

# Who has believed our report? (Quality: Poor)

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Preacher: Broome, Leonard Robert James (1905-1986)

- [ 0 : 00 ]     The Lord's help will speak from the prophecy by Isaiah in chapter 53 and the first verse. Prophecy by Isaiah chapter 53 and the first verse.
- Who has believed, I recall, and to whom is the arm of the Lord you need? Who has believed, I recall, and to whom is the arm of the Lord revealed?
- One of those questions which there is no answer possible, not on earth at least.
- One of those questions asked a thousand times in a week by God's servant. One of those questions that will never wear out.
- Ever. There is always that open question at the end of the service or the Sabbath, as is contained in this verse.
- [ 1 : 24 ]     Where is God? Who has believed in our report? And what is wrong with it? Nothing at all.
- Seeing that the issue of the report, that is the gospel in its saving power, is the hand of God and God alone.
- He alone knows where his word has fallen and what is that? On the other hand, there are those heroes who have sat under that report and are being judges of it, discerners of it, who have weighed it in the balances of the sanctuary as they took.
- Those who have sat there restless, annoyed, irritated, because it was not the report.
- It barely, it contained in elements of uncertainty, doubt. Who will tell this isn't the food of the gospel, this is wrong in its composition, in its context.
- [ 3 : 02 ]     And all those heroes who have gone away with it, buried in their hearts, it's been received, it has been believed.
- So that the whole matter as regards preacher or hearer still remains where the Lord has put it, after the heading of the sacred chapter.
- And well known it is, isn't it, in Zion. It's a family text, a church text.
- It's a word fitfully spoken, self-examination, the great question of the preacher.
- Has it all been in vain? Has it fallen upon good or bad ground?
- [ 4 : 19 ]     How remarkable, therefore, that it should be found where it is, at the beginning of the prophecy of the suffering with the death and glorious resurrection of the Lord Jesus Christ.
- and compounded into twelve verses to be the stabilizing influence of this remarkable prophecy and to come to light also in years after, as we read together in the twelfth of journal.
- moment. And these very things were about to be finalized. Lord Jesus, his sacred evidence in his tender spirit that I felt in prayer, and what shall I say, Father, save me from this hour?
- Is not that human? Not sinfully human, but is not that human? How many come for that crisis?

Shall I go on or shall I turn back? Oh, the Lord Jesus, it is revealed to us, not as a point of his sinful weakness, but of the sacred weakness of his humanity.

[ 6 : 18 ] And here he stands before us in the 53rd of Isaiah, and this is part of the report. The first question, therefore, is, what is the report?

Quite apart from who has believed it, the second point is this, what is it to believe the report? And where are the people who are concerned with regard to the report?

One need hardly asked such questions as these, and yet they are necessary. Having been asked through the ages, they cannot be dispensed with now, as if the twentieth century has seen an end to these things.

No, as current as ever, especially to those of us that labour on the wall, and have been labouring many years.

It's a grievous thing, that egotism, I suppose, I've stood on these walls longer than any here. years. Yes.

[ 7 : 42 ] It is now, what, over forty-five years, and twenty-five of them since this sanctuary was built.

Today, it's the twenty-fifth anniversary, the opening of this sanctuary, in place of the one that was destroyed, yonsel.

But was the report different? Has it been amended, adjusted? Has the year weakened it?

Only the people can tell, don't they? And those that have gone before us, our loved ones, who once worshipped here with us, not to go back to the old whole, but to confine our thoughts to this one?

What changes we have seen in creatures? How we have changed ourselves, haven't we? What decay in creatures?

[ 8 : 59 ] But has there been any decay in the report, any change in the report? How it is the report that matters?

This must ever come forth. And the report is summed up in the verses that follow. First, it was a predicted or a prophesied report.

concerning the Messiah, coming of Christ, hidden away in, made a hidden parable, text, and scripture as we were speaking on the Sabbath.

As it was foretold, no other religion except that true Christianity was ever foretold. Confucius, or Muhammad, or anywhere.

Never foretold, never prophesied. This is God's challenge in the book of Isaiah. Father, let them tell us, he says, things have come.

[ 10 : 19 ] Bring forth your strong reasons and give us your answer. Nothing except the gospel of the grace of God in the Messiah, Christ Jesus, was ever foretold and established by promises and indeed by types and shadows that it was foretold by degrees and each one in conformity to the other.

So that the rejoicing of the believer is this, that there is a report that is established in the prophecy holy men of old spake as they were moved by the holy ghost.

We have not followed cunningly devised fables, their speaker. That was a joy for him.

It must ever have been a joy to ask also. This prediction of God then that began in the Garden of Eden concerning the bruising of the serpent and the bruising of the Savior carried on through the promises and lineage to Abraham's seed in Isaac brought to the mighty in separation between Jacob and Esau Ishmael and Isaac in Isaac shall I see to be cruel all so well known to us and yet it is the very ingredients of the gospel and there is no gospel apart from this.

It is the Lord Jesus then in the loins of Abraham before Abraham was I am. It is the Lord Jesus in David.

[ 12 : 51 ] it is the scum of Jesse from which proceeds the sacred seed also. It is brought right through even the dark gap between Old and New Testament and find the promise is fulfilled and the royal blood of the house of Judah and honor glorify and this itself constitutes the blessedness of the stability of the unchanging gospel.

The report therefore is not something that is a judge to be run or guessed the report of the ideas it is the report that has stood at test generation after generation and it all centers in Christ crucify and we have the great teacher of this doctrine glorying in this that he determined to know nothing else among men say this subject he wasn't hunting about for variety to introduce something that would be ear catching or something to attract his subject was stated beforehand and to which he adhered unto his death

I am now ready to be offered time of my departure is at hand finish my course proclaiming Christ and him crucified ready to die yes how blessed to come to that place as he did to feel he would alter nothing that is where the Lord brought me earth last year of alter nothing Christ and him crucified thus do we rejoice in the stability the everlasting gospel of the Messiah the anointed that means anointing or

Christ Christ the anointed one that's what an anointing it was and we know what that is we find it all joy and gladness above his fellows in this the report stands good today and ever and is glorious to declare and you look at the second verse in the 52nd of Isaiah you'll see how beautiful upon the mountains are the feet of him that bringeth good tithing how beautiful it is there is nothing to compare with it the joy of the preacher when his tongue and heart is in now the joy of the hearer who understand the report it in the first place refers to where he should grow and that was in

Copianan Nazareth lately he shall grow up before him as a tender plant and as a root out of the dry ground that is where he grew that's where the tender plant was no who can listen to no herald of angels no one to point out that this is Jesus of Nazareth no unknown unabsured unsealed is not this the carpenter's son here he is that tender plant the subject of the centuries of prophecy and yet he comes to his own under such circumstances as these and the report declares that he was not recognized is this mysterious to us that this high person for whom the whole of

[ 18 : 32 ] Israel looked according to the promises should be unknown and our head says it's no surprising thing that he should be we should be unknown the Jewish people knew not their kings is this part of the report then that the work of God in the person of Jesus Christ is hidden away in humble Capernaum and Nazareth and he we're going to seek after a vast multitude and say must be there for as he who said of this a tent show the sea that Israel is the sand of the seashore a remnant should we say as the report then narrow itself down to reception of a remnant we shall see he hath no gold nor humbleness when we shall see him there is no beauty that we should desire him the report dwells upon this the humility self-defising nature of the

Lord Jesus Christ Paul did like to point out to us that he made himself of no reputation that all to make some of us sit up pretty tidy no no reputation can we sink out thoughts of reputation can we lose sight of self and put self in the background is this part of the report indeed it is indeed it is whosoever would save his life he might save from the gospel and yet the report calls for the taking up of the cross being among the few remnant the unknown like the master it is not a position of popularity it cannot be he shall be hated of all men for my name's sake promise who has to leave their report you do meet them don't you that's a good many haven't you who believe this part of the report concerning the tender humility and low ness and strength of all

Jesus that he made himself of no reputation took upon himself as a form of a servant and became obedient even unto the death of the cross who has to read their report as though we don't need to think about figures or numbers to which the main concern is where do you rise from how do you work out well he made himself no restitution he had no form or comeliness and when we shall see him there is no beauty that we should desire this mainly in the first instance must refer to his life in the

Perion before his public ministry he was unknown no duty in him nothing exceptional nothing like King Saul head and shoulders above his brethren and then he is despised this is a different story altogether this is a different thing altogether he is despised that came about from the very moment that he spoke at Nazareth where he had been brought up and was delivered to him the book of messiah and he read the spirit of the lord guarded upon me and so on he came to that path where he closed the book suddenly sat down the eyes of all were passed upon him and then he began to heal the hooves of his objectives to see their angry faces their bitterness and would surely say to me he said that if you can heal thyself and so on you know it well enough what happened he was taken to the brow of the hill as i kept it all together didn't i take it to the brow of the hill he would have cast him down headlong straight away he said different thing then from having no form or comeliness nowhere to take to feel the taunts of those that you have been brought up with and the very people that you sat in the synagogue with and that because have been referred to what divine sovereignty the ending of niamon and the widow woman of shara now how do read and who were they

Jews or Gentiles both of them did this king the Jewish pride then indeed it did stir out that place of enmity and overturn everything which they believed that no one else but they were the chosen people of God indeed it did and who has believed that report that overturns all the designs of man in his self created ability to save himself where brings the sting of that rejection and despising of human ability if it isn't the enmity and pride of man the divine sovereignty and the sacredness of it why shouldn't they even be healed why shouldn't there be that dear widow woman that left it highly honoured and favoured to take those last few crumbs as it were out of the bin and give them to God's fervently life why shouldn't but no pride will say never thus the Lord

[ 27 : 41 ] Jesus stepped over the bar despised and rejected as soon as he began his public ministry soon as they could see the way things were going their hatred arose and manifested itself in action and how often do we read they feared the people we read the twelfth of John with this thought in mind to go up to the time when the father spoke to the Lord from heaven saying I have both glorified it and will glorify the day and the people thought it thundered and others said angels spoke to him amazing scene surely and yet he said this voice say not for my sake but for yours and then we read concerning this that many of them believed on him that because of the parishes they did not confess them lest they should be put out of the synagogue for they love the praise of men more than the praise of

God if we're taken from Isaiah 53 into John 12 and we could be taken into Romans 10 you see there I improved Isaiah said their hearts were hardened their eyes were blinded who had to leave their report this this report what that they believed what did they believe why that he was the Messiah who at all they never took a step beyond there they couldn't believe they received and believed that this was the Messiah and thus far they did not reject him after receiving that because of the

Pharisees that they should lose their reputation that they should lose their life in order to save it they did not confess it as I said just now there's another point in this for and to whom is the arm of the Lord revealed view here there is another step but he mustn't take it yet so that from verse 3 or as far as verse 3 we have a view of the Messiah among his own people that we Gentiles must not try and hide behind this as if we were possessed of some greater power or less sort of ability and that we most readily in receiving must not deceive ourselves upon a point so important as this because it wouldn't be true would it would it how came this about therefore that you can read this without trembling and see that but for the grace of

God there go I how is it that this is so clear who have to leave a report that this man was despised and rejected why here lies the very pathway that he has called you to walk in your measure and mine we are not to seek great things for ourselves as what can deaden the deadly plague in us but grace what can keep us on the low rung of the ladder but divine grace nothing nothing and we on the walls are in the most dangerous place of all we are we are indeed it is this that makes one value such a text was this from the verse three we come to a different scene all here and again an

Israelite is seen but to be extended to the Gentiles as well in the gospel surely he has borne our sorrows our griefs and carried our sorrows what scene is this then what would this represent to Israelite because it is suddenly going from one thing to another without any leading up to it it's a sudden change it's like the beauties of the apostles letters and his epistles he changes from one subject to another quickly the 15th chapter of the first of Corinthians is Solomon's chapter on death immortality the 16th chapter deals with an entirely different subject of charity the beauty of all this is its variety so it is with these in good

[ 35 : 17 ] God as any holy men of God wrote they desire to look into these things they were as much taken a map to write it as you to read it surely bore our grace and carried our sorrow yet we did as things stricken smitten of God and afflicted well look what's involved in this you relayed the report that the Lord Jesus has drawn your grace have you got grace what is your grace what is your grace what is your grace my grace

I can answer the question from a hymn writer I burdened obviously because I could not see success oh this is another world isn't it not that you're poor or you can't have what you want nothing to do with gold or silver grief before and grief how could he possibly bear your grief you didn't take it till he bore them long before you were born but the marriage of this is when you take your grief and roll them upon him called a burden by the service here is the point union oneness here is the bond of the spirit surely he has gone our grief look how

Nicodemus sprang to night so to speak when the dead body of the saviour needed to be laid in the chapter and not till then hitherto he being one of those that we read of in the twelfth chapter that he here to confess he should be put out of the synagogue but you notice that they went to Pilate and begged the body of Jesus they did all the lot in that word when you consider the two men Joseph of Arimathea and Nicodemus reticent hidden disciples so fearful of coming forward and confessing and saying oh I shall never stand the day

I did we know more of them we don't want to really do we only to know that they came out boldly Lord Jesus bore their grief and carried their sorrow as he did so many others and yet we did extreme hymns quicken smitten of God and afflicted I think not that the Lord will fire on you if you confess his name is it your anxiety that you are a Joseph of Arimathea and yet how willing he was that that little verse should be used for that sacred presence and after all it was a choice possession thought of with tenderness if you can go to the spot where you think one day your body will be laid as some of us can yes and are blessed with solemn thoughts of that day as some of us happy

I went to my dear wife's grave and others on one occasion and looked deeply into these things and felt grief sorrow with all these words till the tempest within go thy way Daniel and thou shalt live and stand in thy lot the end of the days it was enough so that this grave and temple her that Joseph had prepared a very tender price and yet willingly did he give it to the body of the Lord Jesus and it had to be done quickly with the eve of the antichrist of the Passover I mean who had to leave this report at the stage of bearing his people's grief and carrying their sorrows these sorrows of the reason lost how deep they are aren't they yes the past all have to walk in sooner or later that none can foresee or prejudge it to know until they come in here then it is that they know these sorrows are naturally but this is known by everyone sorrow in the report is sorrow for sin yes see where shall we look to see an example of the look at the centurion i'm not worthy he said thou shouldest come under my rule how did he know that it wasn't for sorrow because he was a sinner this strange character centurion the gentile centurion speak the word only in my servant to be healed so we might praise our

[ 43 : 13 ] Lord's words and actions through these several accounts of the leper he came out of the leper colony all on his own and he says if thou wilt thou canst make me clean no instructor by his side no helper or teacher or prompter we have had this knowledge to him then or how did he know he just was moved with compassion here he is bearing the sorrows of this son leper and all alone after we see the report give encouragement as we were saying that our prison is not when the woman who is bowed down she could not in no wise lift herself up and

Jesus healed her and she hadn't even asked him to now one of those unasked patients so take courage because you may have asked once to be made whole but we mustn't reign through these delightful accounts of the Lord bearing his people's sorrows to come back to the text who hath believed there was all and if you can track your fearfully and say in your heart I have I have then what about those who do not confess what about those who never stepped beyond this at that particular time or how many there are and how part of

Christian experience this is that there is a step to be taken and that by God's power and grace to confess him confession and this is one of the tests here the Lord would have it so who hath believed our report he was wounded for our transgressions bruised for our iniquities the testament of our peace was upon him and with his stripes were healed you will look upon this as the husbandman looks upon his harvest field you will see there what there is to be had as the farmer treads his field and looks round it and sees his crop growing or you may walk down your garden for that matter and see a promising display who in answer to fight them to see what one day you will reach here the believer who receives the report looks at these blessings wounds for our transgressions oh fear not to read this besides you was wounded for my transgressions the belief that this report is hidden upon earth nothing to equal it bruised prayer iniquities the beating out of divine justice upon his holy head and

God the chastisement of our peace was upon him I say you will look upon this with humble holy desires and say that is what I that is my harvest Lord there are the things that I see and with his stripes where he will you have to leave our report you see you didn't expect me to get to the bottom of this well did you neither did I and neither do we want to live it's a bottomless of this of divine love mercy and tighter to give his sinners who have believed in the poor amen we will close this afternoon service of our singing in the we.

on the tree. Tis the Christ by man and yet God, yes, by God, it's need, it's need. Tis the long-expected prophet, David's son, yet David's Lord, proves I see sufficient prophet.

[ 49 : 57 ] Tis the truth of faithful prophet. Ta24 God, re- travels through hands through arms through hands through arms■ithe istheenthisistop

Lift up when Nape is born. To the music of Christ.

An The Van De upon De health and health divine waEST He ■■■ah beyond His glory healing focusing His distance

And he found the way To forgive The holy The holy To save Of the True Each Froth■■  
fool To save And Slumber But Chief ...

In the faith of sin H backs of free Thou■ of the dragonason I call it grace Satsang with  
Mooji minimum

[ 54 : 28 ] The End The End The End

The End The End The End The End The End The End The End The End The Love of God and the  
Communion of the Holy Ghost, who would be all. Amen.