

Isaiah

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 24 October 2004

Preacher: Broome, John Robert (1931-2013)

[0 : 00] As you can the Lord's help, I direct your attention this evening to the prophecy of Isaiah chapter 43, reading verses 6 and 7.

Prophecy of Isaiah chapter 43, reading verses 6 and 7. I will say to the north, give up.

And to the south, keep not back. Bring my sons from afar, and my daughters from the ends of the earth.

Even every one that is called by my name. For I have created him for my glory. I have formed him, and I have made him.

I will say to the north, give up. And to the south, keep not back.

[1 : 05] Bring my sons from afar, and my daughters from the ends of the earth. Even every one that is called by my name.

For I have created him for my glory. I have formed him, and I have made him. These are the words of God.

Prophet is the channel through which they are spoken. The chapter opens with the word, Thus saith the Lord, that created the old Jacob, and he that formed thee.

And they are directed under divine power, with authority, into the church of God.

And there lies here, an irresistible power, spoken of very simply in Scripture, as the call of God.

[2 : 22] And here, we see it, in these simple words that the Lord utters, I will say to the north, give up.

And to the south, keep not back. We read in the 107th Psalm, the Lord speaking there regarding his church, and he speaks in this way, gather them out of the lands, from the east, and from the west, from the north, and from the south.

There is a almighty work of God in the churches over all generations to gather his people to himself.

And you know, as I was led to consider these words, the north, that distant clime, so cold, so barren, so dreary, there are solemn places in which his family wander, away in the darkness and death from their God.

we see this in the case of the prodigal. He went to a far camp, he went into the world, left his father's house, he went far away, but not beyond the reach of his God, not beyond the reach of his love, not beyond the reach of his mercy.

[4 : 12] And I felt sitting here tonight, you know, not beyond the reach, however dark, however fearful his sins were, not beyond the reach of the precious blood of Christ.

we may have some views of the power of the blood of Christ, the power of the blood of Christ to take away sin, we cannot comprehend.

Firstly, it is the power of God, he was the eternal son of God, it is that blessed, divine, perfect sacrifice of the incarnate son of God on Calvary's cross.

And if we have been brought to have any sweet views of him, we shall be brought to realize that his precious blood can forgive all sin and all manner of iniquity and sin.

And you know, when we look at some of those in scripture who were forgiven, Samson in his dying hour, the dying thief in his dying hour, oh how this precious blood covers the whole of his family throughout all of time.

[5 : 44] And we'll bring them to his footstool of mercy. And it is with this glorious authority that he speaks here.

Here I will say to the north, give up. Release the prisoner from the frozen north, from the captivity of sin, and unbelief, and rebellion and disobedience.

It is the voice of God. And how is that done? It is done through the power of the blood of Christ on Calvary's cross. Here is that glorious release.

I say to the south, keep not back. You know, I thought of this, there was the prodigal and there was his brother. The brother had stayed at home.

He had never left the sanctuary of God, or gone away. But he was there by his father's side. And yet, to the south, keep not back.

[7 : 02] He needed as much the blood of Christ and that glorious robe as did his brother. We see this in the churches of God. Oh, what a work of the Spirit there is, but a diversity of operations.

Some are called in their use. Like Samson, like Samuel, and like David. others are called in great old age.

Oh, the blessed work of God. We see it here, I say to the south, keep not back. Release them.

Release my prisoners and bring them out into that glorious liberty of the children of God. Oh, how we read in Scripture he spake as one that had authority.

And all the authority of our God. It's been with me today, the beauty of that word, follow thou me.

[8 : 23] Oh, to hear that blessed voice, to know that sacred drawing influence, to be brought to the footstool of mercy and there in obedience to come and to beg for mercy at his mercy seat.

mercy. The Lord has said so simply in his holy word, him that cometh unto me. And he doesn't say when.

Him that cometh unto me, I will in no wise cast him. Those feeble desires, those wishes so weak, till Jesus inspire, busy, still see.

Lord said one save, for I perish. God is glorified when a poor beggar comes deeply conscious that he has no worthiness of his own, all unworthiness, that he is a fallen, ruined, rebellious, disobedient sinner, who has sinned against light and knowledge.

And now he's brought to the mercy seat, like Queen Esther. He feels that God cannot have mercy on him, won't have mercy on him, gone too far, double-dyed sinner, sinned against light and knowledge.

[10 : 10] But his prayer is the prayer of the public. He comes nothing in my hand I bring. He comes with a sense of solemn and unworthiness in his soul.

And he is brought to beg at that blessed mercy seat. Sweet is the work of God, I say to the north, give up.

And to the south, keep not back. and then we have this blessed word, bring my sons from far.

My daughters from the ends of the earth, how far have you been left to wander? Each heart knows its own bitterness.

How far I wandered in my youth. with what hypocrisy I attended the house of God. I did not leave the house of God for fear of distressing my parents.

[11 : 23] But unbeknown to them, I went deep into the world in my student day. Had no desire to be found at the prayer meeting, anything like it.

and walked and wandered the theatre, the public house, the dance hall, the bar, all over the place.

And wandered and wandered. And you know, from far, in the midst of all that, I had a serious motorcycle accident.

I was a pillion passenger on a motorbike that went head-on into a car. a dark November night in the main London road out of Leicester. I was thrown out into the road amidst all the traffic.

Now when I look there, I look in wonder that my life was spared. But that moment the Lord had taken me out of time into eternity, what hope had I?

[12 : 28] I was wandering far. I got up unscathed miraculously, rescued the driver and sent an ambulance and went on in my way in the world.

Within a few weeks, taken suddenly ill and rushed into hospital, for ten days lay there. And the consultants could find nothing that they could pin that was wrong.

Yet I was very ill. Beside me there was a man who died. All the effect on me. He had no hope. I can hear that cry now.

I'm dying, I'm dying. I never forget that night. They fetched a priest to him and he was gone in the morning. How I prayed. But then I got up and went on again in the world.

How far can we wander? How defiant can we be? And all I went on and on. Many more months of disobedience and defiance.

[13 : 36] Still going to the chapel on Sunday. Deep in the world. Oh how solemn is the heart, deceitful, above all things and desperately wicked. But there came a moment.

In the midst of it all, when the Lord called, bring, heavenly commandment, spirit is sent forth. There's a divine effectual call.

And that call came one night and it was this, coming out from among them. I've said and I say it again tonight, to me that was the still small voice of God.

I lay alone and that voice came with almighty power three times, come out from among them. Be ye separate, touch not the unclean thing.

Do you know, I never had to ask God what that meant. I never had to ask him what was included. I knew. Oh the voice of God, bring my sons from far.

[14 : 47] Irresistible grace of God, that still small voice that Elijah knew in the cave. What doest thou hear Elijah? Wandering, disobedient, full of unbelief, falling before Jezebel?

Where are you? You've just stood on Carmel. I've appeared in glory for you. The fire has descended, the rain has come, you've run before, what doest thou hear Elijah?

Solemn, solemn unbelief. And yet, bring my sons from far, my daughters from the ends of the earth.

Oh the grace of God. That mercy, how far it extends.

It extended to a blasphemous Peter who denied his Lord for nose and curses. It extended to a woman who had five husbands and was living in sin.

[16 : 00] And he must needs go through Samaria, bring my daughters from the ends of the earth. And you know, my mind goes to that 139th psalm.

And the view the psalmist had there of the extent of the love of God in Christ to his dear people. This is it.

Whither shall I go from thy spirit? Whither shall I flee from thy presence? Solemn thing you know to flee from the presence of God. Jonah did it.

Oh the blessed nature, the love and mercy that followed him. He raised a storm. The Lord didn't leave him. He provided a whale to swallow him up.

And he said of him in his own day here on earth, as Jonah was three days, three nights in the belly of the earth, so must the Son of Man be three days and three nights in the belly of the earth.

[17 : 03] Oh how he died for him. There in that solemn place, fleeing from the presence of the Lord. And here we have this sweet word, whither shall I flee from thy presence?

If I send up to heaven out there, if I make my bed in hell, behold out there, if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall guide me.

The Lord's mercy endureth forever. Oh how extensive it is, coextensive, with the sinful rebellion of his dear people.

He is glorified in bringing the blackest sinners back to himself. The deepest died rebels, he is glorified. He looked at Peter with one look in that judgment hall and brought him back.

He went out and he wept bitterly. or he was brought back. And he says in his general epistle regarding that bringing back who his own self bore our sins in his own body to the tree.

[18 : 31] He says of it in that general epistle for as much as ye know we're not redeemed with corruptible things as silver and gold but with the precious blood of Christ.

We need to go no further you know. Only the experience of that precious blood taught his dear servant how valuable it was.

Then he knew what the word precious meant. I do ask you here tonight in your experience have you in your soul any measure of the value of the love and blood of the eternal son of God as he called you out of nature's darkness.

Do you come within the compass of this word bring my sons from far? Do you understand? Has the Lord brought you from far?

Is he bringing you even now from far? Is he bringing you to himself? Blessed mercy you know to be the subject of divine dealings, divine movements, divine grace, and to be brought down a needy sinner at his mercy seat.

[19 : 57] And to come with the language of dear William Williams, the hymn writer of Wales, guide me. O thou great Jehovah, pilgrim through this barren land, I am weak, but thou art mighty, hold me with thy powerful hand, bread of heaven, feed me till I want no more.

You know, a desire, one desire, how good it is in the Lord's sight, to have a desire.

I say that in the light of the pilgrim, in Bunyan's pilgrim's program. His face was toward the cross of Calvary, his back was towards the city of destruction, yet he did not know where he was.

And the beauty of the experience is written there of Bunyan himself, Seest thou yonder shining light? He had a desire. All he could say was this, I think I do.

I think I do. I say to you tonight, Seest thou yonder shining light? You may reply, I think I do. you may have got to where you want to be.

[21 : 38] in him. Not having my own righteousness, but here's which there is from above. I say to you tonight, you may not have what you want, you may not have got to where you want to be, but you know what you want, and you know where you would be, and it is your desire that the Lord would come to you.

And yet, as I said this morning, you're not a fatalist, you can't say what's going to be, will be, and there's nothing I can do about it. Your prayer is Lord help me, oh come to me, extend that scepter of mercy to me.

Here, I tell you tonight, is a ray of hope. Bring my sons from far. It is the ability of God to bring a poor sinner from far, and my daughters from the ends of the earth, and to bring them to Calvary.

And there are some here tonight are coming, and some who are looking back to the time when they came, and when they were brought, when they came from far, and all how vital and necessary it is to have a right beginning.

And do you see how destructive this is of a religion that begins and ends in the flesh? This religion begins and ends with God himself.

[23 : 25] And Christ, on his dying utterance on Calvary's cross, said this, it is finished. There was finished the work that will save you.

It lies in the mighty power of Father, Son, and Holy Spirit. Your salvation rests in the covenant of grace, in eternity past.

It rests as we see it here. Now thus saith the Lord, that created thee, O Jacob, and he that formed thee, I have redeemed thee, I have called thee by name, thou art mine.

In that eternal covenant, before this world began, there was that divine agreement between Father, Son, and Holy Spirit to save the church.

And in that covenant, the Son was to come here into this earth to die on Calvary's cross. And in that finished work on Calvary's cross, the Spirit was promised, I will send the Holy Spirit, the Comforter, unto you.

[24 : 35] Oh, the nature of that work. The Spirit goes forth according to the work of God to draw poor sinners to Christ.

Bring them to his mercy seat, open their ears, open their eyes, bring them down to seek Christ for their own souls, and never to be able to rest satisfied until they have been brought to him.

And then our text goes on, even everyone that is called by my name, even everyone that is called by my name.

my mind went in this respect this evening, the last chapter in the Bible, the beauty of that lovely word, his name shall be in their forehead, and they shall see his face.

Oh, the sacred nature of that truth. name shall be in their forehead, and they shall see his face.

[25 : 51] It is not the only time that word appears. And I looked, and lo, a lamb stood on the mount, Zion, and with him 144,000, having his father's name written in their forehead.

holy work is God's. They do not write that name there themselves, it's blasphemous.

He writes it there, he's God. They're his, in divine covenant, and they carry that mark of the Lamb of God.

The name of Jesus is written in their forehead. Oh, the blessed name that is above every name. That is there when they're brought to know that redeeming love and blood of Christ.

And they're brought to confess him, brought to own that, that name is in there for him. They're brought to come out and be separate.

[27 : 01] and to confess that Jesus is their God and their Redeemer. And he has sat before his dear church as their name is in his forehead.

And he has revealed himself to them as their Redeemer. And they can truly come in with the words of Job, I know, my Redeemer living.

He works by his spirit. To bring them into the sweet paths of obedience. Not to despise his sacred ordinances.

Not to treat them as something secondary. but he brings his dear people to that blessed place to follow him.

And what was his pathway? It was theirs. Suffer it to be so now, for thus it becometh us to fulfill all righteousness.

[28 : 07] I repeat it, thus it becometh us to fulfill all righteousness. at that moment, John the Baptist went down into that water, baptize the Redeemer.

Oh, to be enabled under divine leading and guidance and heavenly commandment to follow the Redeemer in that sacred path.

God and to come to that blessed ordinance, as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

Show his dear name, confess him before men, own him, in that blessed way, if ye love me, what an if that is.

Those who have loved him, need him, want him, have a hope in his mercy, taste a little of that precious blood, if ye love me, if ye love me.

[29 : 29] keep my commandment, keep. Oh the Lord, move and work here in Huffington, as one generation follows another.

As I look around this chapel tonight, I can think of dear men of God, the thought of the deacons here tonight, Stanley Cooper, Cecil Gantley, Sidney Bapter, I knew them all, felt a love to them all, and the church here, I think of many, Albert Jenkins, so many more, I have known and loved in this place.

The Lord used them, pillows, they've gone to glory, but I believe this, as I felt tonight, their prayers are not answered yet, they prayed for this candlestick of truth, and the building up, and the work of God here, and it is a gracious work, in this respect, that it's divine, it's not of the flesh, it's the Lord's work, that he would move and work, manifest his glory, as in former days, and come and appear, even everyone that is called by my name, for I have created him for my glory.

You know, what a strangeness that is, isn't it? Perhaps in your sight tonight, me, created for God's glory. glory. The Lord raises up his dear people.

His servants are raised up for his glory, in salvation. But what poor things they are. They feel it, they know it, what wretches they are.

[31 : 39] Look at the servants of God. Moses. How unbelieving, how disobedient, right to the end of his days.

Look at Eli. Look at Jonah. His dear servants are but human instruments in the purposes of God.

They are but men. They are creatures in the hands of God. The Lord said to dear Jeremiah, before I formed thee in the womb, I knew thee and ordained thee a prophet.

But how poor they are. And when we see this, regarding the members of his body, created for his glory, yes they are.

And the glory of God is this. it is his own glory, that sinners from the depths of iniquity and sin will one day praise him.

[32 : 43] What for his grace? Bringing forth the headstone, that is Christ, crying grace, grace unto him.

His dear children, in that lovely verse in Revelation, where we have heaven opened, and we hear the anthem being sung there, and it's this, unto him that loved us, and washed us from our sins in his own blood.

His dear church is created to worship him in glory, out of a solemn knowledge of their wretchedness and poverty, and the mighty delivering hand of their God, to give him all the praise that their salvation is of grace from first to last, that they're his children and he's loved them with an everlasting love and therefore the loving kindness has he drawn.

That they're his and they deserve to fall beneath the sword of divine justice. And yet, the Lord has said to them, as he said to Ebed Melech, through the lips of Jeremiah, thou shalt not fall by the sword, for thy life will I give a prayer unto thee, because thou hast put thy trust in me.

Oh, the blessed nature of the invitation then, come unto me, all you that labor and are heavy laden, and I will give you rest.

[34 : 22] Rest in Christ, I fain would have, says the hymn writer. Is that your desire? Does it echo the feelings of your heart? Do you long to come into the experience of our text here tonight?

I have formed him. Yeah, I've made him. What does it mean? That the whole work of grace in the heart of a sinner is the work of God.

That it rests in eternity past, in the covenant, that it rests in the finished work of Jesus Christ, that it rests in the mighty work of regeneration, in the hands of the Holy Spirit of Truth, I have formed him.

Can you see somewhat of the glory of God in his own handiwork? As he said, we read in the letter to the church of the Ephesus, hear his workmanship. Are you?

Can you trace it? His workmanship, created in Christ Jesus, and the good works, which God has before ordained, that you should walk in them.

[35 : 40] Here then lies a glorious truth here in our text, I have formed him, I have made him. I have created him. When we look at it, we see the mighty work of the Holy Spirit in regeneration, giving that new creature in Christ Jesus, bringing out of nature's darkness into God's marvelous light, young and old, young and old.

I took a church meeting some two or three years ago, and a young student came before the church to speak of the work of God in his soul. He began when he was six, listening to the preaching of one of our older ministers, preaching and opening up the dangers he was in as a sailor in the last war, and how the Lord brought him out and answered his prayer.

At the age of six, that was so impressed upon that young heart, that that was something in their sacred, something real, something he wondered at.

He knew it was right. I remember when I was young, the late pastor of Chippenham, Harvey Carr. Many times I heard him tell this story.

Many people thought he was repetitive, but to me as a child, I loved to hear it, and this was the story. He used to lean over the pulpit, step with one finger and point down and say, I took my dear wife to Sheffield, and I said to her, there the Lord met with me.

[37 : 26] Oh, that impressed me as a child. I thought there's something in that. Can you say tonight, there the Lord met with me? Can you point to any spot or place in this world where the Lord has met with you?

And that's not once, is it? Oh, how many times we've had to prove there the Lord met with me. Oh, the sacred nature of the truth that lies here this evening, I have formed him.

Yea, I have made him. Formed for his glory. The Lord will conform his dear people to the image of his dear son.

He will bring them down in obedience and submission and prayer. Sanctification.

Humbling them. I feel there's a glory about the manger when Christ entered this world. Oh, the glory.

[38 : 43] The utter humility. The manger was the fit place for him to lie. The eternal son of God who created this universe. He came down and he avoided all carnality.

He came to the humble manger. He came to the humble home at Nazareth. and he went to the humility of the judgment hall and the cross of Calvary.

And he went through the waters of baptism. In love to his dear church, he set them that glorious example. And he forms his dear people in the image of his dear son.

And he does it in the fiery furnaces. As we read in our chapter here tonight, when thou passest through the waters, I'll be with thee. And through the rivers they shall not overflow thee.

When they walk us through the fire, they shall not be burned, neither shall the flame kindle upon thee. Here is the footsteps of the church of Christ. Through the fire, through the flames, through the water, through much tribulation, ye shall enter the kingdom.

[39 : 57] That is the truth. And the command is this, go thy way forth by the footsteps of the flock. Is that the footsteps, your dear parents?

It is mine. Oh, the mercy being brought up in a godly home. How accountable we are, as compared with those who are brought up in an utterly godless world.

and never heard the sound of the gospel in their life. Oh, the nature of this blessed work of God.

Loved, says the dear hymn writer, with an everlasting love to grace and glory he ordained. Do you see tonight the force and power of prayer?

One generation praying for another, sometimes never living to see their prayers answered. I've had an example in my experience only in the past year or so.

[41 : 10] I heard a dear woman at the age of 80, she had six children, they'd all left the house of God and gone away. And she died in grief, died in grief. And I heard an utterance on the chapel doorstep one night just before she died and she said, oh, if the Lord would give me only one of my children.

Well, 30 years on and her youngest child is returned to the saintship guard. Divorced, remarried, he's come back. And when I look at him, I think, it's the mother's prayer.

Effectual, wasn't it? I formed him. Jesus sought me when a stranger wandering from the fold of God, he, to save my soul from danger, interposed his precious blood.

Oh, to grace, how great a debtor daily I'm constrained to be. Let that grace, Lord, like a fetter bind my wandering heart to thee.

I will say to the north, give up. And to the south, keep not bound. Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by thy name.

[42 : 47] For I have created him for my glory, I have formed him, yea, I have made him. Amen.