee.

And change, they shall come over, and they shall fall down unto thee. And they shall make supplication unto thee, saying, Surely God is in thee.

And there is none else. There is no God. There it are to God that hidest thyself, O God of Israel, the Saviour.

They shall be ashamed and also confounded, all of them. They shall go to confusion together that are makers of idol. But Israel shall be saved in the Lord with an everlasting salvation.

[11 : 46] He shall not be ashamed nor confounded, World without end. For thus saith the Lord that created the heavens, God himself that formed the earth and made it.

He hath established it. He created it not in vain. He formed it to be inhabited. I am the Lord and there is none else.

I have not spoken in secret in a dark place of the earth. I said, Not under the seat of Jacob, seek ye me in vain. May the Lord speak righteousness.

I declare things that are right. Assemble yourselves and come. Draw near together ye that are escaped of the nation.

They have no knowledge that set up the wood of their grave near me. Pray unto a God that cannot say. Tell ye and bring them near, yea.

[12 : 53] Let them take counsel together. Who has declared this from ancient time? Who has told it from that time?

Have not I the Lord and there is no God else beside me? A just God and a saviour. There is none beside me.

Look unto me. Be ye saved all the ends of the earth. For I am God. There is none else.

I have sworn by myself the word has gone out of my mouth. In righteousness and shall not return. But under me every knee shall bow. Every tongue shall swear.

Surely shall one say. In the Lord have I righteousness and strength. Even to him shall men come. And all that are incensed against him shall be ashamed.

[14 : 02] In the Lord. Shall all the seed of Israel be justified. And shall glory. They'll bear a flame, nebo stupid.

Their idols were upon the beasts. And upon the cattle. Their carriages were heavy load. They are a burden. To the weary beasts.

They stew. They bow down together. They could not deliver the burden. And themselves are gone. Into captivity. Hearken.

Unto me O house of Jacob. And all the remnant of the house of Israel. Which are borne by me from the belly. And to carry it from the womb.

And even. To your old age. I am he. And even to her hares. Will I carry you. I have made.

[15 : 07] And I will bear. Even I will carry. And will deliver you. To whom will he liken me. And make me equal.

And compare me. That he may be alike. He'll have his gold out of the bag. And weigh silver in the balance. And hire a goldsmith. He may get.

Yet a god. That all day. And yea. They worship. Bear him upon the shoulder. They carry him. And set him in his place.

And he standeth. His place shall he not remove. Yea one shall cry unto him. Yet. Can he not answer. Nor save him out of his trouble.

Remember this. Show yourselves men. Bring it. Again to mind. O you transgressors. Remember the former things of old.

[16:07] For I am God. And there is none else. I am God. And there is none like me.

Declaring the end from the beginning. From ancient times. The things that are not yet done. Saying my counsel shall stand. And I will do all my pleasure.

Calling a ravenous beast from the east. The man that executes my counsel from a far country. I have spoken it. I will also bring it to pass.

I have purposely. I will also do it. Park it under me. You stout hearted. That are far from righteousness.

I will bring near my righteousness. It shall not be far off. And my salvation shall not tarry. And I will place.

[17:14] Salvation in Zion. For Israel. My glory. Dear Lord.

We look to thee. We need thee. We are upon this earth. And thou in glory. Glory. We are creatures of a day.

Thou art that eternal. Unchangeable God. We are in time. Thou art in eternity. In life.

Death lies before us. And oh we need thee. We need thee gracious God. Take away.

All sin and iniquity. From our never dying soul. We need thee to purge us. With that hyssor.

[18:21] We need thee. Gracious God. To cover us. In that spotless robe. Of thy righteousness.

We need thee. We need thee. We need thee. We need thee. We need thee. To prepare us. To stand. Before thy face. The wind. Noah.

To Konrad. To endure. In this life. To be able to endure under the end. To be able to fight that good fight of faith.

Lord we need thee in all that concerns us for time and eternity and all we would remember that God who changes not once he loves he never leaves but loves him to the end Lord may we find in thee a rock may we find in thee a rest may we find in thee peace oh may we know what nearness and access to our God is through his dear son the Lord has been a good God to us has been with us in many paths in life's pathway many deep valleys and deep waters we have known thy presence and thy strength

Lord we are carnal sold under sin our hearts are constantly over much for the things of this world dear Lord we thank thee for thy day we can come apart not in a mere formality but Lord in heart desire to be separated from the things of this world to seek thy faith and to come into the sanctuary of God to worship at thy footstool we pray Lord out draw near bless the foolishness of preaching oh gracious God it is thy ordained means of salvation that all glory may redound unto thee we know that thou hast determined to use human instruments in thy divine purposes we know that as in the wisdom of God man by wisdom knew not God so it pleased him by the foolishness of preaching to save them that believe dear Lord we pray this day that thou would use the ministry of thy holy work with divine power and life the living may be faith and the dead raise to newness of life oh gracious God the work is thine we can have no hand in it but they will be inquired of to do these things for us we pray in this evil day and generation in which we're living secularism and atheism that bevaides the land and our nation where there's but a tiny remnant precious God we pray that they would raise up the following generation we've watched in this sanctuary of God over the years one generation take us away and another take its place

[23 : 05] Lord we pray the same grace which was in the heart of those whom thou hast taken to worship at thy right hand may be now manifest in its fruits in the following generation we seek dear Lord the work of thy spirit we seek the powers of obedience and submission to thy holy mind and will we pray that thy will may be done in earth as it is in heaven we pray Lord in this sanctuary of God that thou build up the church and move and work by thy spirit that there may be a drawing in thine and affection to thyself and to thy people that there may be a confession of thy holy name that there may be a walking act of those divine parts if ye love me keep my commandments

Lord look down upon the young as they're growing up here rapidly oh may they be brought to know thee in their youth and given grace to remember their creator in the days of their youth while the evil days come not Lord we can be sure they will come and we pray that that grace may be given that there may be a separation from this world that lieth in wickedness but all that separation is wrought by thee when that divine commandment is heard by the spirit of truth in the immortal soul come ye out from among them be ye separate and touch not the unclean thing

Lord it is the manifestation of the work of the spirit when there is a real separation from this world and all its attractions from its company we read of thy dear living family they went to their own company Lord we read if we have fellowship with him we have fellowship one with another and oh gracious God we read that we know you have passed from death under life because we love the brethren Lord there is a sweet bond amongst thy living family we have known it in this sanctity of God it is not broken by death but thy living family are one in thyself church militant and the church triumphant are one totally undivided whole

Lord those we have loved and known to whom we have felt a sweet union have had gone before we follow on we hope dear Lord one day to be found amongst them again around thy throne the Lord we read that the memory of the just is blessed they marked the footsteps that he trod his heel inspired their breath and following their incarnate God possessed the promise read we read of them these all died in faith or may it be true of us may we be enabled to stand in this evil day and having done all to stand may we be enabled to fight that good fight of faith and lay hold on eternal life may we be enabled by thyself to endure unto the end but our dear brother he who bears the burden alone of this cause

Lord we know that he bears that spiritual burden we bear him before thee and pray gracious God that thou wouldst remember him and strengthen him here in this day may thy will be done in earth as it is in heaven thy finished work on the cross of Calvary be brought to fruition as it has been in every day and generations since thou hast said of thy one church they shall come from the east and from the west and the north and the south when I gather them dear Lord we pray for that in gathering the gracious

[29 : 50] God and the name and the name of the ancient Israel as they left Egypt and then it was said not a hoof shall be left behind all were safely brought out the entire nation and Lord do we know that has the people the whole Israel of God and they did say of them I will that those whom thou hast given me be with me where I am dear Lord we pray that I finished were they have said all that the father giveth me shall come to me and him that cometh unto me

I know why is cast down one said may I among them found Lord may we be found at thy right hand in that great day when thou shalt gather thy people to thyself and time will be no more oh may we be prepared Lord we are well persuaded that we are favored blessed to sing the anthem of glory unto him that loved us and washed us from our sins in his own blood we must learn it here we must know thee we must come to the place where thy dear servant came when he said

I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day oh grant that precious gift of faith for faith we read is the gift of God the Lord look down and notice the exercises concerns the desires that are here this morning prayers that have come up before thee or haven't come up before thee Lord whether there is any hunger or whether there is not oh gracious

God deal with each case grant that thy holy word may have free court and be glorified that the truth may shine as a light in a dark place that he may be sweet to the taste and hear to hear be given a heart to understand a hunger and thirst after thy righteousness be given and that Lord there may be a hearing ear but they are said except you become as little children shall enter in to the kingdom of God oh grant gracious God there may be a bowing before thee humbling at thy mercy see feeding upon thy word of truth may be a strengthening with all might in the inner man and thy name shall have all the honour and the glory and thy word will enter with divine power into the soul

I am the Lord and there is none else oh to be found in thy dear hands as clay in the hands of the heavenly potter God that is where thy dear people would be come where thy servant Jeremiah came thou art our potter where the clay where all the work of thy hands oh then put thy arms of love and mercy about us keep us from sinning that it may not grieve us keep us from sour the Lord thy servant knew that solemn conflict when I would do good evil is present with me and how to perform that which is right

[35 : 46] I find not for wretched man that I am who shall deliver me from this body of death I thank God through Jesus Christ my Lord Lord we pray that thou is deliverer from our own fallen nature and grant us grace to run our race with patience king under Jesus his author and his finisher Lord remember those in sickness and affliction weakness weariness age infirmity unable now to reach the sanctuary of God where they would long to be dear friends in the homes I possess a home we pray for them thy dear servant there at study God be with him these his latter day bless him as he goes forth according to the strength that thou hast given him land upon thy servants

Lord especially we remember those who have gone forth into the ministry in recent years thank me for sending them Lord any of thy servants have long passed the lot of life but all we pray raise up a following generation sanctify affliction Lord we pray thee deep the Lord of the sufferings and sorrows of thy dear people peculiar so of those whom thou wilt send into the ministry of thy holy worth that they may reach down into the depths and powers of thy dear people Lord we pray thee the Lord of the vineyard to send other labourers into the vineyard gracious God we pray for prodigals and many have gone out from the house of

God turn their back upon the truth oh gracious God we pray that thou would yet have mercy the Lord solemnly you read them in that promise because they were not of us but they just make a difference when he came to himself or may that be so with many oh leave not in the darkness of unbelief in the world of unrighteousness that call and draw by thy spirit we pray thee for that is thy work and thou art the Lord the Lord God merciful gracious long suffering plenteous in goodness and truth giving in equity transgression and spirit here

Lord then look down we pray for this nation in its vast wickedness ungodliness abominations darkness death Lord thou seest it all together pray for the Queen and the Royal House Prime Minister his Cabinet Parliamentary Assembly and Lords and Commons dear Lord there's here the godlessness in high places the great evils that our Parliament has legislated and permitted Lord clouds of persecution appearing on the horizon surrounding the preaching of thy word Lord we pray thou hast preserved to us our freedom of worship freedom of speech

Lord that thou hast preserved to us as a nation our sovereignty preserved to us our Protestant Reformed heritage and constitution above all that raise up a God fearing sea and pour out thy Holy Spirit yet once again in this dark land where the great tides of wickedness and evil have overflowed our shores now Lord we come apart or may we rest a while this day of rest and know peace of God in our hearts feet upon thy word that shall lift the life of thy heavenly order fill our earth and vassal we ask thee lead us into all truth grant the anointing of thy spirit apply thy word with heavenly power in the souls of the hearer as we would ask all the pardon of every sin for

[41 : 33] Jesus Christ say Amen Hymn 806 Tune 591 Christ is the friend of sinners be that forgotten never a wounded soul and not a hole becomes a true believer to see sin smarts but slightly to wound with lip compassion is easier still but oh to feel cut steep beyond expression him 806 tune 591 is■atk

Thank you.

Thank you.

Thank you.

Thank you.

[45 : 00] Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

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

[48 : 14] Thank you. Thank you. Thank you. Thank you. Reading verses 2 and 3.

I will go before thee and make the crooked places straight. I will break in pieces the gates of brass, and cut in sundar the bars of iron.

And I will give thee the treasures of darkness and hidden riches of secret places. Today mayst know that I, the Lord, which call thee by thy name, am the God of Israel.

I will go before thee and make the crooked places straight. I will break in pieces the gates of brass, cut in sundar the bars of iron.

And I will give thee the treasures of darkness and hidden riches of secret places. And thou mayst know that I, the Lord, which call thee by thy name, am the God of Israel.

[49 : 55] This word relates initially to ancient Israel and is a very remarkable prophecy.

One of the most remarkable prophecies of Scripture. because here we have the name of Cyrus, spoken of 200 years before he came.

Isaiah prophesied before the captivity. Cyrus was the means of the return 70 years afterwards. And his name, the Scripture says, was given here in the Scriptures by Isaiah.

And he regarded the deliverance of ancient Israel from its captivity after the Lord had sent it there because of its great sins.

But that was chastening, chastisement. The Lord did not intend to destroy Israel. The promise regarding Christ was, in thee and in thy seed, shall all the nations of the earth be blessed.

[51 : 15] Israel would not be destroyed because Christ would come to Israel. He would be a Jew. He would die at Jerusalem. Jerusalem could not be obliterated from this earth.

The Lord had it in eternal purposes. And here, the word of prophecy is for the blessing of Israel. That the Lord would come and there would be a return.

Even though it had been destroyed. The Jews had been sent into 70 years' captivity. And that this man would be the instrument in the Lord's hand. And he would not know the Lord.

He would not know the God of Israel. He would be a pagan and a worshiper of idols. And yet, in divine and sovereign purposes, an instrument, the restoration of ancient Israel.

And around Israel, there has lain these precious promises of God, and still do. One, unfulfilled.

[52 : 28] When, said the Apostle Paul, it shall turn to the Lord. When that moment comes, they'll be grafted in again. The promise is abundantly clear in the 11th of Romans.

An ancient Israel, which had done on the death of Christ, was scattered to the four corners of the earth, would be restored.

And she has been, in our own lifetime. And now we wait. This glorious promise. The Lord has set Israel in this world as a figure of the whole Israel of God.

They are chosen people. And to them, the Lord came, the creator of this universe, eternal son of God.

There amongst them, he died on Calvary's cross. And they are a figure of the whole Israel of God. Christ, when he came, to call his disciples, said of Nathanael, Behold, an Israelite indeed, in whom is no God.

[53 : 55] How knowest thou me? Was his word to Christ. Where do you stand this morning?

Are you an Israelite indeed? Are you one of the followers of the Lamb of God?

Has your heart been changed or are you still dead in trespasses and sin? It is not always obvious whether that work has begun or not.

Eventually, one day, it becomes obvious. Nicodemus, think of his case, came to Jesus by night, ashamed, frightened, that the other Pharisees would see him.

Yet, something in his heart drew him. To him alone, Christ preached a sermon all for him.

[55 : 17] He said to him, Art thou, Master of Israel, knowest not these things. Oh, that went home, didn't it?

He said to him, the wind blowed. The wind of God's Spirit, it did blow. We know it blew because the fruit the day came when he took the body of Christ to the tomb and owned him.

The Pharisees said as they watched him, Art thou one of them? They detected something different. He was no longer one of them. And he was brought out.

And there was Joseph of Arimathea, not always obvious. What a blessed work that was in both those dear men. Are you a secret disciple?

No. Oh, ask yourself. They be hidden from the eyes of others, but has the Lord the wind of his Spirit blown in your heart?

[56 : 30] Has the truth warmed your heart as a fire in your soul? God. This is the Holy Israel of God. These are his dear children. He has begun with them. He has loved them and known them in eternity past.

that he has come and manifest his love for them in their souls.

And he has spoken to them. And this word of promise did not only go forth to Saras regarding ancient Israel, but he goes forth to the whole Israel of God.

And the words that have rested on my mind are these. I'll go before thee. Do you feel any need to be led?

[57 : 43] Or do you think you can manage your own life? Do you understand the hymn? Guide me? Oh, thou great Jehovah.

pilgrim through this barren land. I am weak, but thou art mighty. Hold me by thy powerful hand.

Bread of heaven, feed me till I want no more. You know, that was the hymn of dear God, William Williams in Wales in the 18th century.

nothing changes, does it, in any generation. How many of God's dear children have been brought to the place that he came to?

They wanted someone to go before them. my sheep, hear my voice, and they follow me.

[58 : 52] that is a precious truth. In this prophecy of Isaiah, in the 62nd chapter here, is the text which was Philpot preached from many years ago, very blessedly.

go through, go through the gates, prepare ye the way of the people, cast up the highway, gather up the stones, lift up a standard for the people.

It was Christ who hath gone before his dear people and prepared the way before them.

And you know that way is individually tailored to our spiritual needs.

The Lord goes before his dear people. He goes before them with crosses, with powers of tribulation, with divine teaching, purposes, to humble them, to subdue them, to bring them down and be his clay in the hands of the heavenly potter.

[60 : 28] He does it in mercy. He does it in love. He gives as the apostle Paul well knew, solemn thorns in the flesh.

they're not immediately obvious to anyone, but they lie there. Deep griefs, bitteresses, solemn losses, weaknesses, temptations, but gives them for a purpose.

I'll go before thee. The Lord goes before his dear people in providence and in grace. He does indeed.

They are inextricably woven together. Where he determines to bless them in grace, he has led them into a providence, where they felt their need of him.

Let me look at our text, at some of the ways in which the Lord works. Crooked places. What's crooked in your life?

[61 : 50] What is there you wouldn't have? What is there you would be without? Where is the work of grace? It's to be brought to bow beneath the cross.

It's to be brought to take up our cross, our thorn in the flesh. The work of grace in the heart of the Lord's dear servant apostle Paul, when he gave him his thorn in the flesh, were sweetly manifested.

We see poor human nature thrive. He besought the Lord to take it from him. He wasn't resigned to it. The Lord did answer his prayer in a remarkable way.

But not as he wanted it. He didn't see the need of his thorn in the flesh. That crooked place. He thought we best go on, that the Lord had other purpose, I'll go before thee.

And when he answered his prayer so beautifully, my grace is sufficient for thee, for my strength is made perfect in weakness.

[63 : 22] Oh, the Lord brings his dear living family, his Israelites, into solemn places. Places like ancient Israel came to at the Red Sea.

You see, he could have taken them to the promised land, along the coastal shore, up through Gaza, and it would have been so easy. But he led them.

He went before them. The pillar, the cloudy pillar went and led them. And it took them to an impasse, the Red Sea.

Ah, you see, had they not gone that way, they would never have seen the glory of God. as they saw it when they crossed and the waters divided.

And you will not see the glory of God unless you are brought in your thorn in the flesh, in your cross, and your pathway. To those deep waters, my grace is sufficient for thee.

[64 : 35] Then the Lord appears. And you have something you can look back to. And you can trace his hand with you.

And you can remember all the way, Lord your God has led you. I'll go before thee. The Lord indeed goes before his dear people.

And there's another aspect of this. one or two aspects of it here. But one is, he goes before his dear people.

That they might understand their pathway in the light of his pathway.

If we are to be followers of the Lamb of God, then we read of him, he was a man of sorrows and acquainted with grief.

[65 : 54] Beautiful hymn, isn't it, this human heart? He still retains, though throned in highest bliss. in all their afflictions, he was afflicted.

They should not think it strange, says the apostle, concerning the fiery trial there is to try you. Why not? Our master stood the fiery test.

but following in his footsteps, the apostle Paul prayed, did he not, that I might have fellowship with him in his sufferings.

How are we to have fellowship fellowship only as we walk out the pathway that he has outlined for us and are brought to submission to his holy mind and will beneath the cross.

And we see it in the apostle Paul. My grace is sufficient for thee, and my strength is made perfect in weakness. What then?

[67 : 12] Oh, a promise. sweetly given him. What was he afraid? A complete change of attitude.

Complete change of heart. He didn't think of praying anymore to have it taken away. From his lips comes those sacred words.

So extraordinary. so out of keeping with poor fallen nature, but so sweetly manifest as the fruit of the spirit in his heart, most gladly therefore, will I glory in mine infirmity.

What a strange turn of events in his heart. No, no longer was he in conflict with his God. he took up his craft, his peculiar pathway, that which he'd long wrestled against and fought against.

Things given and things withheld, the sorrows in the hearts of God's dear people, their bitternesses and crosses, most gladly therefore, will I glory in my infirmity.

[68 : 43] Why, why, that the power of Christ may rest upon me. I'll go before thee.

Deep, says dear Cooper, the mysterious path, deep in unfathomable minds, never fading his skill.

Notice it, unfathomable mind, never fading his skill, he treasures up his bright desires and works his sovereign will.

Clothes you so much strength, are big with mercy and shall break in blessing on your head.

I'll go before thee and make the crooked places straight. Will he take them away? No. He'll give you that grace not to see them any longer as that which is an offence to you.

[69 : 57] But that you may be brought to be at peace with him and to find that far from struggling to be rid of the burden, to be rid of the cross, to be rid of the thorn in the flesh.

The Lord makes it straight in your heart. you're at peace with him. And you hear this in the words of scripture of God's dear people.

Let him do. Oh, what submission. Let him do what seemeth him good. Oh, this is the work of God's Spirit.

I'll go before thee. If we consider it from his angle, he humbled himself from his heights of heaven.

I am the Lord. We have read it here this morning, four or five times, and there's none else. That same Jesus in the dawn of creation said, let there be light, and there was light.

[71 : 19] Came to Bethlehem's manger, and humbled himself. Took into union with his glorious deity, a holy body and soul conceived under the overshadowing of the Holy Spirit in the womb of the Virgin Mary.

Made in all points, like as we are, yet without sin. Oh, how vital are these truths to your salvation and mine.

They're solemnly called in question in some parts of our churches, but they are blessed truths, this human heart.

He still retains. He walked this earth, tempted in all points like as we are. Let us be clear. I'll go before thee.

He went before his dear church, driven into the wilderness by the Holy Spirit to be tempted of the devil. Some have said, in denying his soul, because he was only God in human flesh, and did not have a soul, that those temptations in the wilderness were but figurative.

[72 : 49] Because as God, he could not be tempted. Oh, how solemn these errors are. And we come to the vital truth. He took into his union with his deity, this human nature, and it was in that human nature he was tempted.

Walked the pathway of his dear people, tempted. At all points like as we are, yet without sin. And the apostle says, we have not an high priest who cannot be touched with a feeling of our infirmities.

This human heart, he still retains, though throned in highest bliss. He enters in, to the lot, and part of his dear church.

And I come now to another part. He went before us into the Jordan. Suffer it, he said, to John the Baptist, to be so now, for thus it become his hearts, to fulfill all righteousness.

This was the pathway he went. A figure of his death and resurrection. And he passed that way for his dear church.

[74 : 26] Baptized of John in Jordan. John said so blessedly of him, behold the Lamb of God, that taketh away the sin of the whole world.

He also said of him whose shoes latch him, I am not worthy to undo. Jesus said of John when he heard he died and been murdered in the prison.

There's none greater than John the Baptist. Great herald and entrant of the eternal Son of God into this earth. And he was favored to baptize his Lord.

He shied. No, said Jesus, suffer it to be so now. I'll go before thee. Let us not neglect, despise the path he walked.

They're not the means of salvation, but they are the blessed expression of the mercy of Christ in the separation from this world, buried with Christ in baptism, raised with him to newness of life.

[76 : 02] Lord humbled himself. And he walked this earth. We see him at the last supper with his disciples.

He said his face is a flint to go to Jerusalem. I'll go before thee. There at that table he broke the bread and the wine and poured out the wine.

He knew what they signified, his broken body and his shed blood. And he said so.

the apostle Paul is later at the church at Corinth. So often as he eat this bread and drink this cup, he just showed the Lord's death till he come.

I do say to you this morning, what do you understand spiritually? What has been revealed to you in your soul about the Lord's death?

[77 : 21] What do you know about his precious blood and broken body? Has that blood ever touched your soul?

It's the only thing that will wash away sin and its guilt and condemnation. There's no condemnation to them that are in Christ Jesus. Out of Christ almighty power can do nothing but divert.

The Lord's table and his dear people give expression to a hope. They have known something of the blood and righteousness of Christ in their own hearts.

I'll go before them. God and he has gone before his dear people in these ordinances. They're not just written down in scripture.

It was the path he walked. They marked the footsteps that he tried. His seal inspired their breath and following their incarnate God.

[78 : 39] I'll go before thee. Oh, he has set a blessed path, beautiful path, holy heavenly path for his dear people to walk in, a humble path, a simple path, but a glorious path.

In obedience to his heavenly commandments, I'll go before thee. We go now to Calvary's cross. God's love.

Yes, the waters of Jordan were a figure, and the table, the last supper, was a figure. Not like the poor Romanist, who believes that in his blasphemous mass, sin is forgiven.

That's pure idolatry. They bow down to worship a piece of bread and a cup of wine, thinking it is the very body and blood of Christ. We've seen this monstrous wickedness in our land with the Pope only recently.

He is the true Antichrist. He is the one that scripture speaks of, setting himself up in the house of God as though he were God. Their priests believe they can forgive sins, not so God's dear people, for his servants.

[80 : 02] As you see, when we come to look at this precious sacrifice on Calvary's cross, read of it in scripture, John the Divine says, the blood of Jesus Christ, his son, cleanses us.

It's only a little word, us, but I do say to you this morning, can you join that company, in all honesty? the blood of Jesus Christ, cleanses us from all sin.

Christ said to his dear disciples, you're washed, you're clean, through the word that I have spoken unto you. Scripture says, who can forgive sin?

Pharisees knew the answer. God only. They didn't know the blood of Christ to forgive their sins, why they crucified him, crucify him, they said.

But the apostle Peter, who blasphemed his holy name with oaths and curses, and denied him, knew something about that blood. As much as you know, you were not redeemed with corruptible things, but with the precious blood of Christ.

[81 : 22] Oh, what do you know of it? Job said, I know that my redeemer liveth, and no worms destroy this body, yet in my flesh shall I seek God, whom I shall see for myself, and mine eyes, mine eyes, shall behold not another's, though my reins be consumed within me, that is, though I die, all strength be taken away, yet in my flesh, shall I seek, I'll go before thee, and make the crooked places straight.

It's not just the crooked places in Providence, is it? It's the crookedness of our natures, of our hearts, of besetting sins, our carnality.

God's dear people has taught by his spirit deeply conscious. I am carnal, said the apostle Paul, sold under sin, and he knew it and felt it.

Death within him, all about him, but remedy without him, see it in the Saviour's blood.

I'll go before thee, and make the crooked places straight, and the I'll break in pieces the gates of brass, and cut in sunder the bars of iron.

[82 : 57] Ah, if that is not done for you, those gates of brass, and bars of iron, will bar you from heaven forever.

they went in, and the door was shut. What was the effect?

The wise were shut in, and the foolish were shut out. Break in pieces the gates of brass.

Oh, does it not open a door to heaven? I believe it does. Jesus said, I am the way. Those gates of brass, and bars of iron, for his dear people, are their sins.

Sometimes they feel those gates of brass, and bars of iron can never be broken, their sins are so great. Dear Joseph Hart said, sins against the holy God, sins against his love, his blood, sins immense as is the sea, hide me.

[84 : 11] Oh, Gethsemane, the Lord has broken them on Calvary's cross. He's made a way of escape for his dear people.

And now he has entered into glory, and he lives to intercede for them. And what he pleads in that intercession is his death on Calvary's cross, and his shed blood there.

He's broken those gates. Oh, death, where is thy sting? Oh, grave, where is thy victory?

I thank God, through Jesus Christ, my Lord. These are solemn gates, awful gates. They stand between God and his dear people.

There's a separation because of their sin. Nothing that defileth can enter him. the Lord has broken through that.

[85 : 15] He's kept his Father's holy law in his humanity. There he perfected a glorious obedience to that law. And as the hymn writer says in such simplicity, my breaches of the law are his, and his obedience mine.

Break in pieces, the gates of brass, the bars of iron. And then it goes on, I'll give thee the treasures of darkness, the hidden riches of secret places, that they mayest know that I, the Lord, which call thee by thy name, and the God of Israel.

Treasures of darkness and the secret places. What are they? Why? their darkness or godless world.

It's hidden from the wise of the wise and prudent and revealed to babes. Where are you? Has Christ been revealed to you? Has he touched your heart with his heavenly love?

Has he warmed your soul under the preaching of the word? Has he spoken to you through his word? Has he blessed you in the singing of the hymns?

[86 : 41] Have you known what it has been to be melted down under his word? The treasures, all they are treasures. the treasures of darkness.

The secret, yes, the secret of the Lord is with them that fear him. Oh, it's open to his people, but to the world it is unknown.

They're lost, you know. It's darkness to them and they know not the secret. but the Lord's family, taught by his spirit, brought to have their eyes open, to have a hearing ear to hear his voice.

They're the ones to whom this scripture applies and it is spoken so beautifully, I'll go before thee and I'll give thee.

search your heart this morning, young and old, what has the Lord given you? What has he done for you? What has he spoken to you?

[87 : 59] These things can never be taken away, once in him and him forever. Thus the external covenant stands as a beginning, the wind blow. Blessed beginning, has he begun with you?

Can you trace in your life that he's gone before you in providence and grace? In Nehemiah, when he came back to rebuild the walls of Jerusalem, he spoke so simply.

Scripture is peculiarly simple. He spoke of the good hand of his guard upon him. What do you know of the good hand of your guard upon you?

I'll go before thee and I will give thee. Amen. Amen. Lord will.

Mr. Broome will preach this evening, Mr. Sayers on Wednesday evening, and Mr. Chapman next Sunday. That will be the time for our monthly collection for the Gatsby Memorial Christmas Fund.

[89 : 27] Those will be singing hymn 738, tune 385. Jesus, how heavenly is the place, for thy dear people, wait for thee.

Where the rich fountain of thy grace stands ever open, full, and free. Hymns 738, June 385.

hope the grace, the star of the s' milton and another who Thank you.

Thank you.

Thank you.

[92 : 06] Thank you. Thank you.