

Isaiah

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Date: 24 October 2010

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- [0 : 00] Seeking the Lord's help, I direct your attention this evening to the prophecy of Isaiah, chapter 42, and reading verse 16.
- Prophecy of Isaiah, chapter 42, and reading verse 16. And I will bring the blind by a way that they knew not.
- I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight.
- These things will I do unto them, and not forsake them. I will bring the blind by a way that they knew not. I will lead them in paths that they have not known.
- I will make darkness light before them, crooked things straight. These things will I do unto them, and not forsake them.
- [1 : 02] First thing I would have you noticed this evening. Those who here this morning will know that I preach from the 45th chapter in the prophecy of Isaiah.
- Isaiah. In the word that I preached from this morning, we see the Lord's work. I will go before thee. I will break in pieces the gates of brass.
- I will give thee the treasures of darkness, and hidden riches of secret places. And in our text this evening, I will bring the blind by a way that they knew not.
- I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. I will do it unto them. I will not forsake them.
- One word stands out, does it not? I. We have the poor Roman Catholic going to his masses, doing his penance, making his confession to a man.
- [2 : 15] All the great distinction that was brought clearly out of the Reformation, not of works, by faith, I say.
- All the work that is manifest here, it is the work of God. And as we preach this morning, I will go before thee.
- Try to speak a little of how the Lord solemnly in his mysterious purposes does go before his people, granting them heavy crosses, tribulation, paths they would not have chosen.
- Now, we come to our text this evening. All of grace.
- Not of works, lest any man should boast. Here is the description of every child of God. Also, every man, woman, that is born into this world, blind.
- [3 : 38] Where are you tonight? All search your hearts. The Lord brings the blind by a way that they knew not.
- He leads them in paths they have not known. He opens the eyes of the blind. To the blind know not anything.
- The deaf not hear nothing. The blind see nothing. It is the work of the Spirit. To open the eyes.
- Of the blind. And I believe this, you see, that when our eyes are open, we realize solemnly what a blind condition we were in.

How we wander in this world without hope and without God. The eyes of John the Baptist, as we spoke this morning, were opened.

[4 : 48] Behold, he said, the Lamb of God, which taketh away the sinner. The flesh and blood has not revealed this unto thee.

But my Father, which is in heaven, it is a mercy to know and to realize that we're blind.

Lord, said blind, of Artimias to Jesus, Lord said to him, what will that I should do unto thee?

My eyes may be opened. Oh, how he desired to have that sight. And the Lord gave it to him.

But you see, there was another sight involved in that. And that was a spiritual sight. And I believe this, that until the Lord opens our eyes, we do not realize we're blind.

[6 : 06] We can walk in blindness. And deafness. Spiritually, and know nothing. And be totally unaware of it. When the Lord opens our eyes, and separates us from this world that lies in wickedness, then we realize what we were.

And how we wandered in darkness and in death. Many wander in a false and empty profession of his name. Many wander with a faint hope.

Oh, what are you resting on tonight? Can you look back to those days when you were blind? Can you look back as blind by Artimias could to the time when his eyes were opened?

The Lord begins a work of grace in the heart. Brings the blind by way that they knew not. Their eyes are opened.

What a miracle that is. A miracle of grace. That the Lord should open the eyes of the blind. Your blind eyes. Give you a sight of himself.

[7 : 31] Bring you to know him. to see him by faith. To bear your knee at the mercies to plead his name.

To believe in him. To commune with him. To hear his voice. To see him. that is an unspeakable mercy.

And notice it is the Lord's word. He has divine purposes to open the eyes of the blind. In this way you see there are only two ways in this world.

One is that straight and narrow way which leads to life. And one is the broad way that leads to destruction.

when you look at those two ways you see it is the blind who walk in that broad way for the children of God who are brought to a sight of Christ who is the way the truth and the life they follow him in that straight and narrow way.

[8 : 56] and they're brought by him I'll bring there is a power there is a voice there lies here sovereign grace it is the Lord that begins the work not us we're blind we wander in this world we love darkness strange word isn't it love blindness we love darkness rather than light the scripture tells us so we have no desire no hunger and thirst for Christ no need of him perfectly satisfied this applies to those who come in and out at the house of God like the door upon its hinges they're blind truth never touches their heart they never know the power of him they never know the sweetness of him they never know the love of Christ in their heart they know nothing about his mercy they're blind bring the blind by a way they knew not we spoke of that way this morning

I'll go before thee oh how he leads he is the good shepherd of his sheep my sheep hear my voice and they follow me oh there's a power that draws God's dear children to himself and where are you in this matter tonight where do you stand the blind know not anything the deaf hear nothing where do you stand have you a hope God has opened your eyes that he is bringing you and has been perhaps over many years in that way that he's spoken of here his way him right as he says thy way not mine unspeakable mercy to be brought into this way the way of life there's a way of death but there's a way of life and this is the way the Lord brings his dear people as we said this morning it is a path in God's hands determined by him but it is his purpose to bring his dear people follow thou me was his command to his dear disciples as we said this morning think you're not strange this is the way concerning the fiery trial that is to try you as though some strange thing had happened unto you but rejoice in as much as you may partake us of the sufferings of Christ one said the path

I walk cannot be wrong if Jesus be but there sovereign purpose is then a divine will the wonder that the creator of this universe should send his dear son to this world that he might die that his dear people might be brought out of nature's darkness into his marvelous life that he might come to undeserving sinners and draw them by his grace to himself that it is his great delight he loves to hear the cries of his elect he hates to put away he is a God of mercy it is his glory and Moses asked him to show him his glory he showed it to him the Lord the Lord God merciful gracious long suffering if ever the Lord opened your eyes it will be on account of mercy sovereign grace you shall never deserve it you shall never pray for it or desire it he does it mighty divine work

I say again search your heart as he opened your eyes if he has done you will be able to look back on those days of your unbelief those days when you walked in darkness and had no life those solemn days when you desired not these things when you had no desire after them now you can look at this word I bring the blind look back over the way or the way the Lord your God has led you to those days when you walked in darkness but they're now behind you now you are brought into the living way the way that leads to life and you are following your redeemer and seeking grace to run that race in this way his way that is said before you

I bring a blind by a way that they knew not you readily admit tonight it was a way that you knew not we may sit in the sanctuary of God the godly people around us and not know that way they know it we know nothing of it the divide in the scriptures is solemn the sheep and the goats the wheat and the tares the living and the dead or her solemn is that divide when the Lord comes by his spirit with divine power omnipotence irresistible grace and calls his people to himself he opens their eyes they are brought to see themselves and to know their fallen and growing condition and they are brought to hear the voice of the eternal son of God and to hear it with divine power and their eyes are opened to the existence of a God whom they have not known and whose voice they have never heard

[16:26] I will bring one word spoken by God himself in the heart of a poor sinner will bring submission and obedience at once it will indeed when we look at the apostle Paul what a change he who so resisted the truth denied the humanity the eternal son of God would have joined with those at the cross crucify him so it was done has the Lord stopped you in your mad career has he called you the apostles eyes sight was taken from him his natural sight in that hour but spiritually his eyes were opened

Christ became to him a living reality and he was brought down as Jesus said of him to Ananias behold he prayed now he was looking to Jesus as scripture says looking unto Jesus the author and the finisher of our faith there had been this truth fulfilled in his life I will bring the blind walk in defiance disobedience ignorance black darkness the Lord in rich mercy stoops down in sovereign grace and touches their heart and brings them to a knowledge of himself I say to you here tonight there's no half way in this either your eyes have been opened or they haven't been opened either in the sanctuary of God tonight you're blind you know nothing of this way that is spoken of here or you can look back to see the moment the time the place the day the year the week when the

Lord opened your eyes where did he begin with you he is the author and the finisher of our faith he that has begun a good work in you will perform it under the day of Jesus Christ but has he begun it how vital to have a beginning there is no time upon this I may have said it here before but mine goes to a church meeting I took some years ago when a young man came forward and he said when he was six he heard Mr.

Philip Warren speaking as a child of his experiences in the last war in the navy and how the Lord brought him out guarded him kept him in the heat of battle and he said as a child he remembered feeling in his heart there is something real in that or when we look at these things it is in accordance with what the Lord told Nicodemus the beauty of that blessed word the wind bloweth what a truth lies in those words of Christ to Nicodemus these words that he spoke are the experience of so many of his living family and he speaks here the wind bloweth where it listeth thou hearest the sound thereof but canst not tell whence it cometh or whether it goeth so is every one that is born of the spirit

I will bring the blind blessed mighty work of God the breath of heaven the spirit of truth the light that shines in darkness entering into the souls of his dear people giving them that living faith that they may know him whom to know is life eternal the authority then that lies in our text I the mighty God the everlasting father the prince of peace I will bring the blind by way they know not I will lead them in paths they have not known or is the Lord leading you I walk in paths that you never knew before paths of his own choosing paths in which he is teaching you paths in which he is humbling you paths in which you cannot manage yourself and you have to go to him continually paths he has ordained that you should walk in paths in which he will make you as clay in the hands of heavenly potter paths of his own choice yet lead them and it is a way you never walked in before the

[23 : 00] Lord has determined what that way shall be what is he doing why it is his work to bring his dear church into conformity to the image his dear son it is to make them dependent upon him but if you look at that way that he has spoken today it is the way of salvation it is the way of a sweet union with Christ it is the way in which we prove his faithfulness we prove him to be that God who changes none it is a way in which we are brought constantly to feel our need of him where we turn to him again and again it is a way in which we hear his voice it is a way in which we know his strength it is a way in which we receive the eternal exceeding great and precious promises and receive them from the lips of our

God it's a way of weakness it's a way of temptation often for God's living family it's a way of darkness but their darkness is totally different to the days that are under generancy totally different when we look at John the divine's general epistles especially the first chapter of the first epistle he has much to say about darkness he says if we say we have fellowship with him and walk in darkness we lie and do not the truth the darkness that is referred to there is unregeneracy many of God's dear people as we read in the prophecy of Isaiah here in the 50th chapter and the last verses who is among you that feareth the Lord and obeyeth the voice of his servant that walketh in darkness and hath no light that is a totally different darkness to what

John spoke of that is the darkness of the children of God when their God is absent they're born again of the spirit of God that darkness is not the blindness of unregeneracy and yet his dear children walk in darkness often they mourn an absent God and they mourn over it but he has said like darkness light before them and the Lord shines into the souls of his dear people in their darkness oh what light there is they're in fear they're in temptation they walk in heaviness of spirit they mourn an absent God he makes darkness light before them the simplicity of the truth is this that he comes men on the road to Emmaus walked in darkness darkness the darkness of unbelief the Lord came their hearts burnt within them they walked in life their mourning their darkness their sadness their sorrow was turned to joy and even though he vanished out of their sight the darkness did not return they had such a view by faith of Christ he had drawn so near to them his truth had been made sweet to their taste their hearts burnt within them they knew his love they knew their love to him there was strength and grace in him we read of the

Lord's servant Elijah his great darkness he stood on Carmel the fire descended before his very eyes he ran before the chariot of Ahab with mighty strength he fell before Jezebel and fled he came to that place of great unbelief and darkness he said he wasn't fit to be a servant of God and he asked the Lord to take his life such was his grief such was his unbelief but rise and eat mercy the journey is too great for thee the Lord in a moment took away his darkness fed him with heavenly food strengthened him in his face we read he went in the strength of it forty days and forty nights to Mount

Horeb there he met the Lord there in the still small voice of God in the cave he bowed his head at a sight of his heart heard his voice oh how the Lord came to him not in the fire not in the earthquake not in the mightiest wind but in his still small voice of love and mercy I make darkness light before them oh one principle stands here this solemn darkness is removed by the light of the Holy Spirit of truth shining into the heart of a child of

[29 : 36] God then there is liberty him rightly says in thy presence I'm happy in thy presence I'm secure in thy presence all afflictions I can easily endure who among you here tonight young and old answer this question has known the presence of your God who among you has one answer to prayer locked up in the secrecy of your heart may never have told anyone about it but you're certain that he heard your voice and answered your prayer and how did that happen while the hymn writer tells us how it happened every grace and every favour comes to us through

Jesus blood I'll go before you and this is the work of the Lord I'll bring the blind by way that they knew not I will lead them in powers they have not known I'll make darkness light before them and crooked things stray crooked things oh what are those crooked things we said this morning sin is at the centre of all of them we are born in sin and shape and iniquity solemnly our human nature remains with us until it's laid in the grave apostle Paul in the 7th of Romans speaks of those two natures those two laws in his members oh how he mourned over it one is the crooked nature how does the Lord make that crooked nature stray well he subdues it he's never taken away but he gives a new nature there's a conflict between the new and the old the apostle in that 7th of

Romans he for the benefit and blessing of the church of God he reveals his inmost heart's experience and he goes into it in some detail that which I do I know not that I would I do not then he says this what I hate that I do those are the two natures he hated because of the work of grace in his heart the Lord had led him in those paths of righteousness that's why he hated that his sins in the world unconverted ungodly life no hatred of sin the love of him the work of grace brings a poor sinner to this to mourn over himself and his weakness and his inability the crooked things he says if I do that which

I would not I consent unto the law that it is good when we break and disobey the law yet consent to the law of God that it is good his holy law and so he goes on now then it is no more I that do it but sin that dwelleth in me for I know that in me that is in my flesh dwelleth no good thing for the will is present with me how to perform that which is good I find not for the good that I would I do not for the evil which I would not that I do if I do that I would not it is no more I that do it but sin dwelleth in me the inward conflict of every one of God's dear children throughout all their lives is manifest here the apostle shows it in his own heart the Lord had separated him yet there was a law in his members which warred against the law of God and that is the crooked

I'll make the crooked things straight to wait to look at this one in his death upon the cross at Calvary there he bore the sins of his dear church brought for them a spotless robe of righteousness which he imputes to them and pardons their sin through his precious blood prepares them for glory the second thing to look at is this sanctification the Lord will humble subdue as our hymn says he brings proud nature down he humbled Peter left him to fall he humbled David left him to fall he brings his dear people to his mercy sing

[35 : 37] I have prayed for thee said to Peter thy face fail not and when thou art converted strengthen thy brethren have mercy upon those who fall show them love and compassion the Lord weakens the strength of his dear people in the way to make them strong in faith he brings them down to feel their need of him he lays upon them heavy crosses crucifying sorrows he did upon David after his great sin the sword never left his house sorrow upon sorrow upon sorrow but the Lord was making the crooked things straight he was bringing him down deepening knowledge of his weakness and fallen condition to lean hard upon him who is this we read in the song of Solomon cometh up out of the wilderness leaning upon her beloved it is the bride of

Christ in her weakness in her temptations in her need in her darkness in her sorrows in her sufferings continually fleeing coming up out of the wilderness the wilderness of this world approaching the gates of glory leaning upon her beloved and for her his bride he'll make the crooked things straight he will subdue proud nature and he will bring his dear people prepared and made ready for glory to be with him where he is and finally this word these things will I do unto them and this blessed word not forsake them he'll return to the beginning of what we said

I these things will I do unto them salvation is all of grace the glory is to God I will bring the blind I will lead them I will not forsake them his arms of love and mercy are about his dear church that love is an eternal love an everlasting love an unchangeable love I will never leave thee nor forsake thee oh how the hymn writer says on this firm rock believers build what promises have you got what has the Lord ever spoken to you of the exceeding great and precious promises they're never to be taken away they're given forever here is one of them he sings what I do and not this was a promise to his dear church he is the author and finisher of their hope

I he says am the Lord I change not therefore ye sons of Jacob are not consumed oh see as we have preached from these two texts this day this sacred and blessed truth that lies here it is the Lord's work from beginning to end and search your heart I will go before thee I will break in pieces the gates of brass I will cut in sundar the bars of iron I will give thee the treasures of darkness the hidden riches of secret places and then this word this evening I will bring the blind by way that they knew not I will lead them in powers they have not known and this final word

I will make darkness light before them all these things will I do unto them and not forsake them Amen