

Isaiah (Quality: Average)

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Preacher: Gosden, Frank L (1890-1980)

[0 : 00] The Depending upon the health of God, I would direct you to the 45th chapter of Isaiah, and verse 22.

Look unto me, and be ye saved for the ends of the earth, for I am God, and there is none else.

Verse 45, verse 22. I wonder how many of us understood the two hymns that we have been singing from their own experience.

Looking unto Jesus. Looking unto Jesus, who is the author and finisher of divine faith.

So that you see that the text brings us, as is always the case, to experimental religion.

[1 : 39] The character here to whom this kind exhortation, invitation is given, are those that are at the ends of the earth.

The ends of the earth are extremities. When you get to the end of the earth, you can go no further.

And that experience is for a wise purpose. The Lord brings his people there, and yet, at the same time, they bring themselves there.

And so that this constitutes an experience, which is known by everyone who are walking in the footsteps of the flock.

And the main purpose is to teach his people to a prophet. We may learn the truth in notion without any experience of it, and being destitute of life and grace in the soul.

[3 : 19] If that is so, we shall never be brought into these experiences, by which the Lord by His Spirit is teaching His people to profit and sanctifying them and separating them from themselves, from their own strength and from their own wisdom, from their own righteousness, separating them from the world.

Separating them from trusting in man or from trusting in their own heart. And what a great thing this is. And is He doing it in us and for us?

He will empty His people. He will turn their strength into weakness, their wisdom into foolishness. And that He will also turn their comeliness into corruption.

A wonderful work is the work of the Holy Ghost in the sinner's soul. It's inimitable. And that's the beauty of divine teaching.

Of what use would it be to go to a college to learn what it is to be at the end of the earth? You would stay there for 40 years and never know it.

[4 : 59] The Lord will teach that to you in five minutes and bring you there. The end of the earth. The end of the earth. The end of yourself. The end of your religion.

The end of your praying. The end of everything. Nothing at all. My friends, in my measure of being there. Not only years ago.

But it's an experience. That we bring ourselves into from time to time. And it is profitable. It is one way by which the Lord prunes every branch in me that beareth fruit.

He purges it. And this is the purging. And so that we constantly decrease in self.

In order that Christ might increase in us. In his manifestations. In his teachings. And so we would have enabled.

[6 : 09] Uh. Speak of this text. In his order. Though I never keep to an order. All the ends of the earth. Look unto me and be ye saved.

For I am God. There is none else. There is something in the very expression. That touches a poor, helpless sinner's heart.

It's an invitation. An invitation from heaven. The Lord looks down upon his people. He sees them.

He sees them as he did in the 107th Psalm. Thou tellest my wanderings. Are not my tears in thy book.

In thy bottle. And he brings his people to tears. They can't trust in them.

[7 : 08] But oh my friends. There is a sweet bitterness. In weeping. In sorrow. Sorrow. Sorrow.

On account of what is discovered. In us and of us. To ourselves. And what is discovered to us. Of the long suffering. Mercy.

Grace. And love. Of the Lord Jesus. This is not. This invitation is not given to a hard hearted.

A stubborn. Rebellious. Rebel. Rebel. All the ends.

Of the earth. Well there are many. Reasons. That. His people brought there.

[8 : 06] The ultimate reason. In God. Is. For their instruction. And for their sanctification. But.

We can bring ourselves to the ends of the earth. But we can do nothing to bring ourselves back. And sometimes.

It is a slow process. We backslide. And are hardly conscious of it. Become entangled in some vain jangling.

And. I get to near the world. And the earth. And its deadening things. Through carnality. Some idol enters into our hearts.

Into our lives. And takes our attention. From these minds. And eternal things. And imperceptibly.

[9 : 08] We gradually drift. Until we are awakened. By coming to a point. To the very ends of the earth. And are brought to an extremity.

In our souls. And feelings. It is a very solemn experience.

Because it is real. It won't be. Just like. A story. A tale. Where you look to see.

What the end of it is. You will be there. And you will wonder. Whether you will ever be brought nigh again. Whether you will ever pray again.

Whether you will ever hear the voice of the Lord again. Whether you will ever feel. The blessed influence. Of his grace in your heart.

[10 : 09] And when you are at the ends of the earth. My friends. Then. You are next door. To self despair. Indeed you are. To this extent.

That you are in an extremity. And unless the Lord does something in you. And for you. To bring you back. Then. You. You. You are in a helpless state.

I fell down. And there was none to help. But the mercy of it is this. That he is speaking here.

To his people. To those who possess a living faith. And whether it is that faith. Nothing can kill it.

Because it stands in the power of God. But it will be tried. That the trial of your faith. Which is much more precious than of gold that perishes.

[11 : 05] Though it be tried with fire. Might be found. And to honor and praise. At the coming of the Lord Jesus. So.

That this is one trial of faith. To bring his people to the end of all. Have you ever been brought there?

Yes. Yes. You may have prayed for years. May have spoken about religion. And made a profession of it.

And that in a gracious way. But I say for wise purposes. The Lord will allow you. To bring yourselves to.

To an extremity. Where there is none but God can help you. You will not be able to pray.

[12 : 06] But you do. All the very sense of helplessness. And of those things that brought you where you are. Provoke God to hide his face.

And you cannot pray. But there is prayer. In that cannot. Oh you would if you could.

Never know what it is to kneel down my friends. Burdened. And oppressed. And self destroyed. And can never mention a word.

I do. Come to the end of your profession. And of your prayers. And of your church membership. And of your preaching. If you preach. You come to the end of it all done.

Look unto me. Look unto me. You will see many of his people. That have been brought there. In Niger.

[13 : 10] He was brought to the end. Surprising. The difference in two days. Elijah. If today. If today. He deigned to bless thee.

With a sense of pardon sin. Perhaps tomorrow. He'll distress thee. Give you to feel. Your death within.

All to make you. Sick of self. And on of him. Elijah. Elijah. Elijah. Elijah. Oh with what courage.

He went to meet Obadiah. Or told Obadiah. That he'd go to meet Ahab. The very man that was seeking his life. And how in the power of God.

He stood there. And there was a demonstration. Of the eternal Jehovah. The next day.

[14 : 09] He fled three days into the wilderness. Away from a wretched woman. Because she threatened his life. And the report was.

That she'd slain all the Lord's prophets. Well I said Elijah. I finished. If that's the end. Of all that demonstration of God's power. That she'd destroyed.

All the Lord's prophets. What more can I do. I'll finish. And he pleaded that his life. Might be taken. From the end. If there's any four soldiers.

That have come to the end of the earth. Well this word is spoken to such. The Lord. If I might so speak with reverence.

Never wastes a promise. Nor an invitation. He speaks to characters. He speaks to characters. So.

[15 : 10] There is hope. When we are brought to. Or bring ourselves to the ends of the earth. And this word is written for the generations to come.

It's written to every poor sinner. That is at the ends of the earth. Right down to the end of time. The word of God speaks. You think of it.

It speaks. Does it speak to us? It won't speak to us. It won't speak to us. Unless we are brought into a condition. And position to need what he says.

And when he speaks. He speaks the thing into your heart. That is spoken. The thing itself.
And when he speaks this word. To a poor distracted.

Distraught sinner. Look unto me. He gives power to look. Faith to look. And so.

[16 : 11] Now the angel came. And touched Elijah. All to know these things. And experience. When you are sinking. Sinking. Sinking.

Sinking. I remember. Meeting. One. Of our. Gracious. Ministers.

Who is now. In heaven. In Cumbergwells. And he was just at the ends of the earth. And I said to him. How are you? He said.

Sinking. Sinking. Sinking. We should be brought there. My friends. A religion is no child's play.

It's a fight of faith. It is a race. And it is a conflict. All the ends of the earth.

[17 : 17] Look unto me. And. There is this. Sometimes. Will bring us to the ends of the earth. The temptations.

Of the devil. Because. The devil. Has an ally. In our fallen nature. Still there. If he hasn't.

His temptation. Will fall short. But he has an ally. In us. And that is. Terrible. Underneath. In our hearts.

And when temptation. And unbelief. Get to work. Or in most havoc. In the soul. You will be brought. To such a path.

As. That you will not be. Far short. Of that fool. Which says. There is no God. And when he.

[18 : 14] With reproach. Comes into your troubled mind. And. At the ends of the earth. And destitute. And dumb before God.

And points things out. To you. And your condition. And says now. Where is your God? Reproach.

Look where you are. At the ends of the earth. Where is your religion gone? You've got the end of it. What about those prayers. And that profession you've made. You've got the end of it.

Where now is I God? Ah. The conflict. Of a poor pilgrim. Through this wilderness. My friends.

But how blessed it is. To have the ear of faith. And for the Lord to speak. Divine promise. Or give this invitation.

[19 : 12] Look unto me. And if you. If you examine. These looks. You'll find. That they come. From those that are.

In the depths. Take for instance. Jonah. Jonah. Ah.

Then said I. I am cast. I am cast. Out of thy sight. Yet I will look again. Toward. Thy holy temple.

Oh. Once more. Toward. Thy holy temple. Oh. The blessedness. Of. The. The. The. The. The. The. The. The. The. The. The. The. The.

The. The. The. The. The. The. The. The.

[20 : 10] The. Sometimes you cannot perceive the exercise.

Sometimes you cannot perceive the exercise of faith. But faith is working there. And the fear of God with it.

And faith and hope work together as companions. And it is where it labors. I am cast out of thy side.

Yet will I look again toward thy holy temple. From the belly of hell. Oh how encouraging this is.

It must come to experience. Otherwise you are just listening to a lecture. And what good is a lecture? You won't need a lecture when you come to die.

[21 : 14] But all to have this look from a dying bed. Then we have the same exhortation. In the opening of the twelfth chapter of the Hebrews.

Let us run with patience. The race that is set before us.

Looking unto Jesus. There is the object. Everything is in him. There is the captain of our salvation.

There is the glorious leader. There is the forerunner. There is the forerunner. Who has entered into heaven itself for his people.

Looking unto Jesus. There is no good for a blind man to look. We must have the eyes of faith.

[22 : 13] The ears of faith. The feet of faith. The hands of faith. The hands of faith. The hands of faith. Oh what a rich soul. Is a child of God.

To possess the graces of the spirit. Which operate. And brought into exercise. Their circumstances. Bring them out. And this is one. The ends of the earth.

It may be that the Lord has a purpose for this text. I can only feebly speak about it.

What the hymns have brought into my mind. May be a purpose in it. Wonder if there's some poor soul. Come to the very ends of themselves.

Of their professions. And brought to look at past offenses. And for a wise purpose. Everything else seems to be shut out.

[23 : 14] But that which is against them. As poor Jacob in his old age said. All these things are against me.

And as those also in the 40th chapter of this prophecy. They were brought to the same point. Why sayest thou O Jacob.

And speakest O Israel. My way is hid from the Lord. And my judgment is passed over from my God. That is to say I've got to a place now.

The Lord doesn't see me. Because it's a wrong conclusion. The Lord allows his people to come to a wrong conclusion.

And puts them right. My way is hid from the Lord. I'm in a place now where he doesn't see me. My judgment is passed over from my God.

[24 : 16] He doesn't take up my cause at all. I pray but I get no answer. You're ready to give up. And the devil will tell you to do so.

But faith works. And you look once more toward his holy temple. For this reason. To whom can I go? Who else is there in this world?

The greatest man in the world. What can he do? It is good to see men to be but mad men. Nobody. It puts people in their right place.

And I think it is repeated about six or seven times in this chapter. I am God. And there's none else. And how does he give you to know it?

Bringing you to the very end of yourself. The very end of your righteousness. Self-righteousness cleaves to us. Like a color red coat.

[25 : 17] It's in us. The Lord purges his people from these things. All the ends of the earth.

Look under me. If you receive this invitation.

This one thing is certain. That the Lord is looking to you. If you send an invitation to a friend.

You're looking toward that friend. You're regarding them. And so here in this invitation. The Lord is regarding the prayer of a destitute sinner.

He's regarding the groans, the sighs, the tears. Of one that can go no further. Come to the end of it all. Now.

[26 : 31] Olha where we are. I thought that I ought never to have joined a church. Made a profession. I ought never to have commenced to preach I didn't know how I should go on I couldn't very well leave it and send to the deacons here a letter saying that I've got to the end of everything and cannot come but it is very real there's no pretension in this my friends you were laid low but you were shut up to this no help in self I find though I have sorted well the native treasure of my mind is sin and death and hell it's not a verse of a gem it's an experience and what have you got left oh blessed be God it is when you get there that the word of God by the spirit speaks to the heart look unto me now you take the prayer of Solomon at the dedication of the temple he anticipated cases that would be brought and you look at the cases that come that every one of them had this in it moreover this is one thing concerning the stranger which is not of thy people Israel which is not of thy people Israel but is come from a far country for thy great name's sake and at thy mighty hand and stripped out arm if they come and pray toward this house upon every case upon every case pray toward this house and that is to pray toward that holy temple the Lord Jesus Christ and it is such who are brought to the end of themselves then they begin to live by faith upon the Lord Jesus and although it is profound teaching yet there is a beautiful simplicity in it as in the fifth psalm as for me

I do like those as for me there are several of them in the word of God the point we are upon is being at the ends of the earth and yet looking toward this holy temple but as for me and that always follows the opposite thou shalt destroy them that speak leasing the Lord will afford the man of blood and deceit but as for me I will come into thy house in the multitude of thy mercy and in thy fear when I worship toward thy holy temple and so that it gathers this people from all their gaddings and wanderings and backslidings and brings their faith once more fixed upon this glorious object all the ends of the earth look unto me let us then for a moment look at this object to which they are invited to look me and the ground for encouragement is this for I am God there is none else that is the ground that is the only hope that God is who he is and there is none else there is not two gods he is the ever living God for all the nations dead me and have you ever found that this glorious object is connected with your poor trembling weak desponding seeking soul

I believe we said lately something like this casting all your care upon him for he cares for you but he does not care for you in the same way that you cast your care upon him for this reason you cast your care upon him as from the ends of the earth a poor distraught distracted trembling weak sinner you cast your cares upon him under that condition but he doesn't care for you like that he cares for you in all the power of his grace in all his sufficiency he cares for you in all his omnipotence that overcomes every enemy he cares for you in all his fullness and fills your emptiness he cares for you in all his sovereign grace and makes it to abound over and subdue every sin me all the ends of the earth look under me his voice is not a dead letter if you've never been in a place to need it if you're destitute of faith you'll never hear his voice and you'll never want to because with all your profession you'll have no sense of need of him or any desire after him oh but when you get to the ends of the earth what a barrenness there is there's no

God there you have then by faith to look up through and beyond everything beneath the sun and then you could seem with understanding had I a glimpse of thee oh God kingdoms and men would vanish soon vanish as though we saw them not as a dim candle dies at noon oh just a glimpse of him and to hear if he be but his distant voice in the word of God reaching your heart this is the voice of the Lord from heaven all the ends of the earth look unto me infinite wisdom is in him if you're non-classed if you don't know how to handle matters if you've lost your why in him is infinite wisdom he is an infallible counselor and that's where you'll need him you'll need him to counsel you as did

Asaph thou shalt guide me with thy counsel you know Asaph pretty well brought himself to the end he was envious of the foolish when he saw the prosperity of the wicked oh he was in a backsliding state my friend it would have been different if he had been envious of the Lord's dear people and long for their grace but he is envious of the wicked when he saw their prosperity and that the Lord I was upon him brought him into the sanctuary corrected him where he was wrong brought him out whom have I in heaven but thee and there's none upon earth that I desire beside thee he he he was renewed to that blessed hope through being allowed to wander and to envy the world and its vanity the

[36 : 19] Lord sanctified it and for substance when he took him into that temple and Asaph had been looking at the wicked it is as though the Lord said now you brought yourself into a deathly state look unto me and be saved I'm God I'm infinite I'm immutable nothing can alter me nor change me I'm omnipresent me oh this object of faith is a strength to his people because faith is united to him it is the natural direction of faith and faith will never rest apart from its object if you backslide faith will never backslide with you it will oscillate until it comes to resting God again and whenever you backslide and bring yourself into destitution and into darkness and into barrenness and into destitution faith will never backslide and live there but when you bring yourself there all faith will be restless until at last it finds its direction

God Lord Lord it is a blessing to possess the living faith and it is this faith to which the Lord speaks all the ends of the earth look unto me and here give you a fresh sense of what is in him to look at his power for power is given unto me in heaven and in earth is given to me in heaven and in earth look unto me in whom there is no variableness nor shadow of a turning there is in us there is not in him and therefore we change there is a wonderful analogy really between creation and the work of grace although

I must always say creation can never become a part of a work of grace but there is an analogy and we change like the sky perhaps in the morning bright it comes over cloudy in the afternoon a storm the evening clears up but with the Lord he he he carries on his undisturbed affairs and says to a poor disturbed sinner with all his disturbances and trials and inward grief and secret broken heart sees everything in his life in his heart in his home in all his oppressions and sinkings that the Lord is a God of compassion and sends this message this invitation look unto me everything is in me there is a fullness in me there is such a fullness that you cannot ask anything in my name but what is there nothing at all whatever condition you may bring yourself into there is a remedy in me look unto me look unto his righteousness we must be made righteous and the law will not be satisfied except with a righteousness to full perfection and it is only to be found in the

Lord Jesus it is said concerning him that he is the Lord our righteousness and the same words are applied to the church that the church is the righteousness of God we need it it is a wonderful experience a wonderful truth and a wonderful work a righteous and everything right nothing wrong no start wrinkle nor any such thing impossible to an evil thought to an evil act to an evil spirit perfection that in Christ Jesus and whence we are brought to see that we are imperfect impure that we wrong in every way that we could do nothing right nothing merely human right and brought our feeling then look unto me unto my righteousness all the ends of the earth look unto me and be saved

I see the time is gone ah yes well if we look unto him by faith we shall be saved and for this reason I am God does not else he just puts a poor distracted sinner on his feet once more then with all his misgivings and his fears he can go out singing yes I to the end shall endure as sure as the earnest is given more happy but not more secure as glorified spirit sing more than I hear fair how such or talk well good

[43 : 37] I will hit and go like the també is given going to be a good to them and it knows you know to ■