

(Men God Made) Isaiah

by Willie Mullan

Willie Mullan's sermon explores the life and prophetic ministry of Isaiah, highlighting his vision of God and the call to serve despite personal unworthiness.

Duration: 56:20

Scripture: Isaiah 1:18, Isaiah 3:16, Isaiah 6:9-10, Isaiah 53:10-12, John 12:35

Topics: "Isaiah"

Description

In this sermon, the preacher discusses how Jesus was rejected by the world but acknowledged by a few. He emphasizes that although Jesus came in glory, many people failed to truly understand his message. The preacher refers to Isaiah's prophecy about the people's inability to perceive the truth and connects it to Jesus' life on earth. He also highlights Jesus' suffering and rejection by men, as described in Isaiah's writings. Additionally, the preacher mentions that Jesus' teachings address various groups of people, including backsliders, the proud, and drunkards.

Transcript

One hundred and seventy-six please. 176, Our Lord was now neglected, and by the world is owned, By the many still neglected, and by the few informed, But soon he'll come and glory, the hour is drawing nigh, For the crowning day is coming, by and by. 176 please.

176 Our Lord was now neglected, and by the world is owned, By the many still neglected, and by the few informed, There's a smile of you in the hole But the real love is over there And now you're gone I just can't be there I mean, you are gone No, I can't be there I mean, you're gone I mean, you're gone And my heart is pounding louder As you're gone Oh, I know you're right there And I just can't be there I mean, you're gone And now you're gone I mean, you're gone I mean, you're gone There's a smile of you in the hole But the real love is over there And now you're gone I just can't be there I mean, you're gone And now you're gone There's a smile of you in the hole But the real love is over there And now you're gone I mean, you're gone I mean, you're gone Oh, I can't be there I mean, you're gone I mean, you're gone And now you're gone There's a smile of you in the hole But the real love is over there I just can't be there I mean, you're gone I mean, you're gone And now you're gone I mean, you're gone I mean, you're gone I think I'll let you know That it isn't that hard to hold It's a little hard to hold It's a little hard to hold But you're here with me But that's where you'll never find me If that's what it takes For me to find you Oh, I can't be there I mean, you're gone I mean, you're gone And now you're gone There's a smile of you in the hole But the real love

is over there Oh, I know it's time to die Let's keep breathing for a while If that's what it takes For me to find you If that's what it takes If that's what it takes For me to find you Oh, I can't be there I mean, you're gone I mean, you're gone Oh, I can't be there Oh, I know it's time to die Let's keep breathing for a while If that's what it takes For me to find you Oh, I know it's time to die ...through the prophecy of Isaiah just now Prophecy of Isaiah This was the cherry tree, that we're looking at this evening, the man that God brought into the school. And what a mighty prophet God made of him. Isaiah chapter 1 and verse 1 opens like this.

The vision of Isaiah the son of Amos. You know Isaiah is one of the major prophets. You know that the whole book of prophets is divided into major and minor.

But Isaiah is one of the major prophets. There are 66 chapters in this book, and some of them long chapters. And when the Holy Ghost uses a man and gives us a big, long, prophetic, devotional book like this, then we're bound to see something of the man.

And remember it is the man that we're after this evening, we're not trying to expound this mighty prophet of Isaiah. But there are one or two things that I think I must bring to your attention. The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem.

Just let's get that settled. You see in his day, the nation was divided into two kingdoms. Ten tribes were in the north, and they were usually called the northern kingdom.

And the royal city for the king of the ten tribes was Athenaria. But the southern kingdom was in the south. And it was usually called Judah.

Because only Judah and Benjamin, the two tribes, were in the southern kingdom. And Jerusalem was the royal city for the king of the two tribes. So that you can see at a glance that when God called Isaiah and sent him as his prophet he was just a prophet to the two tribes.

And this is the vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem. In the days of four kings mentioned, Uzziah, Jotam, Ahab, Hesyariah, these were kings of Judah. One following after the other.

So that this prophet served the Lord during the reign of these four kings. And this is the vision that God gave him concerning Judah and Jerusalem at that particular period. This is a mighty vision.

I think I should just say a word about the son of Amos. I don't think this is generally known. But Amos was the son of Joash.

I don't want to go into the genealogy this evening or over to the book of Chronicles and fetch all the names. You can do that at your leisure. But you'll find that Isaiah was the son of Amos.

And that Amos was the son of Joash. And that Joash was the brother of Amaziah who was one of the kings of Judah. So that when your grandson is the brother of one of the kings that sat upon the throne, you can see that Isaiah was somewhere in the royal line to the throne.

Let's not forget this. It's not important because God never intended to have him crowned as king. But when you take this mighty book that came from his hand, of course through the Holy Spirit, you can see the facts, and features, and friends, and followers, and fears, and faith of this mighty servant of the Lord whom God took into the school.

And that will do us for Isaiah's royal excellence. Because he was in the royal line. I'm sure that's the reason that he was so friendly with Uzziah the king.

Because it does seem that he was annoyed and upset and went to mourn when Uzziah died. And let's go over to chapter 6 now. But we must take more time now.

Because we're coming to Isaiah's spiritual experience now. And that's more important for us than anything that's royal or excellent either. Now, in the year that king Uzziah died, he certainly never forgot that year.

I think you see that because he belonged to royalty in a way, and was on familiar terms with the king, and maybe more friendly than we could dare state this evening, that when Uzziah died, and he lost this great offering of his earthly friend, that it was then he began to look for the heavenly supper. I'm sure this took place. I think he went into the temple, if I'm reading this right, and he went in to mourn the death of the king.

And it was while he was there in the temple mourning that something really happened to him. In the year that king Uzziah died, he says, I saw also the Lord. And I want you to get the two words into your mind, the Lord.

Sitting upon a throne, high and lifted up, and his train through the temple. Though he saw the Lord. I want you to get that.

Above it stood the seraphims, each one had six wings, with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried on to another and said, Holy, holy, holy is the Lord of hosts. And let's connect the words, the Lord, with the Lord of hosts.

Don't let's make them two persons, just let's get it quite clear that the Lord is the Lord of hosts. The whole earth is full of his glory, and the posts of the door knew that the voice of him that cried, and the house was filled with smoke. Then said I, wooed me for I am undone, because I am a man of unclean lips, I dwell in the midst of a people of unclean lips, so my knives have seen the king.

Let's get that bit in there. Because I want to connect this up properly you see. Because I'm afraid the Russellites wouldn't be able to follow this you know, because they don't think the king is the Lord.

Nor do they think the king is the Lord, and the Lord of hosts. Just let's get it quite clear just what we're about now. Because I think he went into the temple to mourn, and as he's bowed down and he's feeling the loss and all the rest of it, this mighty revelation came to him.

Now I want to tell you this, that it's mightier than you think. A lot mightier. But we've just got to take it bit by bit.

Just you bear with me, you can see the Lord sitting upon the throne, you can see he is the Lord of hosts, and you can see that even the seraphims know who he is, and they're covering their faces and crying holy, holy, holy. And you can see that he's the king, the Lord of hosts. Now let's read on, we'll go back through this again to get other bits.

Then threw one of the seraphims onto me having a live crow in his hand, which he had taken with the tongs from off the altar. Now I don't want to talk of this time here, but when we're talking about the altar, we're talking about the place where the lamb was offered. And that the burnt offering was being offered,

you know, the fat, and the jewels, of the flesh you fight, if you like.

It went down into the coals, into the live coals, for this coal was inoculated with the sacrifice of Calvary, if we were going to take time to go into it. Because I don't think you'll ever be any use for God at all unless you touch the Calvary. But that's not what I must produce now.

Verse 7, And he leaned upon my mouth and said, Lord, this has touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord say, Whom shall I send? And who will go for us? And don't forget the us there, because it is the triune God. And no wonder there is holy, holy, holy being crying.

This is a bit difficult for us, because it's the Lord, and it's the Lord of hosts, and it's the King, and yet it's the triune God, and the voice is crying, Who will go for us? And that was the moment when I, when Isaiah first responded, and said, Then said I, Here am I. Sent me. Now, don't bother about that, that's wonderful. And he said, the voice that was speaking said, Go and tell this people.

He's sending Isaiah to the sovereign kingdom. He wants you to go and tell this people. I think you've got that, haven't you? Hear ye indeed, but understand not.

He's going to preach to them all right, and he'll preach perfectly plainly, but God's warning him before he goes, they'll never understand you. See ye indeed, and they'll be sort of able to see what he was getting at, but, but they'll not really perceive. I want you to get this bit.

Make the heart of this people soft, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and be converted and be healed. I want you to get something out of this. He's ready to go, he's being sent, and God's warning him.

They'll never understand, you see. What a strange business, isn't it? Now, you keep your fingers in where they are, and then you turn over to John's Gospel. Chapter 12.

John's Gospel. Chapter 12. Just to save the time a little bit, we're at verse 35.

Then Jesus said unto them, this is the cloud that throngs him, and it is the Lord Jesus that stop him. Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you.

For he that walketh in darkness knoweth not whether he goeth. While ye have light, believe in the light, that ye may be children of light. These things took Jesus and departed him, and did hide himself from them.

Now, here's the terrible bit. But, but though he had done so many miracles before then, yet, yes, they believed not on him. Now, let's take a breath and remember.

That he had, that he had raised the dead. Oh yes, just a chapter back he had raised the dead. It reads Lazarus.

And he had cleansed the leper with the silent word. And he instilled the storm and fed the five thousand. They don't need to teach this class all the miracles, do I? And yes, although he had done so many miracles before them, yet they believed not on him.

That the saying of Isaiah, that word Isaiah is the Greek way of saying Isaiah. It's just the Greek. That the saying of Isaiah to the prophet might be fulfilled, which he spake, Lord, who hath believed, I'll report them, to whom is the arm of the Lord revealed.

That's what Isaiah said in Isaiah 53, you know that, how the chapter begins. But he went a bit further than that. Therefore they could not believe, because, that Isaiah said again.

He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, that I should heal them. And that part of the chapter where we were, these things said Isaiah, when he saw his glory. Whose glory, quick note.

Our great glory. Let me tell you just a little here, that the Lord, the Lord of hosts, the King, the Lord Jesus, that's who, that's whose, Isaiah saw his glory. And Isaiah learned this, that the people, will not be able to see with their eyes, nor not be able to hear, nor won't be able to understand.

It's a mighty little thing isn't it? Oh yes it is indeed. Let me tell you the deeper than that. It comes in the Acts of the Apostles.

And we're well on at the last chapter, of the Acts of the Apostles. Chapter 28. But follow this as carefully as you can.

Paul's talking to a lot of Jews, who came to the house, where he was held prisoner. He was held prisoner at the end. And a lot of Jews came, and he taught them you know.

Actually he sent for them. Verse 20. For this cause therefore have I called for you, to feed you, and to speak with you.

Because then for the hope of Israel, I am bound with this chain. And they said unto him, we neither receive letters out of Judea, concerning thee, neither any of the brethren that came, should or speak any harm of thee. But we desire to hear of thee, what thou thinkest, for us concerning this fact.

That's what they called the followers of Jesus. We know that everywhere it is spoken against. And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both as of the Lord Moses, and also the prophets, from morning till evening.

Paul was quite capable of going on, expanding on all day. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed.

After that, the Lord spoke in one word. Well spake the Holy Ghost by Isaiah the prophet, unto our father, saying, go unto this people and say, hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive. Who was talking? The Holy Ghost was talking.

Oh, I told you it was the triune God. This is a mighty thing. You know, Isaiah went into the temple, and he saw the Lord.

Saw the Lord in all his glory, in all his greatness and grandeur. Yes, he saw the triune God. I think it's marvellous.

Now, let's get back to Isaiah chapter 6. It's all chariots going very slow this evening. Nevertheless, I think it's worthwhile. Now, you see this, don't you? That Isaiah saw the Lord, and then you are bound to catch this one.

The moment that he saw the Lord in all his glory, he saw himself. For the first part he said, Woe is me, for I am undone, because I am a man upon cleanness, and I dwell in the midst of a people upon cleanness. He saw himself.

And I think that is always the way, and it goes all right through life after you see it. The more you see of the Lord, the more you know that you are not much use of yourself. And the more he comes before you in all his glory, the more miserable and humble, I think, you feel of yourself.

So he not only saw the Lord, he saw himself. I think it goes a bit further than that. He saw the people.

I dwell in the midst of a people upon cleanness. If these two tribes were the sovereign kingdom all right, and there is a new king coming to the throne, but they are all away from God. And I think he saw the hour.

But we will find that out in a moment or two, that God is going to come to judge this sovereign kingdom. God is going to bring the Babylonians upon it. And now Isaiah has got the whole thing.

He can see the Lord. And he can see himself. And he can see the people.

And he can see the hour. And it was when I came to this bit that he saw the hour. That I got over on to the bit for Sunday morning.

It is later than you think. And if I can do this properly, and show you on Sunday morning, how very near we are to the end of this age. The night is fast pence.

It's time some of us were on our toes. All that happened to Isaiah. Oh that we could see the Lord.

Oh that we could see ourselves. Oh that we could see the people around us perishing. Oh that we could see the hour.

He was in the school all right. He was looking at the blackboard. Now, he didn't only have a spiritual experience.

But you'll find that that spiritual experience made him a devotional expositor. Because Isaiah was a great devotional expositor. When I say devotional expositor, I just mean that out of his heart he talked to the people about God.

Let's go through Isaiah chapter 40 till you see this working out. Isaiah chapter 40. You see I'm not expounding Isaiah.

Well it would take me, I suppose a year to do that. I'm just letting you see the man, that's all. That's what I'm supposed to do.

And we're at Isaiah 40 verse 9. Oh Zion, that bringest good tidings. Get thee up into the high mountain. Oh Jerusalem, that bringest good tidings.

Lift up thy voice with strength. Lift it up, be not afraid. Stay unto the cities of Judah.

Behold your God. You see he's been in the first class in school. And when you go to school with God, he lets you see himself.

That frightens the life out of you. And then he lets you see yourself. You won't fool around anymore after you see yourself.

I always see myself as the most miserable creature here. Don't play with it, just believe it. But you see he's coming before the people now.

And he's doing something. He's not playing with preachings of it. But with messages of heavens.

They're useful to keep us right. When he's trying to get the people's eyes upon the Lord. Behold your God.

Time to let them see God. I wish you'd see him painting this picture too. You see just the wonderful character he was.

This thing. Behold the Lord God will come with strong hand. And that I shall move for him.

Behold his reward of wisdom and his work before him. You see he's trying to let the people see that their God is the sovereign God. That neither Satan nor the serpents that work for him nor sin, nor sinners, nor scoffers, nor scorn will stop God.

Our God is big enough. Behold your God. He's trying to get them to behold the sovereignty of God.

That's the first thing. Watch him again, see verse 11. He shall feed his flock like a shepherd.

He shall gather the lambs with his arm. Carry them in his bosom. And shall gently lead those that are with young.

You see he's not only trying to let them see their sovereign God but their shepherd God. Oh when you begin to see God as the shepherd. When you begin to think that the Lord the one that was on the throne in all his glory that the Lord is my shepherd.

You can see the shepherd chair here. He shall feed his flock. You can see the shepherd gentleness.

He shall gather the lambs with his arm and carry them in his bosom. It will always be easy with the lambs of the flock. There are old fellows who go about meeting and always looking for the lambs.

The wee fellows that just got saved. They won't ask them questions. They won't hide their face.

They don't know they're good for God nor man. That's right. They get a lot of old characters.

They're always after young believers. Just to try to upset them. Why don't they have a go with me? Because I would upset them you know.

Oh let's fear for the lambs of the flock. Enough to carry them in his bosom you know. Can you see the gentleness of the shepherd? Can you see the care when he feeds? Can you see the concernless here? And shall gently lead those that are with him? Oh he just cares you know all the time.

You can see the care and the gentleness and the concern. Now watch this. He's trying to get them to look at God.

See verse 12. Who hath measured the waters in the hollow of his hand? And meted out heaven with a span? And comprehended the dust of the earth in a measure? And weighed the mountains in scales? And the hills in a balance? Oh we don't get preaching like that do we? That's our God you know. And if you look it down Jeffrey.

You'll find that he's trying to get the people to see the might. And the magnificence. And the majesty of our God.

Oh this is what you call preaching. Yes he's wanting the people to see. You know you couldn't exhaust this.

Do you see verse 15. Behold the nations are the drop of a bucket. Isn't that some talk isn't it? And are counted as the small dust of the balance.

Behold he taketh up the isles as a very little thing. You know you can see the majesty of God here can't you? It's very wonderful this. See verse 15.

That's 15. Go down the chapter a little bit. See verse 22.

It is he that sitteth upon the circle of the earth. Oh it's not so very long ago since they found out that there was a circle on the earth. Roman Catholic Church put one of the scientists in prison because he said there was a circle on the earth.

Then they had to let him out but whenever they found it was true it was a globe. I'll tell you Isaiah knew that long before that. Oh yes.

He it is that sitteth upon the circle of the earth. And the inhabitants thereof are his disciples. Oh great preaching that is.

Then will be telling you about John McNeill going to preach before Parliament. Took him to preach before Parliament you know. Thought they would hear him again you know.

There are certain boys you can't hear now. And the king was there that day. And he preached on the word grasshoppers.

Shocking word to take for Parliament. Said I just want you to know that it said the inhabitants of the earth are as grasshoppers before our Lord God. Unto the Lord.

And the king he set the grasshopper with a crown on. Surely he wasn't made a prophet or anything you know. All the judges of the land were there.

Receiving judges. The only grasshoppers was Exxon. I tell you that must have stirred Parliament for a minute or two.

Happens to be the truth you know. Preaching the truth that day. He was a great character old McNeill.

Mighty man. You know he preached at Oxford University. Preached on David with the slave knocking the giants out.

And two of these bright fellows at Oxford. They got their heads together and said let's go down and bury them in the deck. We'll have a go with them.

So he was in a little room getting refreshment when these two boys knocked at the door and said we want to talk to you Mr McNeill. He said yes. You don't really believe.

A man with your intelligence you don't really believe that this little fellow threw a stone went into the giants head and he fell. He was killed. And old John looked at the two of them and he said.

If the giants head had been as soft as you two boys the snowball would have done it. Yeah. He was coming along the street once with a donkey and one of the fellows at one of the big universities stepped out and said.

How much would you sell a donkey for? And old John said why could you a monk eat food? Yes. But I think you can see what I'm getting at can't you? You'll find that when God took him into the school and revealed himself to him. And he saw his own miserable littleness.

He saw the greatness of God. That he became this great devotional preacher. I don't need to take you through Isaiah 53 but just have a look at it for a moment.

Because Isaiah 53 is probably the greatest philosophical chapter dealing with Christ's life and death and resurrection in this book. Very wonderful it is. You see there's the bit that was quoted back there in John 12.

Who hath believed our report? Unto whom is the arm of the Lord revealed? If he may not so blind and the devil hath so muddled their minds that they can't see the glory of the Lord. And then he goes on here. For he shall grow up before him as a tender plant and as a root out of a dry grove.

You see the prophet Isaiah was looking away down the ages. Remember hundreds of years before Christ was even born. And he could see the life of Christ on earth.

Before God the life before God on earth. He could see the tenderness of it. And he could see that he was like a root out of a dry grove when everything else was parched and barren and blistered and no use.

Yet here was one green stalk coming off of it. He could see the tenderness and the uniqueness of the life of Christ before God. It's right there.

Hundreds of years before Christ was born. Sometimes they challenge me about this book. The old Radiant Queens once said to me could you sit down at the other side of the table and put that book on and prove to me it's God's word.

I said that would be the greatest pleasure of my life dear. And I began to take her through the prophecies. Prophecies that were made hundreds of years before Christ was born.

Like David the prophet hearing the very words that Christ would speak on the cross. My God my God why hast thou forsaken me. And I went all through the prophecies.

She began to see a book she had never seen before. But just think of this. That God took this man into the schools.

He not only became a devotional ecstatist. But he became a prophetic propagandist. Yes he is Christ's life on earth before God.

And also Christ's life on earth before men. Don't you see this. He has no form nor comeliness this is how men look to him.

When we don't see him there is no beauty that we should desire him. He is despised and rejected of men. Sure I could go down this.

You would think this was written after Christ. Lost hundreds of years before that. And then you see he has Christ's death here in this chapter.

What a death. Stricken of God do you see verse 4. He was stricken and stricken of God. God struck him when he was on the cross.

But he was wounded for our transgressions. But he was bruised for our iniquities. You see verse 6. All we like sheep have gone astray we have turned everyone to his own way.

And the Lord hath laid on him the iniquity of us all. Can't you see Calvary. Verse 10.

Yes it pleased the Lord to bruise him. He hath put him to grief. When thou shalt make his fall an offering for him.

Oh what a mighty bit of prophecy this is. You can see Christ's life. And then you can see Christ's death.

And then you can see Christ's resurrection. Cause in verse 10 where at the end of the verse it says. He shall prolong his days.

See verse 11. He shall feel the trouble of his soul. And shall be satisfied.

See verse 12. He shall abide the spoil to the strong. Oh what a prophecy this is.

I don't need to go on with that do I. But I want to get this over to you this evening. That not only did Isaiah have this spiritual experience. And then become this devotional expositor.

And then become this prophetic exclaimer. But you know he talks of the nation. Let's go back to chapter 1 again.

I want you to hear him talking to the nation. Cause they had to exhort this nation. Oh it's true they couldn't hear at times.

It's true they couldn't understand at times. But it's true that the picture was clear enough above. See Isaiah 1 under verse 2. Hear all heavens he says.

And give ear all earth. For the Lord hath spoken. I have nourished.

And brought up children and they have rebelled against me. You see God's people had rebelled. This was the day and hour in which he lived and preached.

Oh he could see the people all right. They were backsliders. The ark knows his own day.

And the ark is master's crib. But Israel doth not know. My people doth not consider.

He's talking to the nation now. Ah sinful nation he cried from his soul. A people laden with iniquity.

A scene of evildoers. Children that are corrupters. They have forsaken the Lord.

They have provoked the Holy One of Israel of their anger. They are gone away backward. And he's talking to the backslider.

But look at the word he puts in in verse 18. I don't want to read the whole chapter. Verse 18.

Come but now. Let us reason together saith the Lord. Though your sins be as scarlet.

They shall be as white as snow. You see he's preaching to the backslider. And although you've got away from God.

And although the ark knows its owner far better than you know your maker. And though the ark could go into its master's crib and you don't know the weight of the Lord's table anymore. Yet God will deal gently with you if you'll only come.

Come now and let's reason together. Though your sins be as scarlet. They shall be as white as snow.

God will take you back. You know like he took the prodigal. Watch him preaching to the people in chapter 3. Yes I think this is the mighty priest.

Verse 16. Don't want to do it all. Woe to the Lord's house.

Because the daughters of Zion are haunted. And walk with strapped forth necks. And wanton eyes walking and mincing as they go.

And making a tinkling with their feet. Therefore the Lord will smite with his scabbard the crown of the head of the daughters of Zion. And the Lord will discover their secret parts.

In that day the Lord will take away the bravery of their tinkling ornaments about their feet. And their claws and their long claws like the moon. The chains and the bracelets and the mufflers.

The bonnets, the ornaments of the legs. The headbands, the tables, the earrings. The rings, the nose jewels.

Can't you see how he was watching people. If you're watching it the way I'm doing. He could see their faith.

He could see the pride on the faithless. He could see the pride even in their feet. He could see the pride in their fashion.

He could see the pride in their fragrance. He could see the pride in their sanctity. He could see the pride in their courage.

He's talking to the proud people now. Sometimes God's people get so proud you couldn't put up with them. Good old preacher, could see everything.

Watched it all. God took him into the school. Made a man out of him.

See chapter 5. Just do a verse or two for you. What's chapter 5? Verse 11. You see he talks in the first chapter to the backslider.

In the third chapter to the proud in the nation. Now he's talking to the drunkards. Woe unto them that rise up early in the morning that they may follow strong drink.

Sometimes God's people come to argue with me now about you. You're allowed to have social booze. And he wouldn't have said that to Isaiah anyway.

I'm afraid he'd put a woe on boys like you. He says woe unto them that rise up early in the morning that they may follow strong drink. That continue unto night till wine ends for them then.

And the hearth and the vial and the tablet and the pipe and wine are in their feasts. But they regard not the work of the Lord, neither consider the operation of his hands. See verse 20.

Woe unto them that call evil good and good evil. That put darkness for light and light for darkness. That put bitter for sweet and sweet for bitter.

Woe unto them that arise in their own eyes and prudent in their own sight. Woe unto them that are mighty to drink wine and men are strange to mingle strong drink. Which justify the wicked for the Lord and take away the righteousness of the righteousness from him.

Can't you see him talking to them? My dear friends. I think the whole thing is just getting into the school of God, isn't it? It's seeing the Lord. And seeing yourself.

And seeing the people. And above everything else seeing the hour. I'm sure God will give you words and make you fluent.

I believe that this man graduated in the school of God to become one of the mighty prophets in the books. Next week we are going on with Daniel. Remember he was the prime minister of a mighty nation under five different kings.

Don't forget that bit. I don't think we'll sing anymore. Just let's bow together before the Lord.

Lord we bow at thy feet. We thank thee for all the men that thou didst take and make and bring and send forth. Oh God help us.

Please help us to see thy glory. Please help us to see the misery of our own selves. Without thee we can do nothing.

Please help us Lord to see the people that are around us these days. Yea Lord people who are better than some of thy believers as far as morals are concerned. And yet they're on the wrong road tonight.

Oh God help us to see the hour. Lord we believe it is later than what some people think. Lord Jesus thou art coming soon.

Help us to be about the master's business. Park us in thy fear and with thy blessing. For thy name's sake.

Amen.

Audio: <https://sermonindex1.b-cdn.net/16/SID16309.mp3>

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