

# He was afflicted, his presence saved them, he redeemed them (Quality: Very good)

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 19 April 1966

Preacher: Dawson, Herbert (1890-1969)

[ 0 : 00 ] As the Lord shall be pleased to help me, I shall call your attention to a subject you will find in the book of Isaiah, chapter 63, and the ninth verse.

In all their affliction he was afflicted, and the angel of his presence saved them.

In his love and in his pity he redeemed them, and he bare them and carried them all the days of old.

Chapter 63, verse 9, the book of Isaiah. I call your attention to this subject with a great deal of concern in attempting to preach from it, because it is one that is tremendous for sinners born again to contemplate.

The opening words in the chapter tell us of one, a glorious person.

[ 1 : 40 ] And it says of him, who is this that cometh from Edom, with dyed garments from Bosra, this that is glorious in his apparel, travelling in the greatness of his strength, I that speak in righteousness, mighty to save.

And now Isaiah lived about 500 years before Jesus Christ was born, a babe, and cradled in Bethlehem's manger.

And yet the Spirit of God so anointed him to record this wording, that he could look forward to that time when Jesus Christ as verily God, verily man, would travel in the greatness of his strength.

Doing poor sinners good, delighting in mercy. And he still does travel in the greatness of his strength, although no longer does he walk with his holy feet in the world at large, but by his Spirit, he still delights in mercy, delights to dispense it to poor sinners in their felt need of it.

And in the word of his grace, this word is fulfilled. I that speak in righteousness, mighty to save.

[ 3 : 32 ] Do remember this, dear young people too. What Christ has said must be fulfilled. On this firm rock believers build.

His word shall stand, his truth prevail, and not one jot a tittle fail. Every word that Jesus uttered was spoken in righteousness.

He never dropped an idle word from his holy lips. And what he says in the word of his grace, he will fulfill it in every jot and tittle, whether it be for you, God grant it maybe, or against you.

And alas, if it is. I that speak in righteousness. God in the scriptures to reveal his will as condescending.

What he has said there, he'll fulfill. Though man should be offended. I like that beautiful wording.

[ 4 : 50 ] I that speak in righteousness. And what wonderful words he has spoken to encourage poor sinners in their felt need of him as the sinner's friend.

What do you sing? You know, I have told you quite a few times if you only thought more about it, it would do you more good. How firm a foundation.

Ye saints of the Lord is laid for your faith. In his excellent word. What more can he say than to you he hath said, You who unto Jesus for refuge have fled.

And what has he said to such characters? Him that cometh unto me, I will in no wise cast out.

Black they may be as sinners made them, as black as hell itself in their soul's feelings, but I will in no wise cast out.

[ 6 : 00 ] Here is a word spoken in righteousness. If get on the right side of that if you can. The Lord help you.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

And dwell not on your case as being beyond his divine aid to attend to it. What does this word say?

I that speak in righteousness mighty to say. And who can tell but what the Lord will be gracious unto you? Let us look at this sublime subject as grace is given but in attempting to say much upon it it will be no more than taking a bucketful out of the ocean depths if as much as that can be drawn out.

I want as the Lord shall help me to look at this word from four viewpoints. Four simple viewpoints as regards the words for you to remember but not simple in the unfolding of the truth those words set forth.

[ 7 : 38 ] one is sympathy in all their affliction he was afflicted.

The second viewpoint is salvation and the angel of his presence saved them. The third viewpoint is substitution in his love and in his pity he redeemed them.

And you dear old greyheads the fourth viewpoint is especially for you. It is for others as well but especially for the greyheads and that is support and he bare them and carried them all the days of old.

and it comes to my mind and you dear young people remember there are words set forth in the word of God I that speak in righteousness says Jesus and he has spoken words to help you.

There are words which are suitable for every phase where you are in life's journey from the time you were born again but there are some wonderful words suitable for those in life's evening time.

[ 9 : 12 ] in all our affliction he was afflicted and now this is a very difficult subject to divide and to say that which is right before God and man because while the wording of it is this looking now at the sympathy of the saviour the first viewpoint in all their affliction he was afflicted.

Isaiah is going back to when Israel as a host were in the wilderness wandering therein for forty years until the day dawn when they could enter into the land of promise and he is speaking of how God was with Israel all the while in their wanderings although there were many times when they turned their backs on him and his truth and behaved very ill in the midst of all the goodness and mercy he had made known.

And now when it says in all their affliction he was afflicted I want you to remember that this especially refers to Jesus Christ as he came into the world to be verily man.

It is to do with when Jesus Christ was born a babe by birth mysterious and you will remember reading it was said by the angel to Mary that holy thing that shall be born of thee shall be called the son of God that holy thing and now what really was that holy thing it was a human nature not a person remember that the son of God the eternal son of God took human nature into union with his divine nature and in the work that he did love's redeeming work and as he went about among men doing all good possible to poor sinners in need of it you see this fulfilled the God shines gracious through the man but he needed to be man he needed to have a human nature but in having that human nature which God ordained there is a wonderful word in the Psalms and you read of it also in the

Hebrews epistle where the apostle Paul takes it up a body hast thou prepared me and now a body means a human nature and now do remember this all that human nature was perfect sinless holy never failing it was comprehensive making him to be a savior of quick understanding it was real a man there is a real man and he had a real human nature but it was not like yours and mine is sinful no it was sin less therefore there were some afflictions which as verily many could not suffer and one of them was sickness sometimes in our hymn book and other folks hymn books too you find the word the adjective mortal applied to the humanity of Jesus

[ 13 : 38 ] Christ well that is altogether erroneous the humanity of Jesus Christ could not be mortal you and I are mortal and why sin entered into the world and death by sin so death has passed upon all men for that all have sinned you and I must go up to the church yard sooner or later and the preacher will say by the graveside earth to earth ashes to ashes dust to dust because you and I are mortal all but the dear saviour with his wondrous human nature there was no mortality in it sinners made us mortal Jesus Christ as Beverly man was sin less you and

I must die but when the time came for Jesus Christ to die what did he do he fulfilled his word I have power to lay my life down I have power to take it up again yes he gave up the ghost when he died sent forth that tremendous word it is finished yes remember that so that while there are some afflictions which Jesus Christ as barely man could not actually suffer and endure there are many others that he did feel very keenly he felt poverty you know the grace of our Lord Jesus Christ as though he was rich yet for your sakes he became poor that ye through his poverty might be rich do you realize that

Jesus Christ as he went about as verily man had no home no real home what he said was a great truth foxes have holes birds of the air have nests but the son of man hath not where to lay his head and now he suffered poverty he felt it he could enter into it he understood the reality of it yes he knew what weariness was weariness is not a sin it is an infirmity and it says himself took our infirmities remember that Jesus sat upon the well being weary and he can enter into you your feelings when you are weary and worn with the duties and difficulties of everyday life he could hunger and he could thirst he entered into temptations dire and to hear them as it were with bated breath for you really should feel like

Moses before the burning bush take off thy shoes from off thy feet for the place whereon thou standest is holy ground humanity felt what the devil was doing but he triumphed in it the prince of this world cometh and hath nothing in me how is it you and I are tempted and go down in it if we are not on our watch tower praying for help from on high to be delivered the devil comes to you and to me and he finds something in us to work on it only needs a spark and it's like a keg of gunpowder inside and up you go yes the fiery darts of the devil take an effect on you and me and you need grace grace to super abound over all that you are by nature and that the

Lord shall succor you and make a way of escape for you when temptations come upon you not only so Jesus Christ is verily man he suffered persecution try to ponder it in your hearts prayerfully when you read the gospel setting it all forth when it says he came he came unto his own and his own received him not and that is he came unto his own land of promise and his own people to whom he belonged nationally and whom he came to do good unto received him not and he was despised and rejected of men and their attitude was we will not have this man to reign over us depart from us we desire not the knowledge of thee or thy ways and now the dear saviour entered into all that in the fullness of it and he said marvel not if the world hate you but know this it hated me before it hated you if you would know what is the root of all the chaos and confusion and all the wickedness and woe in the world at the present time it is just this that man is at war with his maker and it is still the same as it was when the

[ 20 : 43 ] Jews at the judgment seat of Pilate made their choice not this man but Barabbas yes alas that it should be so Barabbas one of the wickedest wretches that ever trod on the earth and on the other side for choice the eternal son of God this man holy perfect perfect and his only concern to do good to mankind on whose behalf he came down into the world to seek and to save don't you think the saviour felt all that as verily man he knew what was in his heart there was reality when he sat down and wept over

Jerusalem when he sent forth what was his desire how often would I have gathered thy children as a hen gathers her chicks under her wings and ye would not yes in all their affliction he was afflicted and I thought of another affliction you will not be able to enter into this quite so well only as regards the doctrine of it I thought I say of another affliction wherewith the saviour was afflicted and that was with a consciousness of disappointment as verily man when the word of God was fulfilled I have laboured in vain and spent my strength for naught and now that word in this book of

Isaiah specifically refers to Jesus Christ as he laboured on earth as verily man as he went about preaching the gospel though he did many mighty works there neither did his brethren believe on him therefore it was labour in vain and he spent his strength for naught and it was a disappointment a sinless disappointment that the dear saviour suffered when he came to do good to those who would not receive it oh that is a great word he is despised and rejected of men a man of sorrows and acquainted with grief and have you thought upon what the saviour read when he went into the temple and the book was given to him who was believed our report and to whom is the arm of the

Lord revealed I've been glad to look at things from that viewpoint sometimes because those whom God ordains to preach as they go up and down in our denominational life preaching wherever he ordains they shall do they know what that feeling is sometimes to go on for weeks and months at a stretch and then maybe they go down into a despondent feeling I have laboured in vain and spent my strength to know but there it is to bring them into this truth in all our affliction he was afflicted and that they might have fellowship with Jesus Christ as verily man fellowship with him in his sufferings in all their affliction he was afflicted and now how helpful it is to think of Jesus

Christ from this viewpoint an afflicted saviour can indeed help at all times in all places is afflicted people I will leave in the midst of thee an afflicted and poor people and now as the saviour was afflicted and he lived his holy life and triumphed in all that he did in doing love's redeeming work you must not be surprised if you are afflicted too but now there was one affliction which the saviour endured the lord hath laid upon him the iniquity of us all there is a word I look at from time to time I've never yet attempted to preach from it because it is a tremendous subject but grace could be given to do it for he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him and and now think of the load of the church of Christ all its guilt being laid upon

[ 26 : 45 ] Jesus Christ as verily man so that through the stress and strain of it and the weight of it the dear saviour was so afflicted that he cried my God my God and why hast thou forsaken me and that means forsaken me as verily man it was because he should endure all that love's redeeming work demanded alone mine own arm hath brought salvation unto me the word of God declares in all their affliction he was afflicted much might be said along that line of thought but there is a word here and the Lord said I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters for I know their sorrows and I am come down to deliver them out of the hand of the

Egyptians and now following this line of thought you see dear friends young and older life if you were numbered with the Israel of God you will know somewhat of these varied afflictions within and without and as you are what you are by nature these afflictions will take a very solemn hold of you and evidence what you are by nature but whatever affliction you come into as God shall so order your way remember Jesus is a wise physician skillful and exceeding kind yes and he is approachable at all times he is available and he has guaranteed in all your affliction whatever whatever its nature my grace is sufficient for thee for my strength is made perfect in weakness yes in all their affliction he was afflicted and now think how he was afflicted by sin as the load of the church's guilt was loaded upon him and he endured sin's tremendous load and on

Calvary's cross he declared it is finished it is finished cried the Lord in his dying minute Holy Ghost repeat the word full salvation in it vengeance when the Saviour died quitted the believer justice cried I'm satisfied now henceforth and ever go back to that word I have quoted I will leave in the midst of thee an afflicted and poor people and what does it say then and they shall trust in the name of the Lord whatever your case may be it can never be hopeless while the throne of grace is available and Jesus Christ is in heaven as he is as the sinner's friend in all their affliction he was afflicted you see then there is sympathy to be known and felt if you should get no sympathy from anyone round about and there may be something come into your life when you feel like Job that even your friends misunderstand you and Job said to his friends if I were in your place

I could speak as you do but Job was just shut up to God and that is where you will come to in the afflictions that will be laid upon you you will be shut up to God and oh you will find then how kind he is a saviour of quick understanding what though bad is your condition and your wounds you can't endure Christ the sinner's wise position will effect a perfect cure but now that is only just a wee outline very feeble too of the first viewpoint of this tremendous theme sympathy remember what is recorded in this book of Isaiah a saviour of quick understanding and wherever you are whatever your case your circumstances you can enter into this line of things before they call

I will answer while they are yet speaking I will hear yes and now the second viewpoint of the subject is salvation with a special reference to Israel in their wilderness wanderings but underneath it is to do with the Israel of God and the angel of his presence save them and now do you remember what was said to Moses when he began his life work as Israel's leader Moses said if thy presence go not with us carry us not up hence and he said my presence shall go with thee and I will give thee rest how was that presence manifested have you ever pondered the subject there was

[ 33 : 54 ] Israel's host two millions odd in their encampment and a very motley crowd and their behavior was not often what it should be in fact Moses their leader said almost at the end of his leadership you have been rebellious ever since I knew you and that is a very bad character but none of you nor the preacher are going to fling any stones at Israel of old no there is this beautiful truth showing God with whom we have to do I am the Lord I change not therefore ye sons of Jacob are not consumed rebellious thou hast been and art rebellious still but since in love I took thee in my promise I'll fulfill and he brought them out of

Egyptian bondage with a determination that when they were more disciplined as a people they should enter into the land of promise and dwell there and now when they were in the wilderness and God set on foot how he was to be worshipped and how Israel were to be governed now turn aside there and how was Israel to be governed Israel were to be considered a theocracy and they were to be governed by God when you and I if we have the great mercy to belong to the Israel of God God regards us as a theocracy one is your master even

Christ and asked for you and I in our lives as we journey on there is a word in Isaiah which must be fulfilled and the government shall be upon his shoulder you have got to live like this all my times are in thy hand all events at thy command you have got to walk out what you sing very sweetly guide me all thou great Jehovah pilgrim through this barren land I am weak but thou art mighty hold me with thy powerful hand you see dear friends you cannot do as you like I know before you were born again children back answer their fathers and mothers and say I should do as I like but when

God is made manifest as your father you must not back answer him no you are not allowed to do as you like no you are a theocracy you have to live your life under the government of God and there is a word here what know ye not that your body is the temple of the holy ghost which is in you which ye have of God and ye are not your own you must not think you dear young people you old people too you middle aged people but you young people you must not think you can live your lives as though you are your own that is to say if you are following on to know the Lord no no I say you are a theocracy and why for you are bought with a price therefore glorify

God in your body and in your spirit which are God's you see you and I have got to journey on like this in the beginning God yes make me to walk in thy commands for it is a delightful road now let my head or heart or hands offend against my God and now let us go back to Israel in their wilderness wanderings and see them as they are encamped and in the midst there is the tabernacle and there is that which is set off round the tabernacle and that is a very sacred solemn place but the tabernacle itself there you see where the angel of his presence is made manifest when

[ 39 : 06 ] Aaron on the great day of atonement went into the holiest of all with the blood of the slain sacrifice in the basin and the incense burning in the golden censer there he stood before God on Israel's behalf and his own and because of the mercy seat being sprinkled with blood and the holiest of all being filled with the cloud that the incense made there he could stand before God and live but this had to be made known to Israel altogether as a nation and now you find that God designed that they should make all their movements in their encampment as the cloud moved on or as it stood still and now that cloud ascended from above the mercy seat and it went up and spread out as a covering over all

Israel's encampment and as I was thinking on this subject a while ago it suddenly impressed my mind that whatever way the wind was blowing it never affected that cloud it was not blown elsewhere not blown out of course it just covered Israel's encampment for the psalmist tells us he spread a cloud for a covering and every morning an Israelite waking up could go to his tent door look to the center of Israel's camp behold the tabernacle look to the end of it where the mercy seat was and if the cloud was still on the mercy seat spreading over Israel's camp he knew they could remain where they were but if it was risen up above then he knew that day they had got to strike their tents and go on wherever that cloud should move for them to be in another encampment as God ordained and so it was for forty years when you think of it and read it you and

I just look at it in all its details as the spirit of God has recorded it it was really a most wonderful it was a unique life to live and you see every morning they could go out and gather the manna except the sabbath day and they could drink of the water that flowed from the rock then and to those do listen to those who were the Israel of God the apostle Paul says they drank of the rock that followed them and that rock was Christ it was not so understood by those whose bones bleached in the wilderness because of their unbelief in going forward to conquer the land of promise whereby God condemned them to live forty years in the wilderness a year for a day that the spies were spying out the land of promise to conquer it no there is a deep that couches beneath it was for the

Israel of God if you would like that to be confirmed I can read you a word that will confirm it Moses had told these people as I have already hinted you have been rebellious ever since I knew you but his last words to Israel's host were these happy art thou O Israel who is like unto thee O people saved by the Lord the shield of thy help and who is the sword of thy excellency and thine enemies shall be found liars unto thee and thou shalt tread upon their high places O people saved by the Lord there were tens of thousands who died in the wilderness and they were not saved by the Lord no you see there is a deep that couches beneath it is not just

Israel as a nation but it is the Israel of God and now you as you live your life does not God say to you has he not said it has he not made it manifest I will go before thee and make crooked things straight and rough places plain I will make all my goodness to pass before thee my presence shall go with thee do you mean to tell me you have never yet tasted what this means as the hymn writer put it together in thy presence I am happy in thy presence I am secure in thy presence all affliction I can easily endure the angel of the Lord encampeth round about them that fear him and delivereth them the angel of his presence it is a wonderful feeling sometimes to be able to say the

[ 45 : 01 ] Lord of hosts is with us the God of Jacob is our refuge Emmanuel God with us and so I must look at this subject from yet another viewpoint coming on toward the Amen in his love and in his pity he redeemed them there you see what I said was the viewpoint substitution it is that scene of matchless grace Jesus in the sinner's place and now what preacher is there are all preachers sent of God to preach put together who can say what ought to be said about his love and his pity it is a wonderful theme angelic minds cannot explore this vast unfathom sea it is void of bottom brim or sure and lost in deity his love and it is love amazing do you remember what

Moses said to Israel God loved you because he would love you and now that is amazing love and for the Israel of God it is love everlasting as was said to Jeremiah I have loved thee with an everlasting love therefore with loving kindness have I drawn thee you read down when you get home and do you make some time to do it Psalm 106 go through it mark the adjectives that are used see what the behavior of Israel really was oh there was one minister in a pulpit a long time ago one of our ministers who was reading down Psalm 106 and as he went on reading how ill behaved

Israel were in their wilderness wanderings he suddenly stopped he says friends I'll read no more they just went on from bad to worse let us pray and you can understand a little how he felt but he really ought to have gone on because there you see how God made known his love his pity many times did he deliver them but they provoked him with their counsel and were brought low for their iniquity nevertheless he regarded their affliction when he heard their cry and he remembered for them his covenant and repented according to his the multitude of his mercies oh dear friends God is just like that a God ready to pardon in his love unparalleled love it is well might the apostle

John say behold what manner of love the father hath bestowed upon us that we should be called the sons of God therefore the world knoweth us not because it knew him not in his love and in his pity what a word that is linked up to God his pity think how Jesus Christ showed it when he dwelt on earth as verily man his pity as it was demonstrated brother so glaubst him and to shame his protecting of the life body with the descent eldersilda hate lepers who drew near to him. Yes, his pity was revealed and he made known his redeeming love. He delighted in mercy, delighted in dispensing it.

And where will you find this pity set forth deeper down than in this scripture. Suffer little children to come unto me and forbid them not. For of such is the kingdom of heaven.

[ 49 : 49 ] And they brought infants unto him that he would put his hands upon them and bless them and he delighted to do it. His love is pity. Yes.

There you see substitution. In his love and in his pity he redeemed them.

The Lord in the day of his anger did lay our sins on the Lamb and he bore them away. He died to atone for sins not his own.

The Father hath punished for us his dear son. His love is pity. Yes. Love's redeeming work it is dear friends.

Ask God to help you to ponder it in your heart. And do say thanks be unto God for his unspeakable gift.

[ 50 : 53 ] Infinite pity. Yes. Just another thought here and that is to do with the viewpoint of support.

As I said especially for the grey heads. And he bare them and carried them all the days of old.

And now you think how long he has borne with some of you. And now he has carried some of you. And as you look back over life's journey what he has brought you through.

Yes. And he is making you to realise in down to old age all my people shall prove my faithful eternal unchangeable love.

And when all the hair shall their temples adorn like lambs in my bosom they still shall be born. Look how that is worded. Ask God to help you when you get home to think on it a little deeper down yet.

[ 51 : 58 ] And he bare them and has he not borne you? And carried them has he not carried you? Ever since you humbly hope you were born again?

What do you say if you say what you ought to say? Having obtained help of God I continue unto this day.

Yes. The Lord help you to ponder these things in your hearts to purpose and profit. Amen. Amen. Amen.