

# Isaiah

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[ 0 : 00 ] Seeking the Lord's heart, I direct your attention this evening to the prophecy of Isaiah, reading from chapter 44 and verse 5.

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And another shall call himself by the name of Jacob. And another shall subscribe with his hand unto the Lord, and so name himself by the name of Israel.

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[ 1 : 13 ] There is a beautiful certainty about the opening three words of this text. One shall say.

In the 45th chapter which we read, in the 24th verse, these exact words appear again. Surely, surely, shall one say, in the Lord have I righteousness and strength.

This certainty that God will eventually bring to a good hope through grace.

bring to a better position where one said, I know in whom I have believed.

We see lying behind these words the work of God's Spirit.

[ 2 : 32 ] It is an example of the dumb lips being opened.

The words in this chapter, the words in this chapter, the my witnesses. The witness gives evidence, speaks of facts.

Oh, how these are the witnesses of God. He has brought his work in their hearts. And he has brought them to testify.

Their lips have been opened. There comes a time when the lips of the dumb are open to speak.

There comes a time when, an appointed time when the Lord opens open to speak. There is beautiful certainty here in the word shall.

[ 3 : 48 ] Shall. Shall. Shall. Shall. Shall. Shall. Shall. Shall. Shall. God in his mighty power.

bring. Bring. His dear people. to confess his name. Before men.

To speak. to speak. Of those things that. The Lord has done for them. And what we have here.

That is spoken of. is very similar to what I read in that verse in the 45th chapter one shall say I am the Lord his possession bought with a price we read in the Song of Solomon and in this word on my mind I was drawn to look at the Song of Solomon there are three verses in the Song of Solomon which have a relevance to our text one shall say I am the Lord you probably know the word my beloved is mine and I am his I am his one shall say I am the Lord here we see the writer of the Song of Solomon speaking with union to the Lord Jesus Christ a purchased possession

I am here I thought with this word upon my mind like this you know I am the son of my father in that respect I am his you are the sons and daughters of your parents you know when you come to think of it the children of God are his children by blessed adoption but they were his in eternity past he loved them with everlasting love they were his on Calvary's cross while they were yet sinners says the apostle Paul Christ died for them they were in his heart in Gethsemane a number which no man can number every nation tribe tongue the living family of God over here one day they will know this truth and see him face to face again in this

[ 7 : 07 ] Song of Solomon we read the same words I am my beloved and my beloved is mine you see there is a difference there of emphasis the early part of the Song of Solomon my beloved is mine that is the child of God viewing her saviour but you know here she is brought to view herself as in him I am my beloved then there is a third verse here in the Song of Solomon again this same word I am my beloved and then this beautiful word his desire is toward me one to call himself one shall say

I am the Lord and you know only only only only only under the enabling of the Holy Spirit of truth only through divine revelation only through the work of God's Spirit but what a sacred union I am my beloved born again of the Spirit of God through his finished work the Spirit moving in accordance with the will of the Father and the finished work of the Son to bring the body of Christ to a place where she knows in her heart I am his and he is mine forever and forever and perhaps it's to that place you would long to come but do you come in with a hymn writer to the path

I see do you long for those arms of love and mercy to be about you in the Song of Solomon we see periods when a child of God mourns an absent God and she knows why because of her carnality because of her unbelief because of her rebellion but her longing is to find him we read in the Song of Solomon of the Bride of Christ going about the city I found him whom my soul loved have you ever found him perhaps in deep waters of affliction perhaps in deep sorrows perhaps under heavy crosses I found you know there must come a reality in wrestling prayer the hymn writer says prayer can force a barrier through what are these iron bars and brazen gates they are the things that separate between us and our God be certain of this if there is any separation between your soul and your God between my soul and my God it is simply this our fault he withdraws himself it was the Bride of Christ in the Song of Solomon to do himself but there came a time when she found him for her soul love and there was a sweet union and communion one with the other love was found in the heart the love of Christ and so we read here tonight one shall say

I I am the Lord ye shall be my sons and daughters saith the Lord God Almighty and what does that follow it follows this what concord has Christ with feel you wherefore come ye out from among them be ye separate and touch not the unclean sea there is a separation of a child of God from the world it's wrought out by the spirit there is a heavenly commandment to leave the world's deceitful shores to leave them and return no more and it is divine teaching to learn what it means to be in the world and not of it

I do say to you tonight you may not be able to come here at all you may look at this from a distance like a mountain you may say really I would like to be upon the top of it and view a landscape or which are in the valley but oh what a light what a path what a place to come to one shall say I am the Lord and where is a safer place in this earth where is a more blessed place to feel safe in the arms of Jesus to know what Job knew when he said I know that my Redeemer lives

[ 13 : 46 ] I tell you this there is not on earth a place peace of more peace of God and in this blessed birth to be in the knowledge that you are a child of God I've said this on occasions but there there is a solemn position which says you need this to reach glory you need this to reach glory you need this to reach glory and yet that's not enough you know the Catholics think like that grace given in christening grace given in the mass grace given in penance and on they go grace given in the last rites of the church and still not enough the fires of purgatory necessary to reach heaven no

I'm the Lord oh to be brought to know that blessed truth in our hearts to know and be able to trace out the evidences of where the Lord has begun with us where he separated us from this world that lies in wickedness where he has called us by his grace where he has brought us to his footstool we may not be very many steps on the road but what a mercy to be one step in the right direction I think sometimes when I watch over my own home these planes flying out to America they go out and they have a direction one city they're going to and with modern technology their flight is exact in fact they know the very minute they will land at that airport oh how vital we are heading to a city if we're only one degree out at the beginning of the journey crossing the

Atlantic how many degrees out are you when you get the other side oh how we need to be brought to this vital point one shall say I am the Lord their whole purpose in the language of the hymn writer give me Christ for else I die and is that your cry tonight and then we go on to this another shall call himself by the name of Jacob thought when this word was on my mind like this no Jacob a sinner a deceiver an evil heart and yet they loved chosen born again of the spirit of

God having sacred spots and places in the journey having precious promises chastened sowing to the wind reaping to the world wind a bitter cup moulded and conformed to his dear redeemer redeemer what a title to call ourselves by and yet saved oh deception the heart we read is deceitful above all things and desperately wicked lacks consistency oh the deceitful nature of our hearts but there's one person we shall never deceive and that is God himself may deceive others and that appeared outwardly to be very deeply torn but the

Lord knows our hearts he sees our hearts he knows where we are how we stand before him he knows what is his work he knows what is an outward show and an outward form he knows what is the language of religion which we have gathered as we journey he knows what is religious talk he knows what is the work of his spirit he sees the fruits of the labours of his servants he measures them we are no judge of that measurement he sees what will endure until the end he sees what will stand in that great day and when we come to this place call himself by the name of

[ 20 : 47 ] Jacob we have a generation that make heroes that they don't know what and look up to them awful evil models role models they call but you know let me look at this beautiful example here a child of God under the teaching of the spirit brought to see himself in the light of Jacob in the path he walked called himself by the name of Jacob a true Jacob was one who has made his clay in the hands of the heavenly potter a true Jacob was one who came to the end of his journey and could say the Lord that redeemed me from all evil a true

Jacob oh when a child of God looks to this godly man and sees his light his unbelief his sin the divine hand of God what lessons lie here they say yes I can see myself there the Lord dealt with him not necessarily do we have the same sins as Jacob but what we sow we reap he reaped a hundred fold deceit from Laban and from his own son if he put skin on the hands of his own hands to deceive his father Isaac they put blood on the coat of many colours to deceive Jacob and God's hand was in him a day came when he said it wasn't you there was a Lord dealing with me he put that blood on that coat of many colours that grief that came with the sight of him that child that was an idol to me had to be dealt with or when we follow one like

Jacob and call ourselves by the name of Jacob we are confessing to being a deep dyed sinner and desiring to walk in the footsteps of this man of God greatly loved to his God who walked in solemn paths of chastening perhaps many of you young ones have not passed through much chastening yet what lies ahead of you the Lord only know some of us look back and can trace the hand of our guardian chastening the voice of our guardian chastening and you know when Jacob came back under divine command to leave his uncle Laban and return to Bethel all he came back to came back to Peniel came back to the dealing of his God with him solemn dealing but savouring love oh how we see here confession of a child of

God of a sinful fallen nature but equally we see here confession overlooking to what is in this prophecy I am he that blotteth out thy transgressions as a cloud will not remember thy sins any more forever it appears here in this prophecy twice it comes in the 43rd chapter I even I am he that blotteth out thy transgressions for mine own sake and will not remember thy sins it appears again in that 45th chapter which we have read the 44th chapter I have blotted out as a thick cloud thy transgressions and as a cloud thy sins return unto me for I have redeemed thee when one is brought in the pathway to call oneself by the name of

Jacob what is that that is this a hope in his redeeming love and blood there are two places here one is in hope and the other is in the sweet experience of it Jacob came at the end of his days to the sweet experience of it when he could confess as a witness of God the Lord that redeemed me from all evil bless the land Job came to it in his own pathway and he could say I know that my redeemer I know this tonight that until you have come there and been brought you into these blessed places you cannot call yourself by the name of Jacob you may be able to go so far but not all the way but is it your hope is it your desire is it your prayer the Lord would lead you surely shall one say in the

[ 27 : 05 ] Lord have I righteousness there is a certainty about it one shall say every redeemed sheep of Christ will be brought to that sacred confession and you know we see it in the book of the Revelation in glory the confession that comes from the lips of his dear people unto him that loved us and washed us from our sin in his own blood it may be said you need this you need that you need the other but that's not enough you need more no dear friend one thing is needful as the Lord told Martha and Mary has chosen that good thing which shall not be taken from her she sat at the feet of

Jesus and she looked to him as her saviour and her redeemer Martha was careful and troubled about many things one thing is needful it's to be brought to the knowledge of that solemn position on Christ the solid rock I stand all other ground is sinking sand faith in the only sacrifice that did for sin atone to cast our eyes to fix our hopes on Christ on Christ alone he that hath the son hath life and he that hath not the son hath not life it doesn't say he who will have it says he who hath all to be brought in desire importunity wrestling prayer prayer that forces a barrier through iron bars and brazen gates impossibility unbelief sin deep died sin yet wrestles on to seek this best of all gifts to be brought to this play one shall say

I am the Lord another shall call himself by the name of Jacob you will not be allowed to do it without the Lord permitting it that is he won't be allowed to put himself among that chosen number it must be the Lord who does it and then this third part of our text another shall subscribe with his hand unto the Lord and surname himself by the name of Israel I thought with this word Christ's word regarding Nathaniel he surnamed him by the name of Israel he said behold an Israelite indeed in whom is no

God Nathaniel's reaction was how know his family how can that be so before I saw thee under the picture I knew thee oh when we look at this word Israel which was given to Jacob at Peniel he carried that name and he he he he carried the mark of one whom the little hymn speaks of that Christ is God I can avenge and for his people care for I have prayed to him as son and he heard my prayer he passed through that sacred time as he faced eternity of wrestling prayer can wonders do bring relief in deepest strength prayer can force a barrier through iron bars and raise and go

I'll not let thee go except they bless me you know when the Lord deals with his dear church he brings them into situations into circumstances into places where wrestling prayer is engendered in their heart Hezekiah came into an identical place wrestling prayer cries importunity supplication and the prayer of Hezekiah becomes the prayer of God's dear church undertake for me you know that maybe in natural circumstances it was with Jacob at Peniel he faced eternity and his brother was coming to meet him with 800 armed men and he knew why the hand of God and he wrestled he left everything and went apart with his

[ 32 : 59 ] God oh what a sight we have there for the blessed place Peniel was to him never to be forgotten the Lord left him with a mark in his body which would ever remind him like he left this earth with a blessed rainbow to ever remind the people that he would be faithful to his promise seed time and harvest summer and winter and so on but not fail written indelibly in the skies over how often do we think of it when we look at it Jacob came away from Bethel with a mark it was this as a prince thou hast power with God and hast prevailed and how in himself no in his dear son his redeemer he prevailed in that name and I believe you know in that hour the prayer of

Bethel was upmost in his heart blessed promise the Lord gave him I'll be with thee if the Lord gave you that promise would you be satisfied I believe you know that is where peace is in the hearts of God's dear church when he speaks and reveals himself in their heart that they can say I'm the Lord call himself by the name of Jacob subscribe with his hand unto the Lord and surname himself by the name of Israel and only do that under the

Lord's enabling but you know those testimonies from the heart that witness all how it speaks of a part and lot with a living family of God how it speaks of that lovely hymn I believe it's the 938 hymn forbid forbid it by thy grace be thou dear lord my hiding place in this the accepted hour thy pardoning voice so let me hear still my unbelieving fear let me fall I pray just a cry of the church of God from her heart that she might have clear evidence token and then you see she'll be able to speak as John the Divine says in the opening chapter of his first general epistle the things which she's handled and seen as

Job saw now mine eyes seeth thee wherefore I abhor myself and repent in dust and ashes to things in conclusion and other ease what have you got and what do you want all blessed mercy if you know what you want if you know what will satisfy you Spanion's pilgrim as he left the city of destruction knew what would satisfy him I was to be rid of a load of unbelief and sin and he in his heart had a desire and he had an inkling of the way he should go and it was not to stay in the city of destruction it was to leave it entirely and utterly like the children of

Israel came out of Egypt and it was to seek the cross of Calvary and his words regarding it were these I think I do when evangelists ask him here stay on the shining light I think I do but I tell you this he was going in the right direction who are you tonight the past says the hymn writer I see and I'll pursue the narrow way tell him my view Amen How I I Aaa