

Isaiah (Quality: Good, Quiet)

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Preacher: Farley, J John (1903-1980)

- [0 : 00] The subject which, I hope I can deal with health, and I have to do the remark of the following this evening, will be counted in the prophecy of Isaiah, chapter 48, verse 11.
- For mine own sake, even for mine own sake, will I do it. For how should my name be polluted, and I will not give my glory unto another?
- The prophecy of Isaiah, chapter 48, verse 11. I cannot expect to confine myself solely to this verse, with the words in it.
- I feel it will be necessary of help to pay careful attention to certain things which precede this, and seek to discover what it is the Lord says he will do, and who it is that he says he will do it for.
- Well, we're going to find, I believe, as we examine the words of this chapter a little more closely, that confession which has already been made, I believe, before God in prayer, was true of his people then, and is true of his people now.
- [2 : 02] There is no worthiness in them, nothing by which they can merit the esteem of God. It is even so they will ever have to sing, because it seems good in his sight.
- So far, then, for his own sake, we shall learn, I believe, by revelation and practical experience, if we are the children of God, that all his works, creative, confidential, and spiritual, are intended for his own honour and glory.
- This is clear from the word I have raised. And this honour and worship and glory is to be offered to him by certain chosen portions, human portions, of the human race, taken by his spirit in due course, through covenant mercy and covenant grace, taken out of the kingdom of Satan, and translated into the kingdom of God's dear son.
- And I believe I may say, at this stage, that the two first clauses, which are a repetition, answer very well here.
- For mine own sake, even for mine own sake, will I do it? In this case, and before going through the words, while it's on the mind, I would say that it is applicable today to say that he has done it, salvation has been brought out, all those purposes in providing salvation had been done, and now reclaims till the end of time, and we do hope from this time onward for this work which is done to be revealed and applied in the hearts of all yet uncalled and maintained in those hearts God has already called.
- [4 : 50] but let's go back and seek to discover what kind of people are described here as being those for whom God will do something.
- It's not a very good list. Nothing to be proud of is rehearsed here in this chapter concerning those who were God's chosen people and had fallen away and departed from him in heart and in word and in deed.
- And they were at the present time under the chastening hand of their offended God. he said that they had made mention of the God of Israel and where I swear him by the name of the Lord is nothing true nor in righteousness.
- And he said that they are obstinate and their naked was an orange thinnear and a brown gloss.

How true it is each of the days among the people of God under chastening except to thank you by how true it is that one has written law and terror is due but hard all the work alone.

[6 : 39] But I hope it helps during this service to discover what it will be which will break down this obstinacy remove the iron from the neck and softened and quietened and caused to be more malleable and moldable than brow and brow.

We hear much today of brazenness and we see on every hand how hardened man can be when left with other devices and when in trouble unsanctified.

Now further on and not much further on God charges them with the tendency to transfer in their thoughts and their words what he has done and attributed to their idols even set before us as gray image and molten image.

So this is that God should have to reproach his people in such a way as this for such gross evil tripping to the work of man and the idols made by men's hands handiwork of their God.

I believe now we must realize that this chapter is set before us and a verse later on will prove this he has set before us and offended God and viewed rightly and humbly who who could be surprised that God should be angry with such a people having thus requited him after all the many and wonderful deliverances he has wrote for them all the mercies they have received the choice blessings that have been promised if they obey and their deliberate disobedience they're turning their back upon him and they're entering into the very things Moses before and Joshua in his terms had so carefully warned the gate I may say at this stage that this people although in captivity and although in trouble it was self-procured they had sinned against light and knowledge there must be some reason why this verse has been laid on my mind and

[9 : 49] I have seemed to have so little light upon it and yet the whole chapter with that which is recorded here concerning God's chosen people seems so impressed upon my mind as having some application to us here today I believe we shall find as we continue to look at the things which I have brought before you that today in this land while I'm not prepared to say that the whole people of the British are God's chosen people I do believe that his people are in bondage today through the same thing having occurred in this country which his people were guilty of in this chapter and on other occasions as reported in the scriptures of truth could it be said other than we as a nation have grossly sinned against life and knowledge could it be said that we are ignorant of

God's mind and will and could it be said that he has dealt with us in the past other than with great clemency much mercy and with many and great and entirely undeserved deliverances from enemies mightier than ourselves this is how the matter appears to me and I feel that we are at the present time aware some of us that we have an appended God looking down upon this land with displeasure at the same time I do believe that we do have called to fear his name to flee to the refuge which he himself has provided for us while we seek the grace is given to mourn over the state of the nation of the present time and seek to still implore

God's mercy upon us now one thing more I must just refer to before I come to a verse I particularly want to look at it how and that is that the Lord should have to say and his knowledge is supreme and always great for I knew that thou would feel very treacherously what a statement to make concerning Israelites children of Abraham who prided themselves on being the descendants of Abraham Isaac and Jacob God knew that they would feel very treacherously now they had brought dishonor in an open way not always made clear not altogether clear in this chapter how they have done this but they had called with his name to be polluted and his name had been set at north let me turn for a moment to a word in

Ezekiel that I had pity for my holy name which the house of Israel had profaned among me in Eden whither they went therefore say unto the house of Israel thus saith the Lord God I do not this for your sake of house of Israel but for my holy name which ye have profaned among the heath whither ye went the only clue that I have concerning the way they have profaned the name of God was through their absolute and willful disobedience of the warnings I've already referred to Moses and in turn Joshua assured them that if they intermingled by marriage with the heathens with whom they intermingled there would be the lot of

God come upon them and they would be caught out of his presence and he would deal very severely with them well that is to say they were present in involved in much idolatry and involved in intermingling with the heathens and had thus profaned the name of God there's not an exact parallel here but what are we doing or rather what have we done through our leaders so far in the nation have we not joined affinity with those who do not fear God have we not turned as I hinted at his leave in prayer to an arm of flesh to help us in our present dire condition as a nation and it is a dire condition financially and otherwise and we turn to man and set God as north so my friends they are conditioned if we but realize that it's extremely serious and should cause us considerable urging of heart as to what would be the outcome of this while we must ever pray that

[15 : 56] God who has clearly told us in his word that his grace is sufficient for those who fear his name including his servants the apostles and all who fear his name his grace is sufficient I believe we should be found seeking if rightly concerned more diligently for right and sufficient to stand firm in the profession of the name of God still to be his witnesses for I do believe still though things may not be with us in the denomination and in the church in general as we feel they should be well we know they are not yet I believe it is still true to say that the words of Jesus still apply where there are those who call upon the name of God and desire to love and know and hear and follow him ye are the light of the world it's a great mercy I believe today to be among those who are thus described may grace be given to you and I to let that light shine oh may a walk be such as shall clearly show whose we are whom we would desire to serve the very fact that the Lord preserves us from many things which are rampant today does give evidence of his power there is a difference seen and may continue to be seen in the days in which we live so that in this sense by the walk of his people rather than in him perhaps as they may say

God may still be glorified as a result of the grace given I know we need grace I know from personal experience and I must not always seek to speak for others in this but I do know that many of us I'll put it that way feel very guilty of many short comings today we have to mourn many of us over our lukewarmness half-hardness the the condition we are so often found in and their lack of zeal and diligence in the things of God we need to be quickened by the spirit of God we need to be enlightened I feel we need faith to trust in God more implicitly and faith certainly to walk as those who believe what we profess to believe that God's purposes are in fact right beneath path they are unfolding every hour and although we are in a time when it could be truly said that the bud has a bitter taste we are favored with an expectation that the flower in

God's good times will be sweet and so may grace be given to us to hold on and press forward under these difficult circumstances in which our loss is cast in these days now I want to bring before you a God of mercy a God who has compassion on the unworthy a God who the psalmist somehow wrote of may I say is Psalm 103 he will not always shine neither will he keep his anger forever so I come to verse 9 for my name sake will I defer my anger and the holiness has never yet been visited upon his unworthy people he has tempered his judgment with mercy to them and is still even speaking from a national standpoint showing mercy to them at the present time they are still passing through a difficult phase in their history and what may apply to all them are not prepared to say the Lord knows his will concerning

Israel and I believe we may safely leave Israel in his greatest hands after he has done what he says he will do in verse 10 then I believe even they according to the prophecy of the apostle will turn to the Lord when the times of the Gentiles have coming for our fulfilled for my name says shall I deter my name this will be one reason when this is realized by his great name you'll receive glory and praise now I'll digress just a moment and speak concerning ourselves again personally if we've been taught by the spirit we have been clearly shown how we stand in God's sight when his law is applied to the conscience it will cut down the sinner it will bring him down the Lord says in his word and he still performs this according to the measure he sees necessary himself

I wound and I heal but the wounding must come first before the healing and in extreme cases I kill and I make a life this is still the word of God and it is still his dealings with his people in that measure which his spirit in his wisdom seems meaningful to bring them helpless but not hopeless to the mercy feet of Christ there to flee through all their unwellness for undeserved mercy and then this word will apply through the grace of the Lord Jesus Christ for my name thanks will I defer my anger and then we have this word and for my praise will I refrain for thee yes I'll keep back the anger keep back the punishment you should be excused relieved of it retrieved from it death is your desert death is your my early life should be given oh my dear friend

[23 : 30] I wish I could preach the wonder of the coming of him who died that you and I might receive eternal life and desert eternal death so there's a great deal here in this word for my name sake will I defer my anger and for my praise will I refrain for thee that I have thee not lost now to be visited upon a glorious divine and holy substitute a blessed majority have I prepared to stand in the place of an offending people whom I have after all formed for my praise and presently when the spirit's work is done in the heart of each vessel of mercy there shall be there will be a tent praise to praise God for his singular and undeterred yet free though sovereign mercy bestowed for my grace to say will I defer my anger and for my praise will I refrain for thee that I cut thee not off well sometimes are

I believe over with our fears that there are few left now who fear God let me go back in thought to Elijah's day for a moment and think how or ponder upon how low even a bad firm of God such as the prophet was could see when left to himself I even I own him left and they seek my life how very mistaken he was even then God had a large number still feared his faith and has not committed the greatest evil of bowing the knee to battle and today I still believe that there is a resonance above our knowledge I still believe the word typically by the apostle is true in every detail the

Lord knows them and they have special care and he has done so much for them that having done what he has done he will perfect all the concerns that need not leave the work undone which he has carried on till now my final thought concerning the number is that the word of God is clear in this there is a multitude a number which no man can number out of every nation kindred and tongue out of heaven who will be found one day at the saviour's right hand and be among those who glorify the name of God and seek now those who are living still on earth as children here occasionally as and as often as help speak the praise and bless holy precious name of

Jesus oh I have reclined with thee but not with silver so you see the Lord is still concerned with cleansing his people ridding them of the sin which does so easily detest them and in which they have so grievously and frequently greatly offended it going to heal with them in mercy in such a way that they may be refined now turn in salt for the moment to another scripture you shall find that there is a mention of three parts two of which should be cut off and die so that says the

Lord I will bring the third part through the fire and so wonderfully will he deal with them if you continue through that chapter that you will find that the time arrives where he will say they are my people they shall say the Lord is my God they don't deny them they willingly relinquish this because God has purged them in the fire in the furnace the margin says in place of with silver not for silver is for his own great name sake however he reminds them because it is essential as Jesus afterwards showed in the gospel days necessary that his people be washed and cleansed and thoroughly purged well the author tells us where some of this takes place because affliction he describes as a furnace and there are some of those people who have proved the truth of this that the furnace at times has been exceedingly hot but the word of

[29 : 32] God has always been fulfilled till now and ever will be when that passes through the waters I will be with them through the river they shall not overflow thee when they will walk through the fire they shall not be burned neither shall the flame tendle upon thee now it's true what the Hebrew writer wrote I only design thy so so so so so so it's people speaking of the Lord's dealings in Psalm 66 say say say this thou for thou thou thou have tried as silver tried thou broughtest thou into the net thou laid affliction upon their loins well oftentimes it is considered by all of earth that affliction of various kinds is a clear sign of God's anger and displeasure and it's so easy to make a mistake in this judgment so easy to wrong there are times when the Lord uses this means to draw the sinner to closer community with himself intending to bless that particular afflicted person or persons with further revelation of his love and mercy so that instead of coming out of an affliction as one might say wearied with chastening rather they come out rejoicing in the mercy of God and blessing him for his favor and willing saying with the psalmist of old it's good for me was being afflicted yes before I was afflicted I may have gone astray in some instances this is true not always and when it is so

I want you to look at it like this because according to the scripture suppose the Lord He scourges every son and we receive it.

That doesn't mean anybody else, dear God. All his sons receive scourging. So the word declares, that promise is here chastening, but it's all for good ends, and it's true of the word, you know.

All these dealings are to do thee good. That's all accurate. That is what God has in mind. And so he chooses his people in the first reflection, have chosen.

[32 : 36] I wish we could often realize this is his pathway of affliction when it comes upon us. It isn't that the Lord will choose the word I want to keep to it.

As it literally states, here, I have chosen thee. So that's why your path is true affliction. It's just the use of certain things which, when they're disposed of, will be for your good, and my glory, speaking of course of God's feet, this is my reverse I've read, for my own sake, even for my own sake that I do it, defer, refrain, refrain, and prove that they are children of God, even though it is.

It's a purpose of affliction. But I can assure you of this, and I don't want to go any further from that into my own experience, but I can assure you of this. The affliction will lose a great deal of its pain, and you will lose a great deal of your fear, so often, when the Lord whispers, I have chosen thee in the furnace of affliction.

You will say, bless God for his wonderful joys. What could be more sweetly sent by, what more graciously encouraging, than to know that God has chosen?

You will then say, I hope, the Lord help me to bear, all that it is necessary for me to bear, to prove, I am a child of God.

[34 : 33] Because, we can't expect, to find the path in heaven, screwed with roses, and to use another simile of a certain greatest writer, neither will religion be for the true child of God, that of silver's lips.

No, my friends, the promise doesn't say anything about this. It says, thy shoes should be iron and rock, and as I day, so, shall thy strength be.

For my own thing, even for my own thing, will I do this, do it. Because it is my preordained, predestined purpose, to bring all thy people to safety, through all their trials, to sing my praises, while here, to some extent, and often as hell, and to be prepared, to glorify me, for my great salvation, forever in heaven, to feel to me, prepared for this.

Could I put it another way? Have you found, so far, in a small experience, of the Lord's feelings with you, that his mercy towards you, has far exceeded, all the trials, all the missions, he has required you to endure?

I believe some of us, if we sat down carefully, and the memory was granted, could in fact, recount, and add up, the particular trials, and afflictions, that we have endured, through life.

[36 : 21] It would be, possible. But could you recount, his mercy, in one year of the life? I believe this to be, not possible.

And therefore, I say that, there is every reason, why, we should seek, to ascribe to God, the glory and honor, due to him, for mercy, which is still, flow to us, as I've often said before, an unfailling stream, including, streams of his goodness, his providence, and all those, precious streams, which have flowed to us, revealing, his purposes of grace, and mercy, spiritual favor, causing us, at times, to sing with one, is such, the sweetness, of the stream, what must the fountain be, where saints, and angels, draw their bliss, if he can leave, from thee.

So there's a question, for, how, how, should my name, be, polluted? Well, I believe, it is polluted, when, his people, were left, to worship, I, and leave it, as grievously, in the sight of God, what could be, more, provoking, as grace may be given, and discernment for us to consider it, than that a great wonder-working, prayer-hearing, miracle-performing God should have his people's back turn to him as they turn to worship his idols the work of Manhattan.

Why, sir, a blasphemy of the front, a direct insult to a gracious and merciful God. How should my name be produced?

And I will not give my glory unto another. So, my friends, this must be a strive to him only as long as his people live and throughout a never-ending eternity.

[38 : 44] I want to refer to another psalm where we read, Nevertheless, he saves them for his name, they say that he might make his mighty power to be known.

Well, that power was revealed so many times in the history of Israel, in the subduing of Israel's enemies and his deliverance out of captivity when they showed, through his mercy, some evidence of repentance and confession of sin, even when this was offered through one person, namely Daniel.

I believe Daniel's prayer was heard because Daniel's prayer was graciously indicted. And the Lord heard and answered and delivered when his servants confessed the sins of his people.

And thought the Lord did it. I have a word here. My glory will I not give to another.

No, it mustn't be assumed even by the people of God. I feel this first verse of Psalm 115 is so appropriate just now.

[40 : 09] I have a word here.

His long-suffering, His compassion, His patience, Thank you now. Oh, how often Creature, how old have I always had we had to rely upon this.

Man's patience, oh, it shrinks in complete insignificance when we realize in some measure the patience God has had with some of us.

Have you ever bowed before us? At the close of some particular day, when you realize how we're retaining you, please, how many things have escaped your list that you are bitterly sorry for, and you have had to say before God, I desire, I desire, oh Lord, to offer thanksgiving to thee for thy great patience for the most unworthy thing.

Well, I hope that's done in small measure of glory to God when you seek to pay truth to him for the wonders of his patience.

[41 : 49] Thank you, for that reward us. So true, it is, though I have him off the cross, his loving kindness changes not.

I turn now to the wording 42, I desire, I am the Lord, and it is my name, my glory, that I not give to another, neither my praise, the great images.

Now I will work in such a way that you poor sinners will presently have to say, as the psalmist said, when you realize what wondrous grace has been the means of your salvation, you will have to say, this is the Lord's doing, this marvelous in my eyes, and I will have grace to glorify him here, be highly of that precious day here, I neglected it rather this evening, I have the time to refer to the verse that contains this as I wanted to, because the word is, Hearken unto me, O Jacob, of Israel my cause, I am he, I am the first, and I also am the last.

Now this is the self-description of the Lord Jesus Christ, as revealed to the Apostle John on the Isle of Asma, I am the first, and the last, Alpha, and Omega, and the scripture is true, because it fell from the lips of the Lord Jesus, the scriptures, they testify of me, that we've been speaking of the Lord, and that certainly will include in the feelings of all the chosen senses of mercy, the Lord Jesus, and I'm glad you.

To be continued... Thank you.

[44 : 22] Thank you.