

Isaiah (Quality: Average, Incomplete)

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: 01 January 1900

Preacher: Gosden, Frank L (1890-1980)

- [0 : 00] By the help of God, I would direct you to the 61st of Isaiah and the first three verses.
- The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek.
- He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, the opening of the prison to them that abound, to proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourning Zion, to give unto them the beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, as they might be glorified.
- Isaiah chapter 61. It's a long text, but it's impossible to separate it.
- And it is one of the most blessed declarations in the whole world of God.
- [1 : 52] The Lord Jesus Christ was sent to the Father, and he was the head of the church.
- He was sent to do a work, and that work was the redemption of his people. A work which was essential to the glory of God.
- If the Lord dealt differently with his people from hell, he deals with the wicked. That is, to be more lenient with them, because they are his people in covenant, it would be an injustice.
- His people are equal sinners with the reprobates. They are all born in sin and shapen in iniquity, every one of them.
- But in the covenant of grace, and in the eternal purposes and decrees of Jehovah, he determined to choose a people from the earth for himself.
- [3 : 23] And there are two things named, which is such a person in the 63rd chapter of this prophecy.
- They are created and formed. They are created and formed. Two great things and experience.
- I think that's worth just looking at. It's a 43rd.
- But thus saith the Lord that created thee. O Israel, fear not. For I have redeemed thee.
- I have called thee by thy name. Thou art mine. And lower down, I think the 21st verse. This people have I formed for myself.
- [4 : 42] They shall show forth my praise. You take those two things together. And this must be the experience of every one of his people.
- He created all. But this is a new creation. Thus saith the Lord that created thee, O Jacob, and that formed thee, O Israel.
- Fear not. For I have redeemed thee. I have called thee by thy name. Thou art mine.
- Oh, there is not a greater, more blessed declaration in the word of God.
- New created. Reformed. And the formation in contrast with other born. Born in sin.

- [5 : 50] Born in sin. And a shape and an iniquity. What a shape. But he reforms them. And that reformation derives from predestination.
- Being predestinated to be conformed to the image of God's dear Son. Look at it, friends.
- Born in sin. Shapen in iniquity. Conformed to the image of God's dear Son. The Spirit of the Lord God is upon me.
- Because he hath appointed, anointed me to preach good tidings to the meek. It was a matchless condescension in the eternal God, the eternal Son, co-equal with the Father.
- It was a condescension in him to be anointed. And a condescension in him to come and save poor sinners.
- [7 : 14] Because, as God, he could not be anointed.
- All that was done by the Lord Jesus was according to his mediatorial office.
- He became his Father's servant. And just on that point, it is to be noticed and admired that in the 14th of John to the end, the Lord Jesus never addressed God as God.
- He dropped that. He finished the work that his Father gave him to do. And therefore, it was Father. Now, this has connection with his people, individuals.
- I have said before, and I don't mind saying it again. I have a great feeling for individuals. Oh, my dear friends, even in a natural way, we know not the sorrows, the pains, the griefs that people have individually.
- [9 : 01] That's but one thing. But oh, when you come to look at eternity and then look at individuals, what a great thing it is.
- And the Lord knows those individuals that are there. But the Spirit of the Lord God is upon me because the Lord has anointed me to preach good tidings to the meat.
- He was anointed to preach. And everyone, every minister that is sent to preach is anointed in a more or less degree to preach.
- And that anointing is not a type. I think it's important to realize that we have many types in the scripture.
- But this anointing is a direct anointing from the head of the church, the Lord Jesus, down upon his people.
- [10 : 22] And one more thing about that anointing. People in the pew that come straight in their heart, who come to receive something from heaven for their eternal salvation, they need the same anointing to fear as a man does to preach.
- Oh, vital godliness is not an aphazard affair. It's by divine appointment.
- It is, like it's very sure.
- I'm getting older now. My life seems short. But that's not the worst of it.
- Oh, it's sin. Sin stained. All our lives are sin stained. But there's a remedy. The virtue of the blood of Jesus Christ is infinite virtue.
- [12 : 03] It is as infinite as himself. The spirit of the Lord God is upon me.
- Because he has anointed me to preach good tidings to other me. He's anointed him to do it.
- And what an importance that puts upon preaching. Not upon the preacher. The office.
- The appointment. The preaching. The method. But then there's another thing to look at here.
- These characters. And if we've got none of these characters in the scriptures, the text and the preaching will be no good at all.

- [13 : 01] Now these are the people. To bind up. There's the broken hearted.
The captives. And the mourners. And just to be that the Lord is sent to preach.
To preach good tidings. He preaches one thing to them all. And not a separate thing to one and something else to another.
But one thing. And that one thing here. Is called good tidings. It's the gospel.
The gospel of the grace of God. It's good tidings. There's an amazement. In these good tidings.
- [14 : 09] I might have said before. But talking about things. Things. Things is a very insignificant word.
And yes. A most important word. There's hardly anything. That you can. Speak about. But what it is.
Things. Things. Things. But. With respect to. Salvation. There's.
Two things. There are the things. Of God. And the things. Of men. And.
Therefore. There is the kingdom. Of God. And there is the kingdom. Of this world. And. That.
- [15 : 07] Will help us. A little here. To. Preach. Good tidings. Unto. The meek. And.
These. Good tidings. Are. The gospel. Which. Shows. What salvation.
Is. Great. Salvation. And. Those. Who. Are. Saved. saved by grace good tidings that sin mortal sin sin which can never be defined sin which has in its issue eternal death that these good tidings is that sin is pardonable I believe that it once saved me from sinking into despair just for that consideration sin is pardonable and it is pardonable in a complete way one way is according to the Lord by the Romans that he can forget it thy sins and thine iniquities will I remember no more what does that mean that you are a sinner that is sunk in it overwhelmed with it sinking in it thy sins and thine iniquities will I remember no more and another one is thy sins
I will blot out as a thick cloud thy sins and as a thine iniquities and as a cloud thy sins he blots them out he doesn't just cross them off because they could be seen and they still be under the cross he blots them out they're gone and in Jeremiah we read of Jeremiah seeking for sin and not being able to find it and that's in one of our hymns but this is good tidings to some people is it anything to you because if I'm speaking the truth I shall be describing those whom
God loves those who have heaven before them because the Lord has anointed me to preach good tidings to the meek that's one character meek come unto me all ye that labor and are heavy laden and I will give you rest take my yoke upon you and learn of me for I am meek the glorious one the creator of all that is unspeakably glorious and great his greatness is unsearchable he was meek and lowly in heart and he speaks to such people and he speaks to such people and what do you feel when you come to such a character as this and look at yourself he does us good my friend good tidings to the meek of this prophecy good tidings to the meek good tidings to the meek a meek spirit is very beautiful the opposite is most objectionable you look at the opposite of to these characters the meek what is the opposite the proud the self sufficient the independent but the meek is one whom the
- [20 : 54] Lord is meek and meek and by affliction exercise of soul walking in darkness feeling to be exposed and pursued and taking away a sense of any hope in the mercy of God bringing him among those that persecute him he can meet in his people meekness and humility go together you can't be proud and meet together but he sent the priest good tidings to the meek he has sent me to bind up the broken hearted broken hearted that doesn't mean naturally broken hearted although he can comfort people but it means one that is broken hearted on account of what they are it's expressed that differently in the word of

God as for instance hezekiah woe is me for I am undone because I am a man of unclean lips and dwell among men of unclean lips for mine eyes have seen the king the lord of us have seen him woe is me meek spirit you'll bow down and oh how you will worship him in this spirit of weakness as you read in the 95th Psalm when we pray oh come let us worship and bow down let us kneel before the lord our maker bow down kneel before our maker for he is our

God and we are the people of his pasture the sheep of his hand and send me to bind up the broken hearted the broken hearted for sin the sight of self is profitable indeed it is essential that we have a knowledge of ourselves essence and that together when the Holy Ghost graciously reveals the Savior in his meekness and brings into your heart that which gives you fellowship with him and his sufferings when the

Holy Ghost gives you to know the price that you cost him for your sins the whole of that you'll find in the 51st chapter in the 53rd chapter of this prophecy good tidings to the meek he was meek himself it's well my friends to watch our hearts while we're trying to speak I know it's feeble but here it is and it is spoken of this glorious one in whose lips was no vile he is despised and rejected of men a man of sorrows and acquainted acquainted with grief and we hid as it were our faces from him he was despised and we esteemed him not meek look at his meekness and it was love in meekness that he carried all of you belong to him the holy legend of grace was in him and whatever he did he did for them and he presented his sacred body to his wicked enemies those rude men the scum of the earth is this glorious one who see he and

Jesus I am he then let these go their way he was their protector he would never have allowed those men to touch his disciples but here am I he has sent me to bind up the broken hearted have you ever been broken hearted for sin and who ever said here for sin or is it simply a word of three letters oh to have a broken heart to bind up the broken hearted it's a sweet experience a bittersweet there's every there's every grace in exercise moving and you will feel it you'll feel it moving within your inside there'll be every grace there will be love there will be repentance for sin and every grace of the spirit is in this brokenness of heart to proclaim liberty to the captives and the opening of the prison to them that abound you see these are experiences we must remember that and you will if you're there have we been in these places have we have we ever felt this meekness and broken heartedness have we ever been made prisoners in captivity who cannot get out you see a prison one that's in captivity is in a place he wouldn't be if he could help it he'd make his escape if he could the prisoners of the

[29 : 32] Lord make haste to escape but this is the way of it and liberty to the captives the opening of the prison to those that are bound the deliverance is very blessing but when the Lord puts his people in prison it is a butcher may deny he'll put you in prison if he thinks that you deserve it and it will do you good and you know you've got the sentence of death in your time there's only one thing that can come between a sinner under the sentence of eternal death but the blood of the

Lord Jesus Christ this is what he came for to bring life out to death to bring the light to darkness to open the eyes of the blind what a work he does in his people not only has he finished the work that his father gave him to do the work itself that he did himself that he suffered himself the agony especially when his poor human nature was human if it be possible let his cup pass from me father but not my will but thine be done all the agony of his soul for some of you and so here and the opening of the prison to those that abound

David speaks of it in the 142nd psalm finishes that psalm with it bring my soul out of prison that I may praise thy name but we need to be doubt with we need to know what a prison is how easily we can be taken by the devil at his will we we're not in heaven yet we're sinners yet when satan came to the lord jesus and his temptations he could find nothing he couldn't find anything at all but we're full of it he's got plenty in us but the lord he he he said to preach these are good tidings there's a way of escape there's a heaven prepared for his people and there's a way there

I am the way the truth and the life to proclaim the acceptable year of the lord this acceptable year doesn't mean twelve months it's an acceptable period and strictly speaking it is the time the period that he was here upon the earth for then the work of salvation was begun and carried on and finished and it was an acceptable period and the first thing acceptable in it was Christ himself oh how acceptable he was to his divine father from heaven he heard this is my beloved son in whom

I am well pleased and my dear friend it seems as though this couldn't be true but I feel warranted to say so that the divine father says of all his dear all those that he gave to his son thine they were and they who gave this to me he says the same thing of them that he did concerning his son this is my beloved son in whom I am well pleased and that belongs to some of you who are his and we are to preach it if you're Christ he looks down upon you know you know you by name know you in the covenant of grace love you with an everlasting love and that belongs to you this is my beloved son in whom

[35 : 25] I am well pleased and why because it is declared that they are accepted in the beloved and also ye are complete in Christ accepted in him and complete in him completely holy partaking of his divine nature to proclaim the acceptable year oh how acceptable was the work of Christ to the law he was acceptable to the law they were under the law the Lord Jesus delivered them from that captivity the law would have been just that all men should have perished if it had not been that the Lord

Jesus was acceptable and his acceptability is that of his person that he was God's eternal son a second person in the blessed trinity co-equal co-eternal immutable divine and his people acceptable in him and complete for these complete these are the good tidings the spirit of the Lord God is upon me because the Lord has anointed me to preach good tidings to the meek and send me to bind up broken hearted to proclaim the liberty of the captives the opening of the prison to them that are bound to proclaim the acceptable year of the

Lord everything he did was acceptable it was perfect it was not perfect only he included that but not only because it was perfectly done but it had the perfection of the blessed Lord Jesus in it it was Christ's perfection and the day of vengeance of our God to comfort all that mourns mourns there's a vast difference between mourning and misery oh mourning is sweet the morn difficult to describe it's a bittersweet oh love and grief compound and unction both to cleanse the soul and heal that mourning oh the love there is in the mourning soul oh the confession of sin oh the longing after the

Lord this is a longing soul and he will comfort that mourner have we ever mourned he to bring about those other graces in exercise in make you meek humble not weak go you can be strong in the grace that is in Christ Jesus and be as meek as a kitten in Isaiah the 11th chapter it speaks of that but we need to look at ourselves my eyes are not very good the wolf is it in our natural state we're like a wolf like a savage but the wolf also shall dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion and the fat thing together and the little child shall lead them and the cow and the bear shall feed the young one shall lie down together and the lion shall eat straw like an ox that's it exactly it but what we want to feel my dear friends as we read the word of God is there anything going between you and the truth have you been connected with it in your experience otherwise it's just a lecture and it would make this book just a history book but it is an inspired book with all the purposes and decrees of

God for his people through time right through eternity to appoint unto them that morn in Zion to give them beauty for ashes what if there are ashes there's been a fire you can't that ashes without a fire and the Lord says later on I have chosen thee in the furnace of affliction and he puts his people in the furnace he knows what power will suit their case he knows how long to keep them there and he knows when to take them out to give them beauty for ashes and then for those ashes for all their burnt things because they will be much burnt out

[43 : 06] I believe I've had much burnt up this last twelve months since I was ill there will be some ashes things that you thought much of thought were quite bright and be burned out you burn up everything but the work of the holy toast in your heart to appoint unto them that morning joy and to give unto them beauty for ashes what a change beauty for ashes the oil of joy of mourning a garment of praise for the spirit of heaviness that they might be called trees of righteousness the planting of the Lord there's another secret he planted them they were planted in him in the covenant of grace though they were born in sin

I do feel it's not for me to decide I don't want to do that but some people have an idea that the Lord's people are goats until they are called by grace but they're not they're born sheep the covenant of grace chosen in him before the foundation of the world the planting of the Lord not the planting of some men and some ideas of religion but the planting of the Lord himself by the spirit you feel that you are planted you