

# Isaiah (Quality: Good)

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Preacher: Woodhams, Raymond (1933-2014)

- [ 0 : 00 ] I would direct your attention this night to the prophecy of Isaiah chapter 9.
- And reading verse 6. Isaiah chapter 9 verse 6. For unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder.
- And his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.
- And unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder.
- And his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.
- [ 1 : 15 ] This wonderful chapter, which I find so difficult to really grasp the meaning of verse by verse.
- But surely we see in it the Lord expounding and speaking of the glorious Godhead, Father, Son, and Holy Spirit.
- And thus he speaks in verse 5. For every battle of the warrior is with confused noise, and garments rolled in blood.
- But this shall be with burning and fuel of fire. Oh, speaking of Almighty God in his warfare against sin and Satan.
- And that truly his word shall be as a consuming fire. That no man upon the earth in and of himself shall be able to claim righteousness, but only condemnation.
- [ 2 : 32 ] But then he speaks, I say, of his wondrous gift, and wondrous gift of the Son of Grace, the Lord Jesus Christ.
- For unto us a child is born. When he speaks of us in this way which is plural. He's speaking surely of the Church of God unto us.
- And what is mercy to be found amongst the Church of God. To have a place there. As we remember that when the temple was built, every stone was prepared without the place.
- But every stone was prepared for a prepared place in that building. And if God has had mercy upon us as poor and needy sinners, there is a place prepared for us.
- And prepared, I say, by God himself. Oh, what a mercy if we can truly say with honesty and sincerity this night, prepare me, gracious God, to stand before thy face.
- [ 4 : 00 ] The Spirit must the Spirit must the work perform. For it is all of grace. I say, for unto us a child is born.
- And the human nature and thought would be, what can a child do? But nothing but this coming of this child would save us from our sins.
- For I say such is the sin of mankind. There must be the atonement through the blood of one that is holy, perfect, and without sin.
- And the only one that could be found was the Son of God coming into this world.

He might be a perfect sacrifice. I say a perfect sacrifice. Not nearly perfect, or almost perfect.

[ 5 : 14 ] It had to be without sparkly, declared in the law of Moses. So God sent his only begotten Son, that he might be that required sacrifice.

And what a dear babe that must have been to be looked upon. Yea, surely, as often described with a halo round its head.

I'm not sure that is the exact indication that we should hold. But rather this, Jesus Christ, the hope of glory within our hearts, and within our mind and soul.

For here it speaks of Jesus. When he would come, his name shall be called Wonderful. Wonderful.

And we need to remember this. Because the soul money at that time did not think him to be wonderful. Wonderful. Yes, the wise man, they certainly thought him to be wonderful, as they were guided and direct to visit this scene, and to witness of it.

[ 6 : 41 ] And also the shepherds that were abiding in the field. Wonderful. Wonderful. Wonderful that God is no respecter of persons.

He doesn't look and say, well, this one was more qualified than the other. This will be a better witness. But surely he shows to us this, that those who are brought to see Jesus as being a witness to the truth.

Yea, we'll call him Wonderful. For in this dear babe of Bethlehem, my whole salvation hangs, a wretched, vile sinner.

Oh, I say, how wonderful. How wonderful the love of God to a poor full man and to those he's loved with an everlasting love before the foundation of the world.

Why, we may often use the exclamation, wonderful, because we see something so outstanding and so surprising and so beautifully composed and put together.

[ 8 : 06 ] But my friend, there was nothing like the way of salvation. And he upon whom the salvation of his people was born.

My friend, he was wonderful. And God gave his son because he so loved the world. Can we really grasp this?

That he could love the world than some inhabitants of it because they were such each vile sinners that all mankind that were of the progeny of Adam and Eve were condemned.

And there's not one bad. I would have been horrified years ago to hear somebody say that. I'm sure I would have said well, I'm not as bad as that or like them.

I've never committed such a sin as that. But my friend, when the Lord comes and opens our eyes and surely shows to us what we are, why we have to say wonderful, that he should tolerate us, that he should bid a poor sinner come to him who is burdened and laden with the knowledge of their sin.

[ 9 : 34 ] His name shall be called wonderful. Whatever class or nation or quality, the soul will say to the saint, why he is wonderful.

If ever my poor soul is saved, tis Christ must be in the way. Wonderful. When we see all the various walks of life, some so superior to another, yet those indeed of the highest grade in this world, as we may put it, they know not that he is wonderful.

And some will never know that he is wonderful. Yet I say, poor needy sinners, sometimes whose lot here below is of the lowest order imaginable.

Like Lazarus in the parable, who lays at the rich man's gate on his life long. And oh, he is in great need.

And the only attention he received to his sores was the dogs who came and licked them for him. I say, wonderful.

[ 10 : 58 ] Oh, when his end came, he went into heaven, as Jesus describes. Oh, how wonderful that is.

That the Lord should love a poor sinner and cause that same poor sinner to love him. My friend, how wonderful that is.

How some, I say, may sit silent upon their seats their whole life long. Feel completely unable to speak, or free indeed to disclose.

why they come to the house of God for, and what they have discovered under the preach word. And the lightning shines into their darkness, why they have to declare, he is wonderful.

Jesus put the test to his disciples. What think he of Christ? My friend, the answer was, he is the son of the living God.

[ 12 : 12 ] They may well have said, wonderful, wonderful, that the son of God was found in this world in the form of human flesh, yea, to be offered as a sacrifice upon Calvary, that those other sinners, those that were sinners, given to him to seek and to save, may be saved eternally.

How wonderful, that as he makes a way, there was no way heretofore for them to be saved, other than that it was through the holy will of God, that he is to his sons to come.

how many contest that Jesus Christ was the incarnate God, and I think we know how close it's come even among some of our churches, and it's no new thing, is it?

It's happened down the ages, we find, through various men, and contentions have arisen in our own churches, in our own church history, but my friend, where the men contend, otherwise, it will make no difference, God will continue to seek, and to save, and will have his way in the whirlwind, and in the storm, how wonderful it is, it doesn't say, because these people take up this, and that, I'll have no more to do with them, and I'll cancel my work, according to the election of grace, no, he's wonderful, my friend, he carries on his own undisturbed affairs, and I say what a wonderful thing it is, if we are included in all his affairs, here below, whom he came to seek, and to save, which were lost, he goes on to say, here, and his name shall be called wonderful, a counselor, a counselor, a counselor, had he got time to be a counselor, here below, and will he be a counselor, now, our wonderful truth is this, he is a perfect counselor, when a poor sinner is summoned to a court in his island, he needs a counselor, does he not, he needs the counselor to tell him when to speak, and when not to speak, he needs a counselor to speak for him, he needs to be guided and directed aright, that I say, he might point to the advocate, and say, this is my beloved, and this is my friend, he makes no charge at all, for being a counselor to me, and not only that, he has that which the law demands, oh,

I say, what a wondrous counselor I is. My friend, as the counselor, he has every might that the Lord does demand of us, that we might go free.

[ 16 : 07 ] Friend, we have an advocate above, in heaven's high court above, who is able to speak for us there, a wonderful counselor, and who indeed can lay any charge to God's elect, says Paul.

My friend, there's nobody can lay any charge to God's elect, but indeed, Jesus is wonderful to us, and he is a counselor.

A counselor, we might say, is a hiding place in a court of law, and what a hiding place, Jesus is as a counselor.

Have you ever come to that point, in the things of God, and say, I know not what to say, I cannot answer the questions that are presented before me.

Friend, oh, there's only one that we can turn to, and it is to this dear Jesus, a wonderful counselor.

[ 17 : 23 ] He speaks for his dear people, in heavens I caught above. He is a counselor to us in all the affairs of life.

He's not indeed a counselor, as men might say, I only do certain things according to the law, I specialize in one part, not in everything.

My friend, he's able to do exceeding, abundantly, above that, which you can ask or think, what a counselor it is.

It goes before us. My friend, we cannot write a letter, but he sees to the matter, that letters are written, which counsel out all former accusations, and all former responsibilities laid upon us.

I say, he is a counselor. He puts his enemies to flight, he brings them to utter confusion, he shelters indeed the poor and needy, and speaks for them in heaven's high court above.

[ 18 : 45 ] Oh, what a wonderful counselor it is. I often think of that hymn, I know it's not sung by us usually, but take it to the Lord in prayer.

I say, take it there. He is the best counselor, he's the only counselor that can make rough places plain, and crooked paths straight.

A counselor that when the accuser comes, and accuses us of things we're not guilty of. There's so many things that we are guilty of, whereby the counselor has already spoken for us and assured us our sins are all pardoned, unforgiven.

But these fresh things which put us in dismay, in great trouble of mind, why, what a wonderful counselor it is, because he understands from whence they come, and what the reason is.

Surely, one of the great things is when we're up against people who would lay things unfairly by the law to our charge, is to know them, and the purpose for what they are doing yet.

[ 20 : 23 ] My friend, he knows every which. Did he not say to, when the sons of men gather together, did he not say to Satan, hast thou considered my servant Job?

He showed to Job and to Satan, he knew everything, he'd come for, and it was to pick out that very man, whom God had spoken so highly of, because his counselor was the Lord Jesus Christ.

He let him go so far, but no further, what a counselor, being brought to lower, to teach us more of our own nature, what he was brought to pray for his friends.

Not only prayed for his friends, they were once friends, but now appeared to be his enemies. How can I forgive them for treating me in such an unfair way as this?

They see my plight, they see my condition, and they lay all kinds of false things against me. It's more than I can bear.

[ 21 : 51 ] Friends, he teaches us, he teaches us, of the dear Saviour's part, and how he was treated with scorn and shame, oh, completely false and most unfair, oh, that we might learn of him.

So Job, we read, he prayed for his friends, despite the youth, and he declares this, I have heard of thee by the hearing of the ear, but now mine eye seest thee.

Wherefore, I abhor myself, and repent in dust and ashes. Is not this God's work within us, that now we abhor ourselves?

Oh, you know, there's such a thing as delighting in ourselves and our former experience. Now, to abhor myself, real prayer is brought forth and drawn forth out of the poor sinner's heart.

Oh, this is the counselor he teaches. My friend, my old pastor used to say he never put his pupils in the wrong glass.

[ 23 : 23 ] eyes. We may hope indeed to begin at the top, instead of which, you'll make sure we come in at the bottom.

How true that is. God's ways are just, his counsel's wise. No darkness can prevent his eyes.

How true that is. He's just and as wise. Also, Job said, he said, no, I bore myself. I repent in dust and ashes.

Oh, I say, is not poor in many ways, speaking similar strains to that. Oh, wretched man, that I am, who shall separate me from his body of sin and death.

Oh, that Christ may be exalted, that we might show and lay out our own personal depths of depravity, that we might surely rejoice and speak of the glory of our Lord and Saviour, and to the extent to which he stooped to our low estate, that we should live eternally and not die.

[ 24 : 51 ] He said, the mighty God, the everlasting Father, the Prince of Peace, my friend, truly he is a mighty God.

Tell me where there's a force or power that can overthrow the works of God. He is a mighty God, a mighty God in creation.

And we read, there's nothing new under the sun. We sometimes feel uneasy and are comfortable with the advancement of men in science.

He said, what next and what will become of us, my friend? He is a mighty God, what they have learned. And both of, my friend, God knew already.

It was him that uncovered his wraps upon them, that they should now have a peep at them, friend, a mighty God.

[ 26 : 03 ] Oh, how we begin our hymn book with that wonderful hymn, a good hymn to start with, great God, how infinite art thou, what worthless worms are we.

Yes, this is very true, the mighty God, mighty God. We hear indeed of men saying, oh, man, that's things about how the climate is spinning out of control, a mighty God.

And he brings such weather as we have experienced. It seems to contradict the predictions of man.

when we have a mighty God, and all the things of nature under his control. And we know that the things of nature do deeply affect us and concern us at times.

But what a wonder we have a mighty God to go to. It holds the four winds of the earth in his fist, and says to the snow, be thou upon the earth, for there is nothing new.

[ 27 : 28 ] The mighty God says it, and it is done. Shall we not fear and tremble as we come before a mighty God, if God is speaking to us and says, be thou upon the earth, and he'll do it, my friends.

yes, he will. I say how we need be humbled before the mighty God, the mighty God.

See how men in their low estate and ignorance, they tremble at gods of their own making, gods who cannot see, gods who cannot hear, gods who cannot think or understand.

my friends, oh, namely known as idols, and I say we are given to making idols, they're no asset to us whatsoever, that can be surely a hindrance to us, especially we are bound up in superstition concerning them, oh, but the mighty God does it, it's a matter revealing to us reality, that all things are in his hand, the mighty God, the mighty God that comes into the individual, he takes away the stony heart, and gives to him a heart of flesh, flesh, what is this, a mighty God, we hear much in our days of heart transplants, and even transplants from animals, and so on, but my friend, they are living creatures, if they can do it, the mighty

God, he takes away the heart that is dead, an inert, there's no life there at all, with regard to the things of God, whereby, he quickens them by his grace, and makes them a living soul, and as the hymn writer puts it, if unto Jesus thou art bound, a crowd about him will be found, attending day and night, that mighty God, that the heart is so dead, and in us, it can make its way, indeed, to Jesus, it brings them to that lowly place, to press on through the crowd, and when they come, he makes it known that he has seen them, and understands their case, yes, the mighty

[ 30 : 34 ] God of heaven, who touched me, who touched me, I often think of this, when people speak of prayer, what we should pray for, and if we pray more strongly, and more fervently, this could be all of the flesh, my friend, the mighty God, he hears that fervent cry, of a poor sinner, God be masterful to me, a sinner, Lord, if thou canst do anything, have mercy upon my son, the mighty God, my friends, that man's prayer was fervent, and his answer was, if thou canst believe, all things are possible, it touched a real raw nerve, did not with the dear man, he said,

Lord, I believe, but help thou my unbelief, meaning, deal with my unbelief, as it should be dealt with, yes, indeed, deal with it, as it needs to be dealt with, oh, that mighty God, who knows, who understands the case and situation of the poor sinner, I must hurry along, the everlasting father, everlasting father, we often, as a people, seem to be reluctant to call him our father, some feel it is presumption to use such a title as this, but it's scriptural, is it not, and

Jesus speaks of it as such, yes, your father, my father, but I like to come in where Annie still came in on this very point, oh, heavenly father, blissful name, oh, may I call thee mine, may I be sweet assurance claim, a potion so divine, I like that line, a sweet assurance, we do need assurance, don't we, it's not something that we can be left out, when we buy a property, a business, or anything like that, we like things we done properly, that we have it correct and in order, and have assurance that this is belonged to us, and what are temporal things, compared with eternal things, they can all be cast away, but my friend, assurance, that he is our

Lord and Saviour, oh, a vital proof, that not only Jesus died for sinners, but oh, that he died for me, I say, oh, what a mercy that is, he is the everlasting Father, our Father, and if he is our Father, surely, we are now born again, regenerated, but what about the last piece, the Prince of Peace, the Prince of Peace, men are all seeking for peace, they speak of peace as obtaining those things which is the desire of their heart, but when they come down to die, they will say, take those things away, they brought me down,

I am where I am, but my friend, the Prince of Peace, he governs peace, he gives peace, to none other than his own dear son, Jesus Christ, oh, may the Lord reveal himself to us as such, as in this prophecy in Isaiah, the everlasting father, the Prince of Peace, of the increase of his government and peace, there should be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth, even forever, the zeal of the Lord of hosts, will perform this, Amen.