

# Isaiah

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[ 0 : 00 ] Seeking the Lord's help, I direct your attention to the prophecy of Isaiah chapter 6, reading verses 5, 6 and 7.

The prophecy of Isaiah chapter 6, 5, 6 and 7. Then said I, Woe is me, for I am undone, because I am a man of unclean lips.

And I dwell in the midst of a people of unclean lips. Mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.

And he laid it upon my mouth, and said, Lo, this hath touched thy lips. And thine iniquity is taken away, and thy sin purged.

The prophet Isaiah was given by the Lord a ministry that was exercised in most solemn time.

[ 1 : 33 ] And he needed some encouragement. And the Lord gave it to him.

He gave him a precious vision. Otherwise described in scripture as a revelation of himself.

And he had a sight of the mighty God of Jacob in his pathway. Equally, the Lord furnished his dear servant with teaching which was vital to his ministry.

And the teaching was twofold. One part of that teaching was this.

Oh, woe is me, for I am undone. The margin reads cut off. What a solemn realization that was.

[ 3 : 07 ] Cut off through his sins and his iniquity. And he wasn't a man who had a light view of sin.

Here the Lord so drew near to him that he had the most solemn and awful view of his own sin.

His vileness, his uncleanness, and the death and the darkness which was within him, and the condemnation of his God cut off. I believe it is vital to God's servants that they know themselves and know sin in their own hearts and know this solemn place to which Isaiah was brought.

If ever they are to preach the gospel. But equally he knew another sign. And this is, I believe, equally vital to God's servants if ever they are to preach the gospel.

The other side that man of God knew was pardon. The peace speaking of the blood of Jesus Christ.

[ 4 : 29 ] The power of it. The cleansing power of it. He knew a God who was a God of justice, judgment, anger, power, glory and holiness.

He knew a God who was a God of mercy and love. And faithfulness. So just as Elijah on Carmel saw the majesty and glory of God descend and the solemnities of that hour, so equally he knew the sweet rest and peace of faith as he ran before the chariot of Ahab.

Equally as he bowed in the cave in Horeb, he was given the vision of the earthquake and the fire and the tempest, the wind.

And yet, equally he knew the still small voice of his God in peace. And I believe you know that it is the pathway of God's dear people.

The principles that are laid down here are timeless. They don't apply only to Isaiah or the servants of God.

[ 6 : 14 ] They apply equally to the whole church of God. And we would desire for a few moments to attempt to look into these words and what we know of them in our own experience and search out what the Lord has done for us as to whether we can see our signs.

In the book of the Proverbs we read that where there is no vision, people perish. Where there is no revelation.

God does speak.

God does speak. And grants his dear people precious view of the solemn reality. And brings his dear church into this place.

So let us begin and examine ourselves here tonight. Tonight, how many of you can enter, feelingly, in your experience, into the first words of the prophet, Woe is me!

[ 8 : 00 ] A feeling of our lost condition and the wrath of God.

The divine indignation. Do we know anything of it? It is, I believe, that under this experience, God's dear people feel that all their religion is burnt to ashes.

They've got nothing. Their search to the very core. I'm cut off. I'm undone. This isn't the experience once in a lifetime.

This is the experience of the living family of God when they are solemnly searched and brought down under the dealings of God with them.

Maybe, in hours of weakness, waiting perhaps to go to an operating theatre, not knowing what the outcome will be.

[ 9 : 24 ] The Lord has his ways of dealing. Solemnly, the hand of God touches his nature and touches them often very suddenly and unexpectedly.

It may be that he brings them face to face with eternity. You see, we live in a very unreal world.

We don't really like the truth of the 40th chapter of Isaiah, all flesh is grass. But it is true.

What do we know of this word? Well, we've never been there. I'm undone. And you see, one of the lessons we learn in the paths of tribulation is what the hymn writer wrote.

Afflictions make us see. They have a strange effect upon us. They bring us down to reality. They make us see what else would escape our sight.

[ 10 : 50 ] And what is it we see? What the prophets saw here, how very vile and base are we and God, how pure and bright. And you see, we read these dealings of God with our souls often so wrongly I'm undone.

I'm cut off. But that is not the case with God's dear people. His dealings with them are in love and in mercy.

And in mercy. But it is His divine will to bring them into a place where He can commune with them where their feet are brought, as it were, down to earth.

and where they actually communicate with Him in prayer. Where their prayers are not a formality, dry formality of tradition, but where there is a solemn urgency in their prayers.

Well, might these words have come from the lips of Jacob when he wrestled that jabber with His God. Because the Lord brought him face to face with his sins.

[ 12 : 32 ] Showed him his iniquity and that what he had sown he was now reaping. And that if the Lord were strict to mark iniquity He would cast him out. But it wasn't the Lord's will.

The Lord's will was to teach him. But Jacob didn't know the outcome when he wrestled. He didn't know the Lord would make his brother to be at peace with him.

As far as he was concerned he was coming with armed men and death lay before him. And if the Lord had not intervened that would have been the case. The Lord heard and answered his prayers but his prayers came forth out of this for his name.

I am undone. I am a man of unclean lips and I dwell among a people of unclean lips. And it is true.

And the Lord will bring us to see this and to feel it and to know it. And he will bring us down at his mercy seat. And teach us there what divine sovereignty actually is.

[ 13 : 41 ] And make us to know in our hearts and to possess our iniquity. Bring it home to us in our hearts and feel how the guilt of it cuts us off from him.

And I believe it is the pathway that each one of his dear children must walk out and know the reality and solemnity and awful nature of it.

Because you see it is the right and only pathway to godly sorrow and repentance and confession before him.

There is so much religion today that has no conviction and therefore no repentance no confession.

People are healed before they are ever sick. they all believe with great ease in Jesus but they don't know the hand of the good physician healing them because they have never been sick.

[ 15 : 08 ] Christ said in the utter simplicity of his ministry the sick need a physician. a whole need not a physician.

And you see the work of the good physician is to pour in this blessed balm and oil. And therefore the Lord came to his servant Isaiah revealed to him his glory and like the apostle John when he had such a sight of majesty and glory of God he fell at his feet as dead.

And his immediate reaction was woe isn't he I'm overcome I'm swallowed up by the iniquity of my sin by my guilt.

I feel like this what a mercy it would be if today the Lord were to come into our churches in such a way and bring sin to be deeply aware of their own condition before him grant to them a solemn sight of his holiness and his majesty and bring them to this place where they cry out under knowledge of the iniquity of their heart woe is me prime undone it would be the greatest blessing God could ever bring into our churches to die because it would prepare the soul for the good physician and you know when the

Lord works the mighty work in the heart of a poor sinner and brings them to feel their utter lost condition and their worthlessness and the solemnity of his wrath upon them they will cry to him in a way they've never cried before and they won't be able to rest short of what is spoken of him that is powerful they won't be able to plaster over their wounds they will want healing they will want the Lord Jesus Christ to do what the good Samaritan did to the man who fell among thieves come just where he was they will want to be received by God as the prodigal one when he came home bankrupt with nothing they will want to know those arms of God in pardoning blood and love and mercy about their soul they will have such a solemn sight of the hollowness of a religion which is based on duty faith and duty repentance and a carnal legality they will they will say I would but can't believe they will solemnly be aware that they cannot heal themselves and they will be brought to know something about God's sovereignty they won't be dead letter

[ 19 : 34 ] Calvinists who argue the doctrine of election they will be brought to know something of divine sovereignty in this that the Lord doesn't answer their prayer at once he doesn't suddenly heal them or listen to them he keeps them waiting at his mercy seat and they may have to wait years waiting for that clear evidence that they long to have now notice this the view that Isaiah had of the origin of his conviction was quite clear it was from heaven and notice this also the view that he was given of the origin of his pardon is the same it was from God himself he has such a sight not only of himself in all his filthy rags and unbelief and cut off condition and he feels the separation between himself and his

God so fully but equally he sees and knows this is what I long to hear in the churches today he knows a divine release a divine pardon a work of God from his heavenly altar sent down to his soul bringing forgiveness you see so many know nothing about conviction nothing about repentance and nothing about forgiveness they don't they go together you see having never known what it has been to come into the awful cry and reality of Isaiah with eternity before him woe is me for I am cut off and to feel his lost condition and that solemn separation between himself and the holy

God in all his glory and holiness he now equally knows the solemn and blessed reality of hearing from God's own list and knowing in his own soul the pardon of his sins and having a sight of that precious pardon as coming from heaven then through one of the seraphims unto me having a life cold in his hands which he had taken from the tongue from off the altar this mighty work of pardon in the soul was to Isaiah a most glorious reality he knew pardon it's one of the solemn hallmarks of many that they seem to linger on in

Zion coming and going know nothing of pardon know nothing of atoning blood going on and on for years almost content with a religion that knows nothing of the blood of Christ knows nothing of deliverance all has solemn I've asked you here tonight have you entered in ever into the experience of Isaiah woe is me I'm undone I'm cut off but equally have you ever come in to this precious path and experience here which the prophet speaks of with such clarity when he says he laid upon my mouth and said this has touched thine lips and then this word thine iniquity is taken away and thy sin is pardoned

I can hear some of you saying inwardly no never come that way yet never known the blood of Jesus Christ cleansing me from all sin never known the sweetness of his atoning blood and love never ever known it in my heart very solemn dear friend true religion is more than notion true religion doesn't consist alone in conviction Judas was convicted when he went out and hung himself most solemnly convicted but it never ended in anything but remorse and when we come to look at the pardoning blood of Jesus

[ 25 : 24 ] Christ I've said it again and again lately ever we're going to sing the anthem in glory we must be prepared here we cannot sing it if we've never known it here we're not like the poor papists going to know it through the masses that are offered in this world and then know it hereafter we're not like the poor papists who is learning redemption in purgatory because there's no such thing we either must know it here or we will never know it a million masses won't save a soul the godly in

Christ Jesus echo in the pages of scripture and I'll give you a few of them Peter says this for as much as you know and notice that knowledge vision revelation for as much as you know that you were not redeemed with corruptible things as silver and gold but with the precious blood of Christ Paul says by whom ye have now received mark the words the atonement Paul goes on to say there is no condemnation to them that are in Christ Jesus and John the divine says truly our fellowship is with the father and with his son Jesus Christ he goes on to speak of the blood of Jesus

Christ his son cleanseth us from all sins his words clearly show that he knew it and those to whom he wrote knew it and it appears again and again in the pages of scripture redeeming blood of Jesus Christ is to be known in the life experience exercise souls that is dear people this life cold mighty anointing of the holy spirit of truth in atoning blood must be known here it was known once in the case of the dying thief and that was sufficient it was known once in the case of Samson and it was sufficient and some of God's dear children I believe it is known many times in life's journey but oh how blessed it is and how precious and what a glorious divine principle is laid down in

God's holy word that this is the way to glory it is to know power and peace and it is to know the word of our God speaking to us in our souls the Lord told his dear disciples when he washed their feet he that is white needeth not say to wash his feet and he is clean everywhere and ye are clean through the word that I have spoken unto you ah the Lord washes his disciples feet equally he washes their immortal souls in the fountain of his precious blood and far from then saying woe is me for I am undone they are brought to this glorious place where Isaiah came and he said here I am send me

I was reading this week Mr.

[ 30 : 09 ] Frank Gosden comments on this chapter some years ago in 1969 and he said this he said I've often wondered whether Isaiah had cause to regret his eagerness when he said here I am send me but you know in the sweet moment of the application of the blood of Christ to his dear Isaiah soul he was ready to go for Jesus but when you look at the solemn ministry that was laid upon his shoulders immediately the Lord said go it was a solemn ministry when you look at what the Lord told him he had to preach and the pathway he had to walk identical to that of Jeremiah go and tell this people hear ye indeed but understand not see indeed but perceive not and so on then he asked the

Lord how long he had to preach like that and the Lord told him that the preaching would be until the cities be wasted without inhabited and the houses without man and the land be utterly desolate and the Lord have removed men far away and there be a great forsaking in the midst of the land Jeremiah's ministry was that he had two friends no partner in life his ministry was a word of death under death no sign of any blessing or prosperity God was honoured and justified the people were condemned and he died in Egypt when Jonah was sent to Nineveh he shied from such a ministry he dreaded going for the

Lord sent him and brought him to a place where he was willing to go but oh how solemn were the ministries of these dear men of God Isaiah Jeremiah Jonah they lived in solemn times no prosperity or building earth a great forsaking or falling away and yet in this chapter there's a hope in the very last verse there was to be a ten and they would know we're told the substance what a blessed word that is and you know I believe the substance is in the text tonight the substance is this they would know the divine hand of God in their pathway bringing them to the reality of their mortality and their sinfulness and to bear the solemnity of it in their hearts and to know it and they would be brought in reality in this sacred substance this tent this very small remnant to cry out woe is me for I am undone

I have heard it once or twice in recent years and it has done my heart good I went to preach to a group of young people some years ago one night they asked me to go and speak to them and one of them said to me after I had spoken he said I didn't know how to keep the tears back while you were preaching he said you've come right into my pathway I am utterly lost and I've been like it for years I give anything to know the Lord loved me and I left that place that night you might think it was a mystery but I left that place in my heart full of joy I thought and knew in me the Lord was working all the hearers in Zion again always me for I am undone it's substance it's the truth of this blessed word here the holy seed shall be the substance thereof but you know equally this the substance is in that life of the altar touching the lips and the substance is in this peace and pardon all the sacred nature of that divine reality of the atoning blood of Jesus

Christ which is the rock of a poor sinner under the condemnation of God to be brought there to know this coal touching their lips and to hear the words of God of God it comes from the altar of heaven blood of Jesus Christ the great high priest it is the blood of Jesus Christ his son cleansed us from all sin it's to enter into the experience of it and I tell you this it is to be known this side the grave it is to be known in all its reality have you come into this text I would come to a conclusion like this there may be a number of conditions here tonight you may have come into the first part and not the second you may have been brought to cry out inwardly over a long period of time woe is me for I am undone and fear inwardly that your experience is that there's no peace to the wicked and yet you have equally been brought to believe that there is a way of peace that you haven't known like the hymn writer wrote those lovely lines the path

[ 37 : 12 ] I see and I'll pursue the narrow way from him I view Bunyan's pilgrim in the slough of despond under condemnation cut off still did not turn back to the city of destruction his face was toward the wicked guy yonder shining light drew him and when worldly wise told him to get rid of the load from off his back because it was a nuisance he told him in very simple language that it was tied on in such a way he couldn't get it off that is worries me for I'm undone I'm cut off but he equally told him this I'm going this way to get rid of it and go he did Bunyan had such a blessed sight in his own experience of what happened it's very sacred pictures don't portray it they're detrimental but in his own heart he came to the cross and there he looked upon his saviour by faith he suddenly knew that his load was gone gone into the tomb and that it was through the death resurrection and intercession of Christ in glory that his sin was gone and he knew the atoning blood of

Jesus Christ was the only way that his sin could ever be removed but he knew it was gone and he heard from the lips of the holy one these words my sins are forgiven me and he heard mighty voice of his God cleansing him from all sin he knew the robe of the righteousness of Christ put on his naked soul and he was given the sealing of the spirit in his heart a humble assurance that God was his God and the Lord does work in this way today although we hear so little of it but I believe this that woe is me for I'm undone is the avenue to this precious possession pardon and peace amen