

Isaiah (Quality: Good)

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Preacher: Dawson, Herbert (1890-1969)

- [0 : 00] I ask the Lord to be pleased to help me. I should call your attention to a subject you will find in the book of Isaiah, chapter 43, and the second verse.
- When thou passest through the waters, I will be with thee, and through the river you will be with thee. They shall not overflow thee.
- When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. Chapter 43, second verse, the book of Isaiah.
- This is an outstanding promise amongst the exceeding great and precious promises scattered throughout the word of God.
- And it is addressed to those who have the great mercy to be numbered with the Church of Christ down through the ages.
- [1 : 29] And it might be a seasonable word to some of you. One truth is made very plain in journeying on, if you and I are taught of God, we must, through much tribulation, enter into the kingdom of God.
- And yet, if you and I are taught of God, we shall find, as we journey on through life, that neither the flood nor the fire can undo that good work that God has begun within, but it is still being carried on.
- And that means it has got a special hallmark. What God has done for our souls is waterproof and fireproof too.
- And now, I want, as the Lord should help me, to look at the subject from two or three viewpoints of it. Here is a blessed guarantee.
- My presence shall go with thee. I will give thee rest. Lo, I am with you always, even unto the end of the world.
- [3 : 17] I will be with thee. I will reveal to you my name. Emmanuel, God with us.
- And now, in the context, there is a setting forth of the Church of Christ. And I will look at that in approaching the subject.
- There are some characteristics referred to which it will be well for you to search into and find if you have got those characteristics wrought in the dealings of God with you.
- But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee.
- I have called thee by thy name. Thou art mine. Thou art mine.
- [4 : 58] Whenever God pours out his judgments, wherever it is his purpose to do so, whatever nation it may be, England as a nation, God inevitably makes some specific provision for his people, whoever they are and wherever they may be.
- Because the word of his grace declares, it shall be well with them that fear God.
- Whatever may be happening in the world abroad, it shall be well. In every state secure, kept as Jehovah's eye, it is well with them while life endure, and well when called to die.

And I might turn aside to make this comment. When you read often in the Old Testament, wonderful words which are spoken to Israel, and it looks as though it refers to Israel as a nation, it is to the Israel of God in the midst of Israel as a nation, that these exceeding great and precious promises refer to.

Remember that. It might be possible to make it plain, that as you read in the Old Testament, so many promises that are addressed to Israel as a nation, when Jesus Christ, who is the promiser, came down into this world, and was in the land of promise, where he came to dwell, to do that great work which had to be done, love's redeeming work, what did Israel as a nation say?

[7 : 28] We will not have this man to reign over us. And when they said that, when he was despised and rejected by Israel as a nation, when that word was fulfilled, he came onto his own land, and his own people therein received him not, Israel as a nation turned their backs altogether on any of the promises recorded in the Old Testament which were addressed to Israel as a nation.

As they rejected the promiser, they rejected having any interest in what he had promised. Do remember that.

Therefore you will see that such promises as the one I have read for the subject, and many like promises in the Old Testament addressed to Israel as a nation, refer to those therein who are Israelites indeed.

And you may say, all this may be interesting and instructive, but what is it to do with us? It has got a great deal to do with us because the Apostle Paul takes up that line of thought and he makes it plain, they are not all Israel that say they are of Israel.

Israel. And I am here to tell you what that means, as God shall help me. All chapel goers are not going to heaven unless each one, every one, has got some indubitable evidence of belonging to the Israel of God.

[9 : 23] I would have you remember that. And now, thus saith the Lord that created thee, O Jacob, and thee that formed thee, O Israel, fear not.

This refers, first of all, to the creation of the Church of Christ and the forming of it.

And when was it created? And where was it formed? Before this world was built, for time was born, God ordained in a covenant, ordered in all things and sure, a number that no man can number to be saved in the Lord with an everlasting salvation.

And you will find the Apostle Paul amplifies this truth and he says, we, the Church of Christ, we, Gentiles and Jews alike in that one Church, we are his workmanship created in Christ Jesus unto good works which God hath before ordained, margin prepared that we should walk in them.

This is a great word created. All man can do is manufacture. The word creation should never be used at any time, anywhere in connection with man because he cannot create.

[11 : 31] He cannot produce something worthwhile out of nothing. All he can do is manufacture something out of that which God has already created, giving him the materials to do it.

Remember that. And now, this good work within is a creation. If any man be in Christ Jesus, he is a new creature.

Margin reading, a creation. Behold, all things are passed away. All things are become new.

And as the good work is a creation, creation, and it cannot be known and felt unless a man receives it from heaven.

There you see the axe is laid at the root of free will as a dogma, for it is not a doctrine. I will be gracious to whom I will be gracious.

[12 : 47] I will have mercy upon whom I will have mercy. mercy. And this word formed, you and I will be taught the meaning of it.

There is a word in the epistle to the Romans that is helpful in illustrating what that means.

But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

The meaning is being put in a mould and brought out in the formation of it. truth. And the word of the Lord makes that plain.

Ye shall know the truth. And in our souls experience, there is a being run in a mould and being formed.

[14 : 02] and that brings us to that bedrock truth. Sovereign ruler of the skies, ever gracious, ever wise, all my times are in thy hands, all events at thy command.

And if you would like to know this Sabbath morning, if you do belong to the Israel of God, if you have a part and lot in the Church of Christ, can you look back along life's way and search out in your soul's experience when you were given a sweet blessed prime, thou art our potter, we are the clay, and you felt a gracious willingness to be moulded to whatever the will of God was that you should be or do.

Lord, I would indeed submit, gladly yield my all to thee, what thy wisdom sees most fit, must be surely best for me. Formed.

And it says in the same chapter, this people have I formed for myself, the people of God. He acknowledged them to be his before time was born, and he makes them manifest as his, down through the ages.

This people have I formed for myself, they shall show forth my praise. And now, if that is the hallmark of being found amongst the people of God, where do you and I come in, you let your consciences deal with you as they will do, in a gracious honesty.

[16 : 04] They shall show forth my praise. Do you do it? a peculiar people that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

Oh, you know, dear friends, when you try to pray, as you do, some of you, most of you, I hope, as a rule, your prayers are confessions of sin.

Wherein you have erred and strayed like lost sheep, and wherein you have to solemnly confess the good that I would, I do not, the evil I would not, that I do.

I would do good, but evil is present with me, then it would seem that preacher and people alike must all plead guilty here, that alas, we do not show forth the praises of him who hath called us, as it becomes us to do.

And now that needs thinking about it. And it needs John the Baptist to say a little to you, bring forth therefore fruits meet for repentance.

[17 : 34] Preacher and people alike must think about it. They shall show forth my praise formed on purpose to do it.

And it says, ye are my witnesses, and that should be our concern, to let our lives and acts express the holy gospel we profess.

But now thus saith the Lord that created thee, O Jacob, and thee that formed thee, O Israel, fear not. And now how kind it is of the Holy Spirit to put in that fear not.

Because when you think about this great business of being formed, that you might live your life to the glory of God, and yet you are solemnly aware how far, far short you've come in living such a life, you need to fear not.

Because you will have many searchings of heart as to what you are and where you are in things divine. Fear not, for I have redeemed thee.

[18 : 59] And now that will show you that it is not Israel as a nation that is referred to. I have redeemed thee. Oh, which is a redeemed people, a people formed to live their lives for the glory of God in time and eternity too.

fear not, for I have redeemed thee. I have called thee by thy name, thou art mine.

You must not think that means God will call you by your Christian name, but it is a way of denoting effectual calling. you see, if I go up the street and a man calls me by my name, I am aware that man knows who I am.

And now that is the meaning. It is to denote that God knows you, who you are. I have called thee by thy name, thou art mine.

and that is what you would like to know, some of you. Thou art mine, if God would only make that plain, how happy you would be.

[20 : 33] Oh, may I feel that I am thine. Yes, is how you are concerned. Find my heart to thee, ascend, then shall I know that thou art mine, my God, my Father, and my friend.

I have called thee by thy name. It sets forth the doctrine of effectual calling. Among whom are ye also the called of Jesus Christ, the Apostle Paul wrote to the godly Romans long ago.

And now that brings us to our subject, when thou passest through the waters, I will be with thee. And through the rivers, they shall not overflow thee.

There are waters, there are also rivers. The rivers are continuous. The waters you may you may have to endure for a while and pass through, and the rivers likewise.

Mark that word through. There is no bridge to be built over the waters or the river either. This is the way, as I have quoted, we must, through much tribulation, enter into the kingdom of God.

[22 : 09] You can only have a right knowledge of the truth, a gracious experience of the dealings of God with whom you have to do as you pass through the waters and through the rivers.

And now these waters denote the tribulation, whatever its nature may be. There are the waters of affliction.

Isaiah refers to the waters of affliction in his prophecy in another chapter. And sometimes God ordains that his people should pass through the waters of affliction.

and it may come suddenly upon you and when it comes it makes a revolution in your life and it is a great mercy when affliction comes upon us if you are brought into a proper God honouring frame of mind to behave aright in it and not resent it coming and not argue with God why should this be why should that be allowed to come in my life and overturn my schemes my plans no there is a great word that Peter was inspired to pen wherefore let them that suffer according to the will of

God there you see where the forming hand of God comes in the forming hand of God making you as clay in the potter's hand to do whatever his will is wherefore let them that suffer according to the will of God commit the keeping of their souls unto him in well doing as unto a faithful creator mark how that is worded commit the keeping of their souls not to be first of all concerned about the affliction and going through the waters thereby but to be first of all anxious let my soul live and it shall praise thee and let thy judgments help me get some good for our soul whatever the nature of the affliction may be that in the ultimate issue you may feel it is good for me that

[25 : 16] I have been afflicted that I might learn thy statutes and the Imriter says afflictions make us see what else would escape our sight how violent full of sin are we and God how pure and bright when thou passest through the waters waters of affliction I will be with thee and if you look back some of you especially you grey heads and think on life's pilgrimage you will find some of your outstanding waymarks have been set up in a time of affliction which came upon you there is a wonderful word the Selmist uses and it is given to some who have the mercy to be taught of

God to enter into it the Lord will strengthen him upon the bed of languishing thou wilt make all his bed in his sickness margin turn his bed you see how homely the word of God is something done in everyday life but it is one thing for you to do it under your home room and another thing altogether for God with whom you have to do it when you are in affliction if the Lord shall make your bed for you what will you do rest in the Lord and wait patiently for him and you will feel it is the Lord enthroned in life whose claims are all divine who has an undisputed right to govern me and mine yes when thou passest through the waters

I will be with thee there are the waters of providential difficulties when every day new straits attend when you look this way and that and have to realize we know not what to do and yet something has got to be done what are you to do then it will be well if you can look up and then you will see there is help in God for you there is this word to be fulfilled I will make all my goodness to pass before thee when thou passest through the waters if they should be providential difficulties I will be with thee I will go before thee make the crooked thing straight level down the mountains and make rough places plain yes much might be said along that line of thought and then there are the waters of adversity or when you come into adverse circumstances when you are brought low when you see the brook drying up then you need the help of

God as one door is shut you need to see the hand of God opening another door as he alone can do it must have been a surprising experience for Elijah as at length he went to draw the water from the brook and he found it was gradually diminishing and then he went at length and lo it was dried up and now that is a very great test in the dealings of God with us I've often thought about one in writers words and I hope I have desired grace to live in the light of that truth when all created streams are dry thy fullness is the same with this I would be satisfied of glory in thy name if your help to do that you will stand to your surprise alongside the apostle

Paul at one time I have learned in whatsoever state I am there with to be content wean from all the world besides pleased with what the Lord provides and this will support you when thou passest through the waters I will be with thee everything hinges on that the Lord of hosts is with us the God of Jacob is our refuge so whether it be waters of affliction waters of adversity providential difficulties everyday cares whether it be what is coming to you and to me at the end of life's journey when gloomy death in sad array appears to call the saint away faith looks beyond the flood depends on this exceeding great and precious promise

[31 : 21] I will be with you when a soul to march prepares good hope sends out fervent prayers and dies in peace with God when thou passest through the waters I will be with thee and through the rivers they shall not overflow thee you remember the psalmist said I sink in deep waters where there is no standing and yet he did stand because he was upheld by God's unseen omnipotent hand when through the deep waters thy pathway shall lie I all sufficient will be thy supply and now here is a word wherein you can encourage yourselves in

God I hope and through the rivers they shall not overflow thee what does that really mean I understand it from this viewpoint that however deep these waters seem to be at times as you pass through the signs and however swiftly the rivers seem to run so that your fears run high as to whether you might be undone altogether in your profession of the name of Jesus and in that religion which you hope he has wrought in your soul's experience the waters cannot wash away what God has done for our souls the thing is impossible or it remains a blessed reality and you think this Sabbath morn some of you thus far on our way to

Zion we by grace diviner come and yet you have come through the waters and through the rivers but what God has done for your soul remains I say a sweet blessed reality your faith has not been washed away because you are here with faith as a grain of mustard seed at least and if you were asked what think ye of Christ you can give an answer we believe in the sure thou art the Christ the son of the living God Lord to whom can we go thou was the words of eternal life and your hope has not been washed away either hope in God your hope may be at a low ebb and you may be hoping against hope but you are not here without

God and without hope are you no love and I might add love has not been washed away because you can look around and discern one hallmark of being born again we know we have passed from death unto life because we love the brethren and sometimes in your deepest distresses especially if you are in darkness of mind and in heaviness through many false temptations you look on the people of God and that love remains a reality and you have this feeling can I bear the piercing thought what if my name should be left out when thou for them shalt call but that shows your love is not washed away there is the reality of it the root of the matter is found within and love is the golden chain that binds our favoured souls the favoured souls above and he's a head of heaven who finds his bosom glow with love yes and whatever

God has done for your soul every way mark that you have set up every eye heap you have raised along life's way is still there and it will be there for time and eternity too thou shalt remember all the way the Lord thy God hath led thee and you will be able to say he sent from above he took me he drew me out of many waters yes when thou passest through the waters I will be with thee and through the rivers they shall not overflow thee and then the spirit of God changes the illustration when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee and now you must understand that means neither shall the flame kindle upon thee as a sinner saved by grace

[37 : 29] I will bring the third part through the fire the word of God declares and now those troubles that come upon us that are of a fiery nature are not quite the same as those referred to when you pass through the waters and through the rivers there is the fire when a poor sinner is being brought in guilty before God and is realizing what the law saith to the sinner pay me that which thou owest righteousness to full perfection must be brought lacking not fearless of rejection you will notice in

Deuteronomy out of his hand there went forth a fiery law and now those of us who try to speak about a law work not that I set up a rigid standard of what it is I try to remember even so it is not the will of your father in heaven that one of these little ones should perish but at the same time it must be made very plain that if you belong to the third part and that sets forth the church of Christ it says in Zechariah two parts should be cut off and die I will bring the third part through the fire and they should be my people and I will be their God there is the profane part that is the world at large man as he is born living his life there is the professing part which is just those who have a name to live and are dead have got religiosity but not religion that will do to live by and die by and now those two parts are to be cut off but the third part is the possessing part those of whom this word says this people have

I formed for myself the possessing part therefore they have to come through the fire because there is much to do with them and their profession that has got to be burned up but in the midst of it the flame shall not kindle upon thee thy person and now this is a very solemn consideration when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee and now when a poor sinner is under the law being taught by a solemn conviction of sin is ruined state and is undone condition in the

Adam fall span because the sinner has got to learn if thou lord should mark iniquities oh lord who shall stand and when that fire has done its work burned up all his hopes of heaven arising from the doings of the great eye when that truth is understood by the deeds of the law there shall no flesh living be justified then that sinner will be appearing before God on a different basis than he is before the law he will be knocking at mercy's door, naked

I come to thee for dress helpless look to thee for grace thus he comes through the fire a fiery law does its work and glad he is to learn Christ is the end of the law for righteousness to everyone which believeth not only so there are fiery temptations the word of God speaks about the fiery darts of the devil but do remember this you must not say so much about the devil does this and that with you and your soul's experience because what is set alight in you is what you are is what you are by nature remember that you know the illustration of the fiery darts it was how they used to wage war in Old Testament times when they fired hurled into the cities darts darts with fire on the end of the dart and it was fired in the hope it would lodge in something inside that was combustible and set the city of light and help them to take it capture it well

[44 : 21] I need not say another word beyond saying you and I have got enough inside for any fiery dart of the devil to set us alight yes and remember that is to do with you the devil gains that ground because of what you are by nature and now the dear saviour said the prince of this world cometh and he hath nothing in me fire he he may all his fiery darts but there is nothing in me that is combustible the holy harmless undefiled son of God and now that is the foundation on which our hope of heaven is built God's own foe may plague his sons sin may distress but not subdue Christ who for us conquered once will in us conquer through and thus it comes when thou walkest through the fire thou should not be burned neither shall the flame kindle upon thee no fiery dart of the devil can ever burn up and destroy what God has wrought in your soul but it may churn up what you are by nature amazingly and may you sigh and cry

Lord save or I perish and that will be well as I come to the amen there has been down through the ages still is in this wicked world as it is as never before there is the persecution of the godly which is like a fire I do just wonder where some of us would be if a time of persecution came and we were put to a crucial test on account of it it would make you weigh matters up as never before it may be but even as you and I are here worshipping God under Union Chapel roof in peace and comfort there are thousands of people taught of

God who are just being hounded about and persecuted for righteousness sake and they're walking through the fire therein and they're finding this word of promise sure when thou walkest through the fire thou should not be burned neither shall the flame kindle upon thee yet there will be something as you go through the fire that will be burnt up all our own self confidence and sometimes folk are not fitting caps on sometimes folk have got quite a deal of it especially if you are given ability and gifts and you have got what is called business acumen so that you deal with this situation and that and God prospers you in doing it but when it comes to the things of God where are you no help in self

I find although I've sought it well the native treasure of my mind is sin and death and hell self confidence self righteousness all are burnt up and your pride has got to be burnt to ashes too your self esteem and every idol that you set up within or without the fire will burn it up but what God has done by his grace in your soul's experience will live in the water and live in the fire and if you belong to these people of whom I've told you just a little about you will be found at the last amongst that redeemed host of whom it is said these are those which came out of great tribulation oh my dear friends young and old the Lord grant you that religion that he is the author of which is water proof and fire proof then living and dying it shall be well when font they know ■ ■ he and

Thank you.

[50 : 32] Thank you.

Thank you. Thank you.

Thank you.