

# The ways in which God reveals His arm (Quality: Poor)

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- [ 0 : 00 ] In the Lord's help we will speak again from the 53rd of Isaiah and the first verse. The 53rd chapter of Isaiah and the first verse.
- Who hath believed our report and to whom is the arm of the Lord revealed? We spoke this afternoon on the first great question.
- Who has to leave their report? And how often the question has to be asked and is asked inwardly after the Sabbath services.
- And how also it is essential from the hero's point of view to consider how the thing was fell here all around then.
- Whether it has been brought safely into the Nana. Or so much is lost. The parable of the Sower.
- [ 1 : 11 ] There were four kinds of ground as you know. But the good ground was only one part out of four. Although we do not indulge in any calculations.
- This is our Lord's teaching. The very solemn difference between one good and three bad.
- So with regard to the preaching of the gospel. Every firmness left. Doesn't fall on good ground.
- Between here and down there is a black granary. It's wasted and lost seed. But by the fact that it is not cut from the heart.
- Or being received in faith in them that heard it. It is gone. The multitude of sermons that you will listen to.
- [ 2 : 20 ] Where are they? What have they done for you? Seeing the preaching of the gospel. One of the main supports of the night of faith.
- And one of the greatest privileges that a believer can have. Where is it gone? Who has believed around the poor?
- And how careful we can be about this hearing. Not just being mixed in faith. Says Paul.
- And the purpose of the gospel. That they have run out. As loopy vessels. Ripped away quietly. Without any sort of loss.
- And generally total loss. Like the five foolish virgins. Who discovered. No oil. That are we brought to.
- [ 3 : 23 ] Where the gospel privileges. That we have. And our own. And our own. And our own. And our own. And our own. The use of them. Both in forfeit and forfeit.
- And forfeit. Oh yes. The forfeit is free. And yet. With all this. The Lord has promised.
- That there shall be. A remnant. Shall be said. There shall be. A good seed. Falling in.
- Good ground. It is the ground. That makes the difference. The seed can be all good. Some by the white side.

Some in stony places. Birds of the air. Gats it up. Tears of this life. And other things happen in.

[ 4 : 22 ] So that the question is. Nothing new. So we do. Do we profess it to this. Who hath believed our report.

But on these lines. We spoke this afternoon. That. Our Lord's. Early life.

That's all. Where he grew up. Unknown. And. Eventually. Came out into his public.

Ministry. And was then. Suddenly rejected. But the next. Point of this. Day. Because. To believe. Where.

Is this. And to whom. Is the arm. Of the Lord. Revealed. Which takes us. A step further. The revealing.

[ 5 : 19 ] Of the. Arm. Of the Lord. This mighty. Arm. Of the Lord. Is referred to. Earlier. Previous chapter.

The Lord. Has. Might. Bear. His. Holy arm. In the eyes. Of all nations. And all the ends. Of the earth. Shall see.

The salvation. Of our God. This was spoken. By Isaiah. What now. This. Far distant day. month. This.

Which. the tigers, they rejoice that Hase of Minor received the truth, and in what is but a part of the world there were many called by divine grace. It was a delightful thing to them, and sinners were called. But what now? It's gone nearly to the fines of the earth, and all the vast work that is done, and the spreading of the truth, the thinking of the word of God.

[ 6 : 49 ] The most valuable services of the Quiletarian Bible Society, publishing the authorised version. The Lord hath made their His Holy Arm. Those that have been sent forth to declare the Gospel. It's the report, the same report, it's the truth in Jesus. It's this alone of which your two hands have touched well. Upon this subject, therefore, the Lord directs our attention that His arm has been revealed, the cover's been taken away, He's made it bare. That is a sign of His activity, that you might bear your arm, that you might bear your arm, you're about to do something. And in these figures, the Lord teaches us that He works, that man shall hinder Him. Oh, and had He not worked, where would you be? Where should I be?

Had He not made it bare His Holy Arm in your life? And there are others still, for whom you pray, long for the bonds of Christ Jesus. They may be called your children, your children's children, those that you love in the Gospel bonds. I say, where are they in your prayers? How valuable? How valuable is this petition? It is here then that we take our standard that the work is the rules to make their His arm. And we are but instruments in His hand. Who is sufficient for these things? But this is nothing new for you. And this puts you upon your mettle.

Namely to pray for us. Another great point that the Apostle was not in any hesitation to press home upon the people. He valued their prayers. And as we read it also, is essential.

And you know, as well as I do, that the Lord's servants make no secret of this fact. But they can tell when they've been praying for us. Yeah? They can tell when there's everyone that's a church to tell. Now this is the Lord revealing His arm. Revealing it not in a way that one would perhaps think outwardly. But where there is a church to show, is not that?

The bearing of God's arm, was it not in a way that one would perhaps think outwardly. The bearing of God's arm, was it not in your life? Was there not a time when you went in and out of the sanctuary and thought no more of it? How wonderful therefore if now you come hungry and thirsty.

[ 10 : 41 ] If this calls to you with its loud invitation. How wonderful, listen, how wonderful, listen, everyone thirsty for this remarkable characteristic you'll find in your heart. Is not this the Lord bearing His arm? Is not this divine grace?

We quoted this afternoon from an earlier verse concerning how beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth tidings of good things.

What is this thirsting? What is this thirsting? Is it merely a magic? Is it some mystic figure of speech in order to puzzle you and make you wonder what the preacher means? Or is it a real vital experience that you thirst?

What? And what for? And what for? The report. The report. What merely for the letter of the report? No. The experience of the report.

Which takes us back to this fifty third chapter again. Lower down. All we like should have gone astray.

[ 12 : 25 ] Does not this marry ghostly an experience of thirst, conviction of your going astray from the paths of her rightness and rectitude?

Whoever could put such language as this together and make it fit so perfectly and be so accurate but the Holy Ghost who inspired such scripture as this?

All we like treat as God must pray in a chapter that starts off, who hath to leave their report?

But there is no difficulty whatever, is there? When you come to the fact that this very conviction is the very thing that people asserts, that makes you listen for yourself and seek water and come in the Sarlath language as the heart, panteth after the water books?

So panteth my soul after thee, O God? Where is this done? Not only of course in the sanctuary, many dear souls haven't one to go to.

[ 13 : 55 ] But where your lot is cast under the Greek gospel, you may sing with the hymn writer this favoured lot, my friends is ours.

O every wonder that says, O every wonder that says, O come ye to the waters. What is this if it is the gospel report?

What are these waters but as those that are spoken of in the last chapter of Revelation that he showed me? I hear river, water of light, clear as crystal, proceeding from beneath the throne of God and of the Lamb.

And of these the same waters as the psalmist speaks of, there is a river, streams where I'll make glad to set his God.

Why God bears his arms to let these streams come where he will. He raises up men to preach the gospel.

[ 15 : 11 ] He thrusts them out to preach them. Whether they are willing or not, he makes them willing. Whether they are considered suitable in their own eyes.

That's not his, that's his matter, not theirs. He bears his arm and had it not been for Jehovah's arm being bared, where would there be preachers to satisfy your thirst, sinner?

Where would there be, were it not for God's divine preparation? I was hesitating whether I'd be the pats of Romans at evening on this same subject.

How shall they preach except they dissent? And how shall they hear without a preacher? The preacher of art man may.

No, God said, in the greatest difference of all between the two, so that in this we rejoice that the Lord hath made, bear his arms, bear his arms, taken the things that are not ministerially, to bring to north the things that are, and given us the greatest of preachers' own testimony, so that we are happy in this.

[ 16 : 51 ] that it is impossible for them to be of use in his name and for his cause, except they dissent.

How shall they preach except they dissent? They dare his arms, and preparing the heroes, that love to gather round the whole of the gospel.

And to that, not limited or confined to any particular number, where a few, and then are thirsty hungry, around the gospel to listen prayerfully to attend to the word of God's grace.

Who hath believed, I report? To whom is the arm of the Lord revealed, in this distinct and clear way, that there is but one source, and that's God himself.

Not that we are sufficient of ourselves, says Paul, to think anything as of ourselves, but as efficiency is of God.

[ 18 : 20 ] By the glorious, well-powered truth that has stood the test of the centuries, and nothing knew about it whatsoever, it is God's manifested holy will.

These serpents, his souls, regard then the publishing of peace, and the bringing of good tidings, and water to them.

What are these good tidings, if they are not set out in this 53rd chapter again? He is taken from prison, from justice.

Here is one convicted, guilty. Here is one led out to be crucified, cut off the land of the living.

The transgression of my people was his stricken. Lord of night, bear his holy arm in his divine justice, in permitting his beloved son to endure, and to be in such a position, as to endure rightly and justly, the penetrating sword of justice in his holy breast.

[ 19 : 57 ] Awake, O sword! All prophetic language, fully fulfilled, against my shepherd, against the man that is my equal, saith the Lord.

Is not this music to the ear of a convicted sinner, that the sword of justice, pierced the heart of a condemned man, who was made a curse, a curse, by his father.

Sin was a just, I want to speak with the deepest of reverence, laid lightly upon the family. No, he was made sin.

Made sin. He bore the curse, cursed sin, every one that hangeth on a tree.

And he died, cursed death. Can this be the bearing of the arm of the father? And can you see it, sinner?

[ 21 : 12 ] Is it revealed to you that you take home with you, that you deal with on your knees? that you plead with your God, concerning the fight working and mingled with what you hear?

And in the sanctuary too, do you feel your heart stirred by the good tilingus of such tremendous things as they is?

And is not this the satisfaction of that thirst that God has given you? Is not this the creation and sustaining and building up of the hope through grace that he has given?

It can be on nothing else. He has led forth, therefore, for the transgression of my people while he is stricken.

He has every unfolding of the divine purpose shows us. He has made sin and his righteousness is included.

[ 22 : 33 ] It is obtainable. It can be made over. This is the report. This is the bearing of God's arm.

The incitation of the righteousness of Christ to the believer. He regards this, therefore, as something to satisfy his desires, his thirst, his hunger.

And what shall he give in exchange for it? How shall he procure this? And the answer is this.

Wherefore do you spend money for that which is not great? Why are you spending your time, your money, your effort?

Why are you seeking to find another way of salvation other than this? Wherefore do you do it?

- [ 23 : 43 ] Are there, therefore, those people who are so foolish when they have an outline of the report to try and divert God's purpose and obtain salvation by their own works, their own merit, and look inside for help?

Bring some merit privately to the Lord, quietly, as if it were an acceptable sacrifice? Yes.

I doubt whether any of us here could claim exemption from that. Why? Because we are so self-righteous by nature.

The gospel has got to undermine and underpin all this self-righteousness and bring it out and remove it.

Here is the invitation. And here is the first statement of divine truth. Why do you do it?

- [ 24 : 55 ] And your labor for that which satisfies not. Hearken diligently unto me, and eat thee that which is good, let your soul delight itself in fatness.

What is this? If it is, therefore, not the arm of the Lord. Integ Everywhereui ■■■cles in nagging the text in ■■■■ mi■■■■■.

And the Lord has noted that God Almighty is a Sub indoctrified bruntless spirit. And the world has remained beloved prè for our children, where is the ancestral lord's son of God. And what is the future that such christ has realized and had been hardened about our feet.

And what does that mean? And this amisc■ okasin Matthew 265 book analysis campus next morning? hole literal, free on earth Nintendo Sentria lúnto 3 this brings the poor the needy, the guilty the well-known words of the hymn writer, nothing in my hand I bring all this is part and parcel of this revelation that my life gradually turned back it may well be showing your life tonight the part of your experience through which you are going now slowly but surely you are beginning to feel less and less in esteem of yourself realising that the gospel is good acceptable indeed exactly what you must have long you either slight or doubtless that with all the means you cry

I you cannot do without and then at last to him you cry perhaps you're proud and I you but it's very important what do you think it means when it says they fell down there was none to help what not to earth fear your pride no none to help then they cried unto the Lord so with this arm God makes there it's free grace it's without money without price and when you realise your guilt as a sinner could you really bring a sufficiency as full as hope to quote from the

- [ 27 : 58 ] Old Testament to cleanse your guilt hurt your sins could you really find something to make you one is there anything no there is nothing says the report it's done it's finished it's the righteousness of him who was made sin for us who knew no sin that we must be made of righteousness of God and death as his quiet gracious work you might be very tried about it and that is why God sends you to the gospel table to learn more about it and bears his arm in your providences that if you have opportunity to listen to it an opportunity to pride that it might come your wife you might wait it a long time you think that waiting has done you any harm is it not time of losing a time to lose says the wise man and there is a time to lose isn't there a time to gain or death to whom is the arm of the

Lord revealed to such characters as these is the answer incline your ear you've been spoken to you've been spoken to I say you didn't expect to be spoken to you sat under it a long time the Lord has taken you by surprise as he took some of the rest of us by surprise when he spoke to us you didn't expect to be spoken to incline your ear before you've diverted it a little you may have listened to someone else you may have been one who could say well that was a good sermon or that wasn't a very good sermon or whatever you like but now it's you inclined now you listen there's

God I'm speaking to you I'm speaking to you and making bear my arm in your life sinner this is your moment this is the day of grace of your salvation listen to me and this is so oh yes I'm not offering you anything I have no power to offer you anything at all pointing out for you how God bears his arm I will work and none shall hinder it you'll prove it so incline your ear and come unto me here and your soul shall live and so on that I will make an everlasting covenant with you even as your mercy obeyed I've got something prepared for you it's not something new it's not covenant which I've made especially for your particular generation no

I will make a covenant with you that is I will initiate you into this covenant and this is the covenant made with David and what was that or what does he say of it though my house be not so with God oh not everyone in your house David no Lord far from it my beloved absolute Lord is not in it I might everlasting covenant with you even the sure mercy of David for my house be not so with God yet hath he made with me the shepherd boy he initiated me into it he revealed it to me when suddenly he sent for me to come back from the fold on that memorable occasion when

Samuel came to our home to anoint a king and of all the people in the family my bigger brothers much better than us as regards to Zeke he told Samuel to anoint me surely the Lord anointed his before me no Samuel no and David would know all this oh look don't be alarmed at the fact that God would take such an unworthy creeper of you into covenant engagement this is his delight why would I later hear his voice that will be the great point of you and is so as you come this way

[ 34 : 17 ] I said it to the big subject whom is the arm of the Lord revealed but there are just two more points upon my mind I want to speak of and that is this behold I have given him for a witness to the people a leader and commander to the people this is the fourth verse in the chapter we read a leader and a commander and we pastures of the shepherd and the sheep following him, as true as it is and as beautiful. Here is a leader and a commander. And we are not without evidence that such whom God bears his holy arm need armor.

And indeed they are well furnished with it. Hope, the helmet of salvation, the shield of faith, the sword of the spirit and their feet, shared with the preparation of the gospel of peace.

Such are some of these glorious protections. The arm of the Lord reveals for what warfare?

The two armies, the spirit lusting against the flesh, the flesh against the spirit. Oh!

God made various holy arms thus far in your life that you can detect the difference. You sing with a hymn writer here, Lord. And I am a carnal nature, too.

[ 36 : 43 ] You know what very smite is, as the poet is, that fights against God still, that opposes him.

Do you feel yourself a crater sometimes? A wretched man? Because that's what a crater is. When I would do good, evil is presumptive. How do you perform that which is right? I find not.

Is this anything to do with warfare. Is this anything to do with warfare? Yes, indeed it is. This is the Christian's inward strike warfare. Which is thanks to him for the grave.

And he has a reminder. And that's exactly what he needs. And what does this leader affect before him? First of all, that he was tried, in all points, and accepted, like he is.

He learned obedience. He learned obedience by the things which he suffered. It was not a theoretical pathway for the dear Lord Jesus. And it won't be a theoretical pathway for you or me.

[ 38 : 19 ] It will be a theoretical pathway for the dear Lord Jesus. It will be a theoretical pathway for the dear Lord Jesus. It will be putting your feet in the actual imprint of the toes of the way. The bitterness, the sorrow, the down-settings, the uprisings, the joys, the pleasures, oh yes.

The light behind the cloud, oh yes. The balance ends of the cloud, oh yes. He will be a leader. He has trodden the way before you.

Now when you see this, in the light of the good news of the gospel, the watchman shall lift up the voice. With the voice together shall they sing.

For they shall see eye to eye, and the Lord shall bring again Zion. Look at these marvels of different men, of different nationalities, dispositions, temperaments.

Seeing eye to eye. Look at Paul and Peter seeing eye to eye. Not on academic things. Indeed not.

[ 39 : 39 ] Indeed not. On what? On the power of sin within and the grace opposing that sin within. Oh yes.

Our beloved brother Paul hath showed us, says Peter. These watchmen, therefore, that God sends to you, will come with the same report.

They will see eye to eye. They will see eye to eye. There will be an agreement registered. A spirit of sympathy and understanding. And this will fit in with your experience and your heart.

God bears his holy arm to ensure that this is done. They may be Timothys, young. They may be in a measured experience.

But look at them in silence. Are there not many of us who need such people? They may be old and gray-headed. Veterans in the pathway and in the warfare.

[ 40 : 48 ] Look at those that need them. In down the horse's air. God bears his holy arm. God bears his holy arm.

He may send forth some and give the example of himself, the leader. Thus a commander.

A commander. How beautiful the Lord's commands in the gospel.

A new command I give unto you, he says. Which he loved one another, I have loved you. A new command.

This is his command. There is no boy near. But, however, every one that thirsteth and so on.

[ 41 : 48 ] Seek ye the Lord while he may be found. Call ye upon him while he is near. This one who will command.

Command you to walk in his way. Separate from the world. Come out from the illiquities and transgressions that once you prod in the pleasures of this sinful world.

Come out from among them. The thing is separate and touch not the unclean thing. It's a command. But, how excellent is the voice of the commander in this.

Because with the command he gives power and will to obey. And where he does that, he is a commander.

Some men, commanders, are noted. Napoleon was a natural commander. Many stories in existence of his strange and successful way of commanding his men.

[ 43 : 09 ] Such as when he turned a century asleep. He took his rifle and mounted guards in his place. Yes. So, although, pardon the intrusion.

The Lord Jesus, you see, he stood in your place, sinner. You, an utter failure.

A lost, ruined, unworthy sinner. He now sends to you a command. Follow thou me. Follow thou me. Come out of me, all ye that labour.

Heavy laden. And I will give you rest. Follow me for that rest. Yes. So what kind of rest, Lord? Take my yoke upon you.

That won't be rest, Lord. Yes, it will. Oh, yes. What kind of rest? Take my yoke upon you and learn of me.

[ 44 : 12 ] What in carrying the yoke? Yes. Yes. There's no other way. Why in hell? I am meek and lowly in heart. For can I carry your yoke, Lord? With a meek spirit. There is no other way to carry it. No other way. And learn of me.

Yes. In carrying, there will be a learning. And so there shall be a leader of me. And in carrying, there will be a learning.

And so there shall be a leader of me. And a commander who has to lead their report.

And to whom is the arm, the arm of the Lord revealed. What a glorious gospel it is.

What a privilege to preach it. What a benefit to receive it. Amen.