

ISAIAH

(The Miniature Bible)



Book 1

Genesis to Malachi

By Gene Hawkins

Introduction

Isaiah has often been called the “Miniature Bible,” and rightfully so, for there are 66 books of the Bible, and 66 chapters in the book of Isaiah. Each of those chapters corresponds, exactly, and consecutively, with the books of the Bible.

Isaiah is divided into two great divisions. Chapters 1 - 39 3 correspond with the Old Testament. Chapters 40 - 66 with the New. Thus, the first chapter of Isaiah articulates the message of beginnings, found in the book of Genesis. Chapter two correlates with Exodus, while Matthew is portrayed in chapter 40, and the last chapter, 66, depicts the final book of Revelation.

CHAPTER 1 ~ GENESIS

The Vision of Isaiah

“The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.” V. 1 This entire prophecy is called a “vision,” simply meaning a conveyance of truth. Habakkuk uses the same terminology referring to the truth of Jesus second coming. “For the vision is yet for an appointed time,..... though it tarry, wait for it; because it will surely come, it will not tarry.” Hab. 2:3 There is no doubt that Isaiah, like Daniel, and John, saw visions containing “moving pictures,” which were also written down, but the overall book of Isaiah is recorded as a vision. The major burden of that vision concerns “...Judah and Jerusalem...” and thus we are confronted with the fact that Isaiah, like Daniel, was very much interested in his own people; the Jews. Daniel wrote extensively about the four world empires of Gentile Times, but his heart was centered on the outcome for The Jews. Likewise, the object and burden of Isaiah’s prophecy centers around Jerusalem, wherein is the center of world events in this present day.

4

Isaiah is a “pre-exile” prophet, his tenure covering a span of four kings, Uzziah, Jotham, Ahaz, and Hezekiah, ---- all of Judah. After the reign of Solomon, God divided the twelve tribes of Israel. Judah and Benjamin were given to Solomon’s son, Rehoboam, and are known as Judah. The remaining ten tribes were committed to the hand of Jereboam and were called Israel. Out of all the kings who reigned over Israel, there was not one righteous. Judah could boast only 7 and thus it is no mystery that Israel was sold into captivity quite a number of years before Judah was deported to Babylon.

“Hear, O heavens, and give ear, O earth! For the Lord has spoken; I have nourished and brought up children, and they have rebelled against Me.” V. 2 We note at the outset that Isaiah begins his prophecy calling on the heavens, using the exact same pattern found in Genesis when “God created the heavens and the earth.” Gen. 1:1 It is as though creation provides the proof that “the Lord has spoken,” and indeed that is the case. Isaiah’s message continues with the same pattern found in Genesis, for just as the man whom God created rebelled against Him, so verses 2-15 of

this chapter record the rebellion of Israel. The remainder of this text, however, gives rise to hope, which is anchored by v. 18. “Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow. Though they be red as crimson, they shall be as wool.” Genesis 3:15, & 21 convey exactly the same message. “And I will put enmity between thee (Satan) and the women, between thy seed (Satan’s seed) and her seed,” which indeed is Christ. “He shall bruise thy head, and thou shalt bruise His heel.....Unto Adam also and his wife did the Lord God make coats of skins and clothe them.” This is the first message of redemption recorded in scripture and God preached it, as He shed the blood of the animals and then, with those skins, He clothed Adam and Eve. We never again read that Adam complained of being naked, because those skins are symbolic of the righteousness of Christ with which we too are clothed after the blood has been shed. Thus it seems very clear that this beginning chapter of Isaiah beautifully parallels the beginnings recorded in Genesis.

Isaiah enlarges on the fallen condition of Israel beginning in V. 3 God created Adam sinless, rather than holy, and indeed he fell. Likewise, Isaiah declares that Israel also has fallen prey to this same fallen nature. “The ox knows his owner, and the ass his master’s crib, but Israel does not know. My people doth not consider.” Though Israel is owned by God, yet they refuse to acknowledge Him and it seems they do not have a clue as to where the bountiful crib of His Word is found. They are further indicted with “Ah, sinful nation. A people laden with iniquity.” V. 4 This is a picture of fallen man, even as in the book of Genesis after the fall. But here, Israel is further seen as “a people laden with iniquity, a seed of evildoers,” and the word seed here is absolutely correct, for it bespeaks the fact that man is sinful by nature. We have seen it repeatedly as innocent babies are born into the world. Parents, and grandparents, think there is no way that they can ever make a mistake, but they are plagued with this seed of a sinful nature. Thus Isaiah continues his assault in verse four announcing that these people are “laden with iniquity, a seed of evildoers, children that are corrupters. They have forsaken the Lord, they provoke the Holy One of Israel unto anger; they are gone away backward.” All of these are sins against God. There is much sin against humanity, which men mark as sins, but God

is concerned with the attitude and the sin against Him, as this onslaught continues. “Why should you be stricken anymore? You will revolt more and more. The whole head is sick, and the whole heart is faint.” V. 5 The essence here is, “Why should I punish you anymore. The problem cannot be corrected for the whole nature of man is corrupt.” Notice further: “From the sole of the foot even unto the head there is no soundness in it.” V. 6 This report of man is all inclusive revealing that there is nothing good in the old creation. “.....There is none righteous, no, not one:” cried Paul. “There is none that understandeth, there is none that seeketh after God.” Rom. 3:10,11 There is an idea today that there is some good in everyone; no there isn’t! According to these verses, and others like unto them, man is totally corrupt and for this reason God took it down into death with His son, Jesus Christ, He brought up a new and holy seed, a new creation, with Jesus as the Head. This verse continues to exploit the depravity of the flesh from God’s view asserting that “there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.” No one, not even God, could repair and bring any form of goodness out of this old Adamic nature, and the effects of such bruises and sores now spread to the land; “Your country is desolate;.....” V. 7 When men are consumed with sin and simply surrender to unrighteousness, the land becomes desolate. We have seen it around the world, and are currently witnessing it in our own nation. Sadly the rest of this verse will be replayed shortly for the entire world. “..... your cities are burned with fire; your land strangers devour it in your presence, and it is desolate, as overthrown by strangers.” Israel could identify with all these things at the time then present, because all of these conditions were coming to pass during the time of the kings that reigned. Spiritual declension was rampant in those days and God’s Patience was finally tested to the limit. Israel had already gone into captivity and very soon Judah would begin to feel the stifling power of Nebuchadnezzar.

“And the daughter of Zion is left as a cottage in a vineyard,....” The daughter of Zion is simply Jerusalem, and in his own poetic way, Isaiah portrays her as a “cottage” or a small shack in the midst of what should have been a very fruitful and a productive vineyard, but indeed it wasn’t. It was rather “As a lodge in a garden of cucumbers;” which ultimately

became “As a besieged city.” Jerusalem is nothing like what God intended it to be, and she remains in that state to this very day, surely experiencing the trouble of a “besieged city.” Hope and grace reign eternal, however for though this nation is reduced to shamble, there will always be a remnant wherewith God will begin again. “Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been as unto Gomorrah.” Those two cities were completely annihilated, but that is not God’s purpose for Israel. Scripture affirms repeatedly that spiritual bankrupt this people have been, God has always had a spiritual remnant. Tribulation will come with all its horror and devastation, but still God will preserve His faithful remnant, through which, He will begin anew with Israel as a new creation and head of the nations. This verse further tells us that if there had not been a remnant, Israel would have been destroyed, meaning that those, who are truly spiritual, hold back the powers of darkness, and the wrath of God.

“Hear the word of the Lord, you rulers of Sodom.” V. 10 The prophet does not here speak of the literal Sodom and Gomorrah. He is rather speaking to Jerusalem, **likening** them to these two infamous cities. Why? Because, they have exactly the same characteristics which brought such severe judgment. The answer for them is to “... give ear unto the law of our God.....” The only escape is to heed the law of God, which is not a reference to the ten commandments, but rather to all of God’s Word. 7

These people of Jerusalem are now chided with their woeful practice of worship. “To what purpose is the multitude of your sacrifices unto Me?” V. 11 They were, at that time, offering the sacrifices and offerings, which God had ordained, but these had long since ceased to mean anything to The Lord. They had been reduced to only form or ritual, portraying the same religiousness of our day. Thus God declares emphatically “....I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.” The reason God rejected such sacrifices is that His Offering is left out of it. All those levitical offerings were designed to portray Christ and His redemption, and God did not see a reference to Him as they offered these sacrifices. Therefore “When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination

unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.” V. 12-15 New moons, sabbaths, solemn meetings, and the like, had become nothing more than repetitive rituals, and are said to be “trouble” or burdensome, therefore, according to verse 13, He ordered them stopped. He also declared that He would not hear them when they lifted their hand in prayer. Paul cites the reason in II Timothy 3:5. “They have a form of godliness, but deny the power thereof.”

8

This presents a very bleak picture, but just as Genesis abounds in hope through the redemption in Christ Jesus, Isaiah also holds out God’s invitation to Israel. “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;” V. 16. This is an exhortation to “wash” in the laver of God’s Word (Tit. 3:5) which will not only cleanse, but also empower them to turn away from the evil practices described heretofore. They are further instructed to “Learn to do well;...” meaning that walking in righteousness is a learned process and, again, comes through the glorious knowledge of God’s Word. They are next encouraged to “... seek judgment,..” This word does not carry the meaning of “pouring out judgment,” but rather means a decision, and the inference here, is to seek God’s decision for their lives which will then lead them to “.... relieve the oppressed, judge the fatherless, plead for the widow.” V. 17 This latter plea is designed to take their eyes off themselves and consider how they can be a benefit to others, who are in such dire straits, and then we read the basis for their entire hope. “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” V. 18

God’s reasoning both for the nation of Israel, and for all mankind, centers around Calvary. The cleansing of V. 16, along with these sins washed white as snow, is made possible only by the blood of The Lamb. God tells them that they must reason as He does in order to obtain such glorious benefits, even as Adam and Eve experienced in Genesis 3. Such reasoning is rewarded in

Verse 19: “If you be willing and obedient you shall eat the good of the land.” This has always been true for the nation of Israel, but it is especially applicable to the end time after the tribulation period when Israel has willingly accepted Christ. They will become that obedient new creation and will finally have full access and liberty to “eat the good of the land.”

“But if you refuse and rebel you shall be devoured with the sword:...” V. 20 That has happened over and over again down through the history of Israel, and it is still very much a reality. The tribulation will bear witness to the fact that those who continue in their path of rebellion will surely be devoured by the sword, and the remainder of this verse tells us why. “....The mouth of the Lord has spoken it.” God says “My word will be fulfilled,” and we know of a surety that He never sends forth an idle message.

The next question is a painful one asking “How is the faithful city become a harlot?” V. 21 The faithful city is none other than the city of Jerusalem, and it is the center of attention among the nations at this present time. Even their strongest ally, the U.S. seems willing to side with other nations against them. President Obama’s address to the United Nations condemned Israel for building “illegal settlements.” These are settlements 9 in their own land, and yet they are deemed illegal. Israel has surrendered much land over the years, and it has been quite evident for some time that all the attention would ultimately be focused on Jerusalem itself, and our current verse is the reason. She has forsaken the Lord and become a harlot. He is no longer their Head. They have proven not to be a faithful wife. Hosea was instructed to marry a harlot as an object lesson demonstrating what Israel, as a nation, had done to God. They have played the harlot in trusting other lovers, rather than God. This verse concludes contrasting the fact that “... it was full of judgment; righteousness lodged in it; but now murderers. It was full of judgment. In other words, it was full of doing that which was right. It was full of right decisions; and walking in the ways of the Lord. Righteousness filled its walls, for it displayed the righteousness of Christ, but.... now, even in our day, murderers dwell within and “Thy silver has become dross....” Silver in Scripture is symbolic of redemption. The teaching introduced there, and implemented by the cross, has faded away because they have rejected God’s way of redemption in Christ Jesus. Furthermore, “Thy wine mixed with water.” The

wine is symbolic of the Holy Ghost, He is, in no wise, leading the nation of Israel today. Israel is not subject to Him and thus in a very devastated state of apostasy today, for “Thy princes are rebellious.” These princes are especially the political leaders, also including the religious ones, and they are said to be, “companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.” V. 23 They are accused of loving gifts, or taking bribes seeking their own reward, while at the same time, ignoring the plight of the needy.

It is good to have read the last chapter, for we know that the end of Israel is blessing, even as is described in the remainder of our present text. “Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:” V. 24 The enemies here seem to be the nations, which God will judge in order to deliver Israel. That vengeance will be poured out in the seven year tribulation culminating with the Battle of Armageddon. However, this portion concludes with God directing His undivided attention to Israel.

10 “And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: 26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.” V. 25-26 Israel will be restored but they must first be “purged,” of such impurities as recorded earlier. After that, true spiritual judges, and counselors will be appointed and Jerusalem shall once again be called THE city of righteousness. Not only so, but “Zion shall be redeemed with judgment, (again God’s decision concerning her) and her converts with righteousness.” V. 27 By the time this takes place, “her converts,” will be among the nations, in fulfillment of the great commission for Israel, found in Matt. 27:19 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” This glorious advantage for Israel is followed by the promise of “....the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.” Such judgment will know no difference between Jew and Gentile. Unbelief has always had its consequence, and the next verse adds further fuel to the fires of judgment. “For they shall be ashamed of the oaks which ye have desired,...” V. 29 “They” is undoubtedly

a reference to the nations who, like Israel, trusted in the "oaks" of strength offered by the best efforts of men. These failed Israel and these nations will likewise be ashamed, or disappointed. The message continues as "... ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." V. 30 These have made their fleshly choices and they have come to naught. The beautiful gardens they sought have eluded them and the strength represented by the oaks, has simply faded away. Such hope for "...the strong shall be as tow, (the refuse of flax) and the maker of it as a spark, and they shall both burn together, and none shall quench them." This simply means that those who trust in strength shall find their end in the fires of judgment.

MY RESURRECTION BOUNTY

*Oh! Give eternal glory to the Man of Calvary.
He's the Rock of Ages hoary; but He died for you and me.
Thru that blessed bleeding Lamb, saved by wondrous grace I am.
And with Him in realms celestial I shall surely be.*

*I find a life eternal in the Man from Joseph's tomb.
He ascended into Heaven to prepare for me a room.
Thru His intercession there, I can live above all care;
- And be ready for translation to my glory Home.*

*I'm learning in the Christ of resurrection here to move.
And the power and the vict'ry of that life I daily prove.
By His buoyant joy within, Jesus keeps me 'bove all sin.
And His resurrection glory I shall share above.*

*I'm living in the heav'nlies where my Father seated me,
In the Man of the Ascension whom from death He had set free.
I'm alive for evermore through His life my daily store;
And with Him on high I'll surely reign eternally.*

This second chapter of Isaiah correlates beautifully with Exodus, the second book of the Bible, which records the exodus of Israel out from under Egyptian bondage. The first five verses here in Isaiah, show Israel's future deliverance from the nations of the end time. Verse one begins by declaring "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem." Whether Isaiah actually "saw" literal visions of the "mountain of the LORD'S house..." being "established in the top of the mountains,..," exalted above the hills; and all nations flowing unto it, and many people searching for His Word, is not clear. However, the message of these verses is a dramatic reflection of Israel's ultimate deliverance from the nations "...in the last days." V. 2 They will indeed be extricated from those end time powers just as surely as Israel of old crossed the Red Sea leaving "the Egyptians dead upon the sea shore." Ex. 14:30

We would also note that, like Daniel, Isaiah had a tremendous burden for his own people "Judah and Jerusalem." V.1 Therefore, his overall prophecy is primarily in regard to the Jews. There are many of his "visions" which affect the nations, but they are actually recorded in relation to their effect on God's chosen nation, Israel.

"It shall come to pass in the last days," is indicative of our day, and though Isaiah prophesied these things thousands of years ago, they are being unfolded before our eyes at this present time.

Furthermore, the judgments which fell upon Egypt, are just a small foretaste of the judgments awaiting Israel's enemies, during the tribulation, just prior to their deliverance at the end of this age. God will once again judge "Egypt" or the world, in order to set His people free. Thus, these first 5 verses of our present chapter are a testimony of that freedom which Israel will enjoy when God does bring them forth from the throes of bondage.

So "It shall come to pass in the last day that the mountain of the Lord's house shall be established on the top of the mountains, which shall be exalted above the hills; and all nations shall flow into it." These words actually describe millennial blessings after the tribulation period is over. The "mountain of the Lord's house" is a reference to the temple, and Isaiah's poetic language of being "established on the top of the mountains," speaks of Jerusalem

being exalted above all the nations. Many factions are battling over this beloved city, even at this present time, especially the site known as the “dome of the rock.” However, by the time the events of our text come to pass, all of these difficulties will be a thing of the past. There will be no dome of the rock, and no other temple other than God’s millennial temple will stand. Today, there have been talks among Christians, Jews and Muslims, as to how they can collaborate and combine together to build a temple. It is reported that the project could be accomplished in a matter of months, but even if they were to be successful in such an endeavor, it will not be the temple of which Isaiah speaks here. God will rather have His Own temple cleansed and blessed by His Glorious Power alone, “the mountain of the Lord’s house shall be established in the top of the mountain and shall be exalted above the hills; and all nations shall flow into it.” V. 2 Hills, in scripture, are simply lesser nations or kingdoms, and the reference here is to those nations, subservient to Israel, who have qualified as “sheep” nations due to their favorable treatment of Israel. The “goat” nations, or enemies of God’s Chosen People, will be no more. Those remaining nations who have been friendly toward Israel, however, will now “flow into” this mountain of the Lord, in fulfillment of the great commission given to Israel: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” Matt. 28:19 The purpose of that gathering is in V. 3 “And many people shall go and say Come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob.” Today, The Church is obsessed with trying to “evangelize the world,” but that commission was given to Israel, and its fulfillment is recorded here, as these nations come to claim spiritual blessings in response to Jesus decree for Israel to “teach all nations.....” Jerusalem is here announced as the gathering center for the whole world, the purpose being that “...he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. V. 3 Israel will finally “.....be unto me a kingdom of priests, and an holy nation,” (Ex. 19:6) ministering unto these other Gentile nations who have responded to the invitation “come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob.” V. 3

13

“He shall judge among the nations, and He shall rebuke

many people.” V. 4 This shall come to pass in the tribulation period, as God Himself will “rebuke” them, and thereby convince them of His Power and Authority. After that “They shall beat their swords into plowshares, their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.” This condition will not come to pass until after the tribulation period is over. Present reports around the world show these nations trying to establish this peace with treaties, promises, and various other good intentions with the implied rhetoric “just trust me,” and nobody does. Thus, there will come a day when all resources have been exhausted, and some nations will be annihilated. After that, real peace will be ushered in and “neither shall they learn war anymore.”

14 “O house of Jacob, come ye and let us walk in the light of the Lord.” V. 5 The subject here is, once again, the house of Jacob which will become the leader of this new world order. She shall stand head and shoulders above all of the rest of the nations, the spiritual leaders, of those round about them. However, before all this restoration takes place, this chosen people must realize the purpose for their bondage. Exodus 2:23 records the attitude of The Jews just prior to their deliverance from Egypt as they “sighed by reason of the bondage,” and cried unto The Lord. End time circumstance will create that same humbled spirit, for this people must realize that “... thou hast forsaken Thy people, the house of Jacob.” Isaiah then begins to give the reasons as to why they were forsaken. It is “.....because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.” Israel has completely lost their separation from the world. They are guilty of witchcraft, for soothsayers are among them. Satanic deception is on display at every hand, and they no longer adhere to the Scripture. Even in Jesus’ time they were paying more attention to the traditions of the Jews, than they were to the actual truth of God’s Word. Their pleasure is found in the “children of strangers,” rather than in what God has ordained for them. The indictments against them continue as they are pronounced a “...land also is full of silver and gold; neither is there any end of their treasures. And their land is also full of horses; neither is there any end of their chariots.” That is, they have laid to themselves their own natural riches, resources, and strengths, or horses. The chariots

are a reference to their defenses, and weapons of war, and indeed at this present time, Israel has one of the finest war machines in the world. They just need a little help to run it and are dependent on nations like the United States. Thus their confidence and trust is not in the Lord, and deliverance will not come until it is.

Isaiah's barrage against them goes on to declare that "The land also is full of idols. They worship the work of their own hands, that which their own fingers have made. And the mean man boweth down." Idolatry or independence of God prevails, but the mean man, a human being of low degree, the common man, apparently assumes resistance, or power of his own as "he boweth down," yet there seems to be something amiss. By way of contrast "the great man humbles himself," and then we read this very strange phrase. "Therefore, forgive them not." The Septuagint says "I will not pardon them," and we might wonder "why?" since the mean man bows down, and the great man humbles himself. What else is needed? Verses 10 to 17 hold the answer, for we read "Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty." V. 10 Apparently the actions of the mean and humble men of V. 9 do not bear witness to the true humility of one bowing down before the Rock, Christ Jesus, for these words of non-forgiveness are not uttered to a person who has genuinely humbled himself before the Lord. This seems to be likened more to the situation in Rev. 6:15-17. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" Entering "into the rock" and hiding "in the dust" here in our present text, is undoubtedly an attempt to escape the wrath of God, and the glory of His majesty during the tribulation, for Isaiah further assails man because of his pride. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day." V. 11 "In that day," is the key here, for this is a reference to the tribulation period, a time to teach both Jew and Gentile nations that the Lord alone is in charge of world affairs.. All the rulers of the world, even now,

think that they can chart their own courses. That is not so, and all these men will learn by bitter experience, through the harsh days of tribulation, that “the LORD alone” is to be exalted. We do rejoice that there will be a remnant which will turn to the Lord, and a nation will be born in one day, as we find later in this book of Isaiah. Some of these Gentile nations will continue their paths of foolish rebellion and will be completely annihilated in the face of the glory of the Lord.

16 The next verse is a continuation of Isaiah’s assault on pride, “For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.” The day of the Lord is not just one literal day, nor is it a reference to Sunday, as some suppose. It is rather, a day which will last 1,000 years, His Day, as opposed to man’s day. Governments were committed into the hands of the Gentiles, in 606 B.C., but that time is very quickly drawing to a close, and the day of the Lord will begin, “upon everyone that is proud and lofty,” meaning that pride and arrogance will have no quarter. When Jesus takes His throne in heaven, men will not simply lay down their arms and say “Well, King Jesus we are glad You are here. Take over.” Pride, independence, and rebellion will reign supreme and thus “every one that is lifted up;” shall be brought low. Jesus must forcefully put down all rule and authority against Him, including Satan and all his host, since he is the very king of pride.

The onslaught against pride is now directed “....upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan.” Both Israel and the nations are included in this assault, and these “cedars of Lebanon, along with the oaks of Bashan, target Israel. The cedar is a most precious and fragrant, sought after, and valuable wood, even as is the nation of Israel, but here it is recorded as being “high and lifted up,” speaking of the sweetness, fragrance and beauty for which Israel takes the credit, rather than giving it to The Lord. Likewise the oak tells of strength and endurance, and again, testifies of national pride, strength, and power, to fight their own battles, rather than depend on Him.

“And upon all the high mountains, and upon all the hills that are lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all

pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.” V. 14-17 This portion seems to be directed toward the nations, as well as Israel. High mountains are symbolic of large nations; while the hills are indicative of lesser kingdoms. All of them are “lifted up” in pride against the New Monarch and though they have “towers” and “fenced walls” of defense, combined with their ships from Tarshish, (shattered, poverty) such armaments and defenses will be no match against the King of kings, and all of them shall be brought low, for “the LORD alone shall be exalted in that day of The Lord. All shall be from Tarshish, shattered and brought to poverty, because they have trusted their own resources and pride, rather than The Lord.

The “pleasant pictures” of V. 16 somewhat introduce this next segment of our chapter wherein idolatry is abolished. According to Num. 33:52 Israel was instructed to “....destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:” when they went into the land of Canaan. They actually did not eliminate such idols, and those false gods became a snare to them throughout their history, but in that day “....the idols he shall utterly abolish.” V. 18 The destruction continues as “.... they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.” V. 19-21 These words sound once again very much like Rev. 6, where men hide “themselves in the dens and in the rocks of the mountains;” only this time it seems that they are using these dark holes to dispose of their idols and put them back in the darkness where they belong. We would emphasize also that all this is directly because of His glory, as twice we read “....for the glory of his majesty, when he ariseth to shake terribly the earth.” V. 19,21 Hebrews 11:26 speaks of this same time declaring “... Yet once more I shake not the earth only, but also heaven.” Both heaven and earth must be “shaken” and cleansed for Jesus to set up and establish His kingdom of righteousness, thus all that is

lofty and lifted up against Him will be shaken loose and toppled into nothingness.

This chapter closes with the admonition to “Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” It is surely an exhortation to Israel, for by this time she will have learned that all the nations have forsaken her. Today, this tiny nation is very much dependent on the national powers, but the day will surely come when she will “cease from man,” fully realizing that he cannot be counted upon, and then this chosen nation will simply believe God to set her free from bondage even as He did in their miraculous exodus from Egypt.

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### FAITH'S ANSWER

I cannot tell what shall betide  
My feeble barque, as it doth glide  
Along the shore of life so drear,  
With danger signals ever near.  
Yet, of one fact, I'm very sure,  
I shall not faint, but shall endure,  
For God, who guided yester-year.  
Shall comfort and dispel all fear.

I cannot tell if Satan's ire  
Shall rise against me as hot fire,  
Or whether men shall mock and jeer,  
And friends forsake this passing year.  
Yet, I will trust my Saviour, Friend,  
Who promised His Great Arm to lend,  
And hold me up on rugged way,  
To keep and bless to endless day.

Author Unknown

## CHAPTER THREE ~ LEVITICUS

**“F**or, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,” V. 1

This third chapter of Isaiah corresponds with Leviticus, the third book of the Bible. Leviticus is often called the book of sanctification, but it too is a book of judgment even as is evident in our present text. Israel was to be a separated people, but Leviticus 26 also declares that great judgments would follow if they did not adhere to God’s requirements. This chapter begins with a warning against idolatry. “You shall make no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.” This is followed by the command to “....keep my sabbaths, and reverence my sanctuary:...” Verse three then follows with the promise of blessing “If you walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.” This same pattern prevails down to verse 14 where there is a decided change. “But if ye will not hearken unto me, ....and if ye shall despise my statutes, .....so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins..... I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.” The rest of this chapter lists a host of terrible calamities and judgments that will befall this people if they fail to bow down before the Authority of God.

Thus the message here in Isaiah is predominately one of judgment and continues with a list of things of which this people shall be deprived. “The mighty man, and the man of war,....” declare that their defenses shall be stripped away, and

even at this present day, such defenses are not always available to them. Next follows “the judge, and prophet,” along with “the prudent, and the ancient.” The judge could perhaps be a wise one who would lead them in the right direction or make a right decision, but the prophet and “honorable man,” of verse 4 seem to be the only clear spiritual advantages listed here. Their removal follows a principle we see throughout scripture; that when men refuse to listen to The Word of God, He simply quits speaking to them. The “prudent” is actually one who is associated with “a soothsayer, or diviner” meaning that he uses witchcraft, while the “ancient” is reproved in V. 14 and indicates that these elders, who should have known better, simply did not live up to being the “senator” that they should have been.

20 Military leaders such as “The captain of fifty, and the” aforementioned “honourable man, and the counsellor, and the cunning artificer, and the eloquent orator” are also removed. Israel has had some tremendous “orators” or politicians in their history, such as Abba Eban, who argued so eloquently in behalf of Israel, before the U.N., after the six day war. He died in 2002 and there will come a day when all those silver tongues will be totally silenced leaving Judah and Jerusalem with no advantage whatsoever.

The first three verses of this chapter record the many things that God will take away, but verse 4 declares; “I will give children to be their princes, and babes shall rule over them.” This is a reference to those who have absolutely no idea how to govern. Solomon recorded the same dilemma in Eccl. 10:7. “I have seen servants upon horses, and princes walking as servants upon the earth.” It means that unqualified people have been placed upon horses in places of power while true leaders are actually following on foot. The result of such a scenario is manifest as “.....the people shall be oppressed, every one by another, and every one by his neighbour:...” Without true leadership there is chaos, with every man seeking his own advantage. Rebellious attitudes are described next when “the child shall behave himself proudly against the ancient, and the base against the honourable.” This is the typical attitude of our day wherein we see a total lack of respect for the aged as one whose advice and experience should be sought out rather than disdained. The “base,” or “despised,” is just as insulting to the one who should be honored.

The results of forsaking the ways of The Lord continue,

with some seeking to implement the leadership of those who are “apparently” prosperous. “When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:” V. 6. In other words, “we would have you assume responsibility for correcting this ruin that has come upon us. Because you have demonstrated such success in your own life, you must now lead us in the same path.” However, such a brother wants no part of that position. “In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.” V. 8 While this one will not accept the role of leadership conferred upon him, he most assuredly does indentify the problem. This is the same pattern outlined in Leviticus. Because they refused to walk in the ways of The Lord, all these difficulties have come upon them. The wise instructor now tells them that their “tongues,” have spoken against the Lord and their “doings” or their actions have followed exactly the same path. This messenger further instructs: “The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.” V. 9 Even as was promised in Leviticus, they are getting their just desserts. Their own actions have prompted the miseries which have descended upon them, but there is also a reprieve. “Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.” V. 10 “Jerusalem is ruined and Judah is fallen,” as stated above, but there is hope for Israel. Verse 8 declares that they have provoked the “eyes of his glory,” but “the last chapter” in regard to Israel’s history, tells us that they will indeed come into promised glory. The righteous here are a reference to Israel as a new creation in Christ Jesus, who will experience the glorious restoration of Jerusalem in the millennium, and it shall indeed “be well with them,” even for eternity.

21

That same promise is in no wise given to those who reject the ways of The Lord. “Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.” V. 11 This will apply to any nation who continues in rebellion against The Lord and His people. They will

also receive the just rewards of their own hands or works.

“As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The LORD standeth up to plead, and standeth to judge the people. The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.” V. 12-14 These words are, once again very plainly directed toward Israel. Everything is out of order for them as children oppress and women rule. Their leaders cause them to err, and destroy and thus God Himself takes the “ancients,” or the senators and the princes to task. They are here accused of consuming the vineyard to gratify their own appetites and enrich their own houses with the spoil of the poor. They are getting rich off of the very people they were supposed to protect. God further demands of them, “What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.” V. 15 These are “My people” says The  
22 Lord and therefore, these leaders will give an account to Him.

“Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth (to bend away - including moral deflection) necks and wanton (flirtatious, amorous manner) eyes, walking and mincing (sexual, romantic, overtures) as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.” V. 16-17 The final verses of this chapter are addressed to “the daughters of Zion,” as God assaults the religious idolatry of Israel, even as is evidenced in Lev. 26. This describes Israel who pursued other lovers, rather than God, and He will one day judge them severely for such transgressions. “In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails.” V. 18-23 All these are simply “ornaments” of false worship and religious pretense, whereby the people go through great religious ritual, but it has

absolutely no scriptural or spiritual import in worship of the True God. The resulting judgment of such ungodly observance is severe. "And it shall come to pass, that instead of sweet smell there shall be stink;..." This false worship using all these "instruments" or ornaments rather than simply worshipping God out of a genuine heart of love, is an absolute stench in the nostrils of God. Furthermore, "...instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher (mantle for holidays) a girding of sackcloth; and burning instead of beauty." V. 24 All these things which brought them such idolatrous fleshly pleasure, will now be turned into the pain, suffering and grief, of the tribulation. This chapter closes with the announcement that "Thy men shall fall by the sword, and thy mighty in the war. And her (Jerusalem's) gates shall lament and mourn; and she being desolate shall sit upon the ground." V. 25-26 All these calamities will force this people into submission and repentance, whereby they accept Christ as their Messiah, that they might receive the ultimate promise of V. 10. "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings."

23

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REST IN THE LORD

Rest in the Lord, my soul;

Commit to Him thy way.

What to thy sight seems dark as night

To Him is bright as day.

Rest in the Lord, my soul;

He planned for thee thy life.

Brings fruit from min, brings good from pain

And peace and joy from strife.

Rest in the Lord, my soul;

This fretting weakens thee,

Why not be still accept His will? Thou

shalt His glory see.

CHAPTER FOUR ~ NUMBERS

“**A**nd in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.” V. 1 This chapter is a continuation of the previous one and corresponds with the book of Numbers. It begins with the words “in that day,” which is also the theme in chapters two and three where the same phrase is repeated no less than five times. Thus this prophecy of Isaiah is in reference to the end time.

24 Verse 5 connects this text directly with the book of Numbers. “And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night:...” This same language is found in chapter 9 of that book when “...the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.” Num. 9:15-17 This cloud provided protection for Israel and also made known His Will and direction for their journeys. Those same blessings are portrayed here in Isaiah. God will surely protect His people during the very devastating events which will come to pass “in that day,” and will also light their path during some very dark, dreary, and uncertain days.

Numbers 12 also declares the wondrous glory of the cloud, as Miriam and Aaron rose up, challenging the authority of Moses. God came to his defense Nu 12:5 as “..... the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: **wherefore then were ye not afraid to speak against my servant Moses?**” Num. 12:5-8 Miriam

and Aaron were both older than Moses and thus undoubtedly felt they had the right to challenge as they did. Moses, however, "... was very meek, above all the men which were upon the face of the earth," (Num. 12:3) and left his battle for the Lord to fight. God let both Miriam and Aaron know, in no uncertain terms that He would choose His own leaders. After that, "... the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow:...." V. 10 The glory of the Lord had departed for a season, the leprous, (sinful) condition of Miriam, was actually an index to the entire congregation. We know that the cloud was restored, after Miriam was shut out of the camp for seven days, for ".....afterward the people removed from Hazeroth, and pitched in the wilderness of Paran." Thus Isaiah also tells us that the glory of the Lord will once again rest upon Mt. Zion after Israel is cleansed, as is expressed in the remainder of this chapter.

Chapter four, here in Isaiah, is a continuation of chapter three, as noted above, and begins with the women, declaring that ".....seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." V. 1 This very devastating phenomenon is undoubtedly a consequence of Ch. 3:25. "Thy men shall fall by the sword, and thy mighty in the war." These words are addressed directly to the "daughters of Zion," who have been so haughty and independent walking "...with stretched forth necks and wanton eyes,..." Isa. 3:16 Thus God has left them desolate and devoid of their men, who have been destroyed by war. These women who assumed such places of authority, with the very haughty attitude of "making it on their own," have now been given the chance to do so. This same scenario prevails in the "women's lib. movement" of our day and will produce the same consequences. Their independence is actually directed toward God and that is still manifest in this chapter as they declare plainly, "We will eat our own bread, and wear our own apparel:..." "We will make our own way, and provide for our own needs, we just do not want to live with the reproach of being single."

The next verse, however, brings forth glorious hope for Israel. They will eventually get beyond their own independent and rebellious attitude for "In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." There

will be a glorious day when Jesus, “the branch of the Lord,” will be manifest in Zion, and the remnant of Israel will surely “escape,” because they will have become “the fruit of the earth,” excellent and comely. They will escape the devastation, known as the “the time of Jacob’s trouble.” Jer. 30:7 Peter promises that “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:” II Pet. 2:9 This has been manifested repeatedly throughout the ages. When God poured out the judgments on Egypt, there came a day when He said, “And I will sever in that day the land of Goshen, in which my people dwell,…” Ex. 8:22 Psalm 91:7,8 also promises “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

26 Only with thine eyes shalt thou behold and see the reward of the wicked.” The woman in the wilderness is also protected from the dragon in Rev. 12 It shall indeed “.....come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:” V. 3 Just as the glory of the cloud reappeared after Miriam was restored, so also this small remnant will be called “holy,” and the next two verses explain the process.

“When the Lord shall have washed away the filth of the daughters of Zion,....” V. 4 There is but one way to wash away the “filth” of these daughters of Zion described previously. It is the same for all humanity: the blood of Jesus. Israel, as a nation, will one day look upon Him whom they have pierced and accept the glorious redemption which they have so long rejected. They too will finally look “Unto him that loved us, and washed us from our sins in his own blood.” Rev. 1:5

However, Isaiah continues here emphasizing the fact that another “purging,” is also necessary. “....and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.” V. 4 This people will be cleansed by the blood of the Lamb, and we know that the whole world will be judged or “purged,” during the coming seven years of tribulation, but here the target is specifically Jerusalem. Those purifying burning fires will no doubt include even nuclear devastation, which will sweep this earth during that most destructive time, and such burning must occur, in order that God’s Chosen people should be prepared for the following work.

“And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.” (cover, canopy, protection) V. 5 Here, once again is the cloud of glory which will prevail in Jerusalem. It will indeed be Israel’s protection as in days of old, and while so many are destroyed, this nation will prevail and come forth to form the nucleus of Christ’s coming millennial kingdom. Their glorious protection continues: “And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.” V. 6 Israel, as a nation, will learn by experience, that glorious place of protection during a time when others are falling all around them. They will finally realize their exalted place in Christ, for they, “....shall be called holy, even every one that is written (in the Lamb’s book of life) among the living in Jerusalem:” V. 3

Look Up

O, look not back at all the wasted years,
The fruitless hours, the failure and regrets.
Leave them with Him Who wipes the record clean
And lovingly forgives and then forgets.

27

Look not around; let not fears and doubts assail:
For storms and tempests rule upon life’s sea,
So dark the night; so filled with sin and woe,
That vain’s the hope of comfort there for thee.

Look not within; for wretched thou shalt be.
There’s naught in man wherein to put thy trust,
Tho’ he perchance appears both great and wise,
He is a broken reed, creature of the dust.

Look up to Christ. He is the One to trust.
No one will fail who leans upon His breast.
He rules the sea; the wind is in His fist .
He’ll comfort thee and give thee blessed rest.

Mary M. Bodie

CHAPTER FIVE ~ DEUTERONOMY

This fifth chapter of Isaiah corresponds with the book of Deuteronomy. It lives up to its name, which means “the second giving of the law,” for this fifth book of the Bible, reiterates the truth given in Exodus, wherein The Law was issued from Mt. Sinai, after the first generation of Israel had come out of Egypt, and crossed the Red Sea. Deuteronomy gives that same law to the second generation, since the first has now perished in the wilderness.

Isaiah five records the fact that Israel now displays a disregard for that same law. Verse 24 states it thus: “Therefore as the fire devoured the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: **because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.**” Israel has continued in such unbelief, even down to this present day, but that was not God’s intention for them even as Isaiah declares in the first verse of our text.

28 “Now will I sing to my wellbeloved a song of my beloved touching his vineyard.” This seems to be a song unto The Lord concerning His Own beloved, Israel, His vineyard. That vineyard refers especially to the ten tribes. Verse 7 states that “.... the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant:...” Though most men today use the term “Jew,” in reference to anyone of Israel, the word actually refers to those of Jerusalem, or Judah. Thus God here refers to them separately, that division having begun following the reign of Solomon when God appointed Jereboam as ruler over the ten tribes, Israel, and Solomon’s son Rehoboam, was given charge of Judah, which included the two tribes of Judah and Benjamin. It is rather interesting that of all the kings who reigned over the ten tribes, before Assyria took them captive, there was not even one which was godly. Judah could boast of only seven, before they fell before Babylon. After the captivity, only the history of Judah is resumed.

Our current verse here in Isaiah now singles out the ten tribes as the subject of this song, declaring that “....My well beloved hath a vineyard in a very fruitful hill.” This is what God intended for Israel as a nation, and by the time this prophecy is fulfilled, there will be no division of “twelve and two.” Israel will be one nation, gathered together by God, indeed a very fruitful nation. That has

not happened, even at this present time, but such fruitfulness will be greatly manifest in the millennium when she is restored, and becomes the “head and not the tail...” of the nations. Deut. 28:13

“And he fenced it,” cried Isaiah, meaning that God separated and chose this nation for Himself long ago. He severed them from the rest of the nations “...gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.” God gave this vineyard very specific, and loving, attention, planting it with the Choicest Vine, Christ Himself. He built a tower of protection, even the Word Of God spoken by the prophets, down through the ages, for their own protection. The winepress is a reference to Calvary, the basis of redemption for Israel, as well as for all mankind. Israel, however, did not WANT to be separated. They rather demanded that Samuel “...make us a king to judge us **like all the nations.**” I Sam. 8:5 God had them under His very unique order at that time, and they were diverse from all other nations, but they grew tired of that separation, much like the Church today. God intended for the Church to be absolutely separated from the world, but guess what? The Church also wants to be more like the world all the time, and is following exactly the same pattern and path that Israel took. 29

God intended that His vineyard should be fruitful, and it was, but “....it brought forth wild grapes;” or that which is of the flesh. Despite all His Care, Israel simply did not live up to God’s expectation and provision.

The next address is to Judah. “And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it?” V. 3,4 It seems that God is calling on Judah to “judge” or evaluate His dealings with their sister, Israel. This is undoubtedly because Judah will also go into captivity, having committed the exact same offenses as Israel. There is no recorded answer from these men of Judah, but the conclusion must be drawn that God is in no wise responsible for these “wild grape” results. He did everything in His power to bring this nation to fruition, but their own choices prevented it. He has also made every provision for the Church; having given it the fullness of Paul’s gospel, and all the provisions Calvary even as

He did Israel, yet the wild grapes of the flesh are clearly manifest.

30 Having received no answer to His query, God continues; announcing His Own intention. “And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:” V. 5 God surely can “...do what I will with mine own,...” (Mt. 20:15) and thus made the decision to remove the protection which Israel had enjoyed. The devastating consequences of their unbelief continue, asserting that “.....I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.” These words must undoubtedly refer to Jerusalem as well as Samaria, the capital of Israel, for they seem to portray the conditions of Jerusalem after the Babylonish captivity was over, as Ezra and Nehemiah returned to build both the temple and the walls. They are also prophetic of “end time” Israel when devastation will be rampant. Jerusalem was indeed laid waste by Nebuchadnezzar and it will happen yet again, literally. However, the spiritual application is also true. There are those of Israel, such a “Jews for Jesus,” and other messianic groups, who do recognize Christ as The Messiah, but national Israel is still very much in unbelief and “laid waste” spiritually, just as the ancient city became desolate. There is no spiritual “pruning and digging” underway in Israel today. Neither do we see the “rains” of spirituality descending upon them. Those rains will eventually come, as prophesied in the 2nd chapter of Joel, and then the “desert shall blossom as the rose.” Isa. 35:1 Those blessings, however, are not in evidence today. Thus the end time will also produce the literal devastation depicted by this chapter.

God called on the “inhabitants of Jerusalem” to issue their verdict in V. 3, and now verse 7 declares that He is looking for “... judgment,” meaning the decisions to do what is right. Instead of that, “oppression,” or “a scab” is manifest. He was also looking for “righteousness,” but instead found “...a cry.” It was not a cry of righteousness, but rather a “shriek,” signifying a call to gather or assemble. The next verse indicates that this could not be a righteous gathering, for God proclaims “Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!” V. 8 The Septuagint clarifies this portion as follows: “Woe to

them that join house to house and add field to field that they may take away something of their neighbors: Will ye dwell alone upon the land?" V. 8 The inference here is that political leaders assemble to simply take away what they want. In other words, they are actually confiscating these houses and fields for their own gain. Governments have done that down through the years, even in our own country, and there may be even yet more of that as we hear of making the rich pay just a little bit more to fund various government programs. God says "Woe unto them,..," that engage in such practices. The latter part of V. 8 records the purpose for these woeful deeds; ".....that they may be placed alone in the midst of the earth!" The Septuagint says "Will you dwell alone upon the land?" It means that those who have been "robbed," will cease to exist. These who have "added to themselves," will now "dwell alone," for they have eliminated everyone else. Following the plan of "taking from the rich," will simply deprive them of being able to contribute to the good of anyone else.

Verse 9 continues the same refrain as we read: "In mine ears said the Lord of hosts,...." The Septuagint says it thus: "For these things have reached the ears of the Lord of hosts....." Does God simply ignore it, when these leaders confiscate all of that substance, and wealth to themselves? No, He does not! There is most assuredly a consequence for such actions and men will be accountable before God. This verse further stipulates that "..... of a truth many houses shall be desolate, even great and fair, without inhabitant." The Septuagint translation is; "For though many houses should be built, many and fair houses shall be desolate, and there shall be no inhabitants in them." Though there be much building and even "great and fair houses," no one can afford to occupy them, for their sustenance has been taken away, and they cannot pay for them. Thus desolation ensues, and according to verse 10, gets even worse.

"Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah." Consider this rendering from the Septuagint: "Where ten yoke of oxen plough, the land shall yield one jarful. And he that sows six homers shall produce three measures." This simply means that the stolen land that they are sowing is not yielding. They have ten yoke of oxen, and expend both time and energy to bring forth a crop, yet receive nothing from their investment. The very land is rebelling against them.

“And likewise the seed of an homer shall yield only an ephah.” All of this taking from “their neighbors,” in order to enrich themselves, is simply not working. It does not accomplish what they thought it would, and the whole country is devastated by it.

Verses 11 and 12 address religious rebellion. “Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!” The harp, and the viol, the tabret, and pipe, and wine, are in their feasts:....” but notice “...they regard not the work of the Lord, neither consider the operation of his hands.” The wine along with the musical instruments in their religious feasts, are manifest, but God is left out of it. They have indeed the “...form of godliness,..” but they deny the power thereof, (II Tim. 3:5) and as we read here “Woe unto them....”

32 “Therefore, my people are gone into captivity.....” V. 13 The conduct of V. 8-12 resulted in captivity for both Samaria and Jerusalem, and the entire nation is set for the same fall, in the end time. However, Israel will not be the only one taken captive in these end time events, for the greed and religious rebellion manifest in Israel, is also found rampant among the nations. There are none excluded because the old man, is the same, in both Jew and Gentile. Isaiah also lists the cause as being “....because they have no knowledge:...” The fact is that they have ignored the knowledge of the truth. Once again, this chapter corresponds with Deuteronomy, which speaks of the second giving of the Law. Israel, however, ignored that message, despite God’s warning of the consequences, which are listed in Deut. 28. The entire chapter records the blessings for obeying God’s law, and lists the calamities which will prevail, if that law is broken.

Some of the consequences for transgressing against God’s decrees are fulfilled in the next few verses. They have, in reality, elected to “have no knowledge,” and thus “their honorable men are famished, and their multitude dried up with thirst.” V. 13 Deuteronomy warned that “....thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.” These honorable men are going hungry, for despite all of the lands that they have, their crops are not forth coming due to drought, resulting in verse 14. “Therefore hell hath

enlarged herself, and opened her mouth....” Hell here, simply means the grave, or death, which has occurred because of the horrendous rebellion they have promoted. “.....And their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.” That is, their only hope or rejoicing, is death.

“And the mean man (common man) shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.” V. 15 This is exactly what God did with the Babylonian captivity; and it will happen yet again in the great tribulation, before this nation is finally humbled to the point of trusting Him.

“But the Lord of hosts shall be exalted in judgment.....” Despite all the foregoing acts of rebellion, unbelief, ignorance, and subsequent judgments, God is still God, and will be exalted in judgment. The God of Whom we speak here is none other than Jesus, Who will be crowned King of kings, and will reign as God Almighty for 1000 years. V. 16 This verse continues, describing a “..... God that is holy shall be sanctified in righteousness.” These previous verses indicate that men have not done that, as they have displayed all manner of unrighteous acts, contrary to God’s law. Despite such things, however, He will still be proven “righteous,” even in the judgments which He has brought upon this world in fulfillment of His Word.

33

“Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.” V. 17 Once again, the Septuagint casts some light on this portion. It reads: “And they that were spoiled,....” which seems to refer back to those in verse 8. The leaders had confiscated their lands, spoiled them, devastated them, and might have thought, that they gotten away with it. Such is surely true in our day. Oftentimes men think, there will be no consequences for their actions, that no one is watching, but that is not true. God defends His own, and there are times when He does indeed restore that which was lost. That seems to be the essence of V. 17. “.....they that were spoiled shall be fed as bulls, and lambs shall feed on the waste places of them that are taken away.” “Them that are taken away...” are those that were taken away in judgment, for God has destroyed them and given these things back to the needy, or unto these weak, frail, dependant lambs. He is feeding them, and they are taking the waste places, feasting as “strangers,” on “the places of the fat ones,” who were removed.

The next few verses are a striking example of the poetic style employed by Isaiah. “Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope.” V. 18 Sin and iniquity are likened unto that which fills a cart, and men are simply joined to it as with a rope. Such sin and iniquity lies in their attitude toward the Word of God. They say “..Let him make speed and hasten his work that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!” These wicked men would have God give account of Himself. They are not actually anxious to “see” His work in their lives, or to “know” His counsel, that they might be changed by it, but rather seem intent on changing His instruction to them, for we read, “Woe unto them that call evil good, and good evil.” Reasoning men have been tied to this “cart” of sin for years, as they have tried to justify themselves by twisting and manipulating the scripture, purporting It to say just the opposite of what God declared.

This path invokes yet more “woe,” as verse 21 announces, “Woe unto them that are wise in their own eyes.” We are reminded here of Rom. 1:22, “Professing themselves to be wise, they became fools;” and there is a woeful penalty for that.

34 One great problem in our world today, is that men no longer measure their lives and conduct by the Word of God, but rather by the standards of society, which seem to constantly change in accordance with their own fleshly desires. When men refuse to use God’s Word as the standard of righteousness, they will keep going farther and farther away until, as we find here, they “...call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” V. 20 Their values are just exactly opposite of those which God ordained, and He says “Woe unto them that are wise in their own eyes, and prudent in their own sight!” V. 21 God would have them know that regardless of their own fleshly assessment, they will be rewarded according to His Measure, rather than their own.

The wine of religion is next assaulted in Verse 22. “Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.” A great majority seem to think that “religion” holds the answer to their strength today, but that is surely not the case for it does not ring of godliness at all.

The indictment against wicked men, who are bound with the “cart rope,” continues and they are further identified as

those “Which justify the wicked for reward, and take away the righteousness of the righteous from him!” V. 23 This is surely paramount in our day when men do justify the wicked, claiming one ridiculous reason after another as to why they should be excused for the errors they have committed. More often than not, it is for reward, (their own reward,) but it is also at the expense of another as “they take away the righteousness of the righteous from him;” Such offenders, in no wise, acknowledge the righteous values of those who stand up for the righteousness of God, and once again The Word of God is completely ignored. Professing themselves to be wise, they most assuredly have become the “fools” of our day.

Our next verse, however, declares that there is a penalty for such conduct. “Therefore as the fire devoured the stubble, and the flame consumeth the chaff, so their root shall be as rottenness....” V. 24 Regardless of their arguments against the righteous, God’s judgment will still prevail. Woe will surely come unto those who “...draw iniquity with cords of vanity, and sin as it were with a cart rope:...” V. 18 These rebellious men, will pay the price, as the remainder of this verse informs us, “...because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.” 35

This barrage continues in V. 25, declaring, “Therefore is the anger of the Lord kindled against his people.” These words are primarily a reference to Israel, but because the Church has followed that same rebellious path, God has no choice but to bring judgment upon her too. Thus God concludes His dealings with the Church in the first half of the tribulation, whereas during the last 1260 days, the time of Jacob’s trouble, the anger of the Lord is “....kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away.....” God will not be appeased and just ignore the fact that His people have despised The Word of The Lord. Judgment will come on both the world and Israel, but there is a beautiful ray of hope couched in this same verse. “**But** his hand is stretched out still.” Even in the midst of judgment, His Hand is “stretched out still,” to those who would call upon His Name. Despite the fact that Israel will be punished and God will use the nations, at least in part, to carry that out, He will deliver His people by judging those

same nations. “And he will lift up an ensign to the nations from far.....” The last few verses of this chapter describe the Battle of Armageddon, as God will “... hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:” The word *hiss* means to “call in scorn,” and simply means that God will scornfully call all those nations together in order to punish Israel, and they will come “with speed swiftly.” However, those same nations will provide actually provide the menu for “.... the supper of the great God;...” Who will invite the fowls of heaven to “.... eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them,....” Rev. 19:17,18. Armageddon is the culmination of the “the time of Jacob’s trouble,” wherein Israel will be punished, but at the same time, the faithful remnant will be delivered.

36 This gathering of the nations continues as “None shall be weary nor stumble among them;” that is, will be removed in order for them to keep this momentous appointment. Furthermore, “..... none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses’ hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.” These words describe the freedom that God will give to these end-time nations as they speedily gather against Jerusalem. All the “woes” against them are culminated in the verses.

This chapter closes declaring, “And in that day they (the nations) shall roar against them, J(the people of Israel,) like the roaring of the sea; and if one look unto the land,” the land of Israel, “behold darkness and sorrow, and the light is darkened in the heavens thereof.” The judgments promised in Deuteronomy, because Israel would “....not hearken unto the voice of the LORD thy God,...(Deut. 28:15) have, and will, come upon them. However, as noted in V. 25, “his hand is stretched out still,....” and the last chapter for Israel declares plainly that a nation shall be born in one day. Isa. 66:8. Israel will be spared and come forth rejoicing.

CHAPTER 6 ~ JOSHUA

Isaiah 6 corresponds with Joshua, which is a record of Israel's entrance into their promised land. It is figurative of the millennial period wherein Israel will be the dominant nation upon this earth, after Christ takes His throne as King of kings, and Lord of lords. The first few verses of our present text presents that magnificent scene as Isaiah, in the year that King Uzziah died, "saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." These words are beautifully prophetic of the time after the tribulation when the temple has been restored and Jesus is seen reigning as God for one thousand years. Scripture is very plain that Israel's Messiah will take His throne at the beginning of the tribulation period, and when that happens, as recorded in Rev. 4, all the nations of the earth will be ruling in usurpation. By the time this scene here in Isaiah comes to pass, all rule and authority will have been put down, the temple will have been cleansed from the abomination of desolation and both the anti-christ and false prophet will have been cast into the lake of fire. According to Daniel 8:13 & 14, this cleansing of the temple, marking the end of the tribulation period, will not occur until 2300 days after the daily sacrifice is taken away. Thus when Isaiah beholds Jesus, with His train filling the temple, the time of peace and prosperity for Israel has arrived. They have indeed come forth into the glories of their millennial promised land.

37

Isaiah's description in verse 2 is strikingly similar to John's account of the living creatures unveiled in the throne room of Rev. 4. "Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Those living ones, along with the twenty four elders, are symbolic of the full overcomers or of the bride of Christ, who will be reigning con-jointly with Christ. These seraphim are leading chorus of praise in Revelation even as Isaiah proclaims here. "And one cried unto another;" "Holy, holy, holy, is the Lord of hosts." They are giving honor and glory unto Jesus attributing to Him the place that He so richly deserves. Their paeon of praise further announces that "the whole earth is full of his glory." V. 3 That started during the tribulation period when the glory of the judgments were poured out, but by the time that this happens they are actually at the very threshold of the millennial period.

“And the posts of the door moved at the voice of him,…” This has not changed from our day when His voice moves, empowers, and motivates us. The power of that voice will also hold complete sway in that day, and produce the same effect which Isaiah beheld as “.....the house was filled with smoke.” Smoke in Scripture is symbolic of glory, and the glory of God just permeate every part of the temple, as it spreads out to the rest of the world.

38 There is a problem however, as we hear the plaintive cry of Isaiah, figurative of Israel as a nation. “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; for mine eyes have seen the King, the Lord of hosts.” Both Daniel and John had this same experience of awe and need, in the Presence of Deity. Likewise, Isaiah has done nothing amiss, but he feels a need of cleansing and purging, just by being in the Presence of such a Personage. Symbolically, Israel will have come forth from the judgments of the tribulation period, but the glorious provisions of Calvary must be made practical in their lives before they can complete the ministry that God has purposed for them. Israel, at the present time and even going back to the time of Jesus, is a very proud and arrogant nation, unwilling to bow unto their Messiah. The tribulation will bring them to their knees and to the place wherein they will cry out as Isaiah did, “I am undone; because I am a man of unclean lips.” God has the answer for that condition. When people recognize their need, God has a way to fix it. Jesus said “Out of the abundance of the heart the mouth speaketh?” The reason that the lips are unclean is because of the deeper problem of the heart, and the answer for Isaiah and the entire world is found in the following words.

“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.” V. 6 The altar, in Scripture, is beautifully symbolic of Calvary. The live coal is representative of God’s Word. The reason It is so powerful and effective, is because Jesus came into this world, where He died, and was buried, and rose again. This This is the coal that “He laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” V. 7 This same thing happens in our lives today when we accept the cleansing power of God’s Word. Why? Because the Word is Christ, Himself, and

thus “and thine iniquity is taken away, and thy sin purged.”

Isaiah is now prepared to hear another voice. “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?” V. 8 We can almost see the prophet jumping up and down in the back of the room, waving his arms furiously and crying out, “....Here am I; send me.” What a contrast to his earlier cry. No longer do we hear “Woe is me! for I am undone; because I am a man of unclean lips.....” The live coal has had the desired effect. Now he is cleansed, and ready for the question, “....Whom shall I send, and who will go for us?” Isaiah is, once again, figurative of the nation of Israel, a small remnant though it is, but now, after being cleansed, ready to go forth and evangelize the world. That is the purpose of the great commission found in Matthew 28:19. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” The Church has tried to claim that ministry, but throughout this Church age, not one nation has been converted. The great apostle Paul, as effective as he was, could not boast of bringing even an entire city to Christ, let alone a nation. We now know that the reason Israel will be so effective during this millennial reign of Christ is because Satan will be bound for that 1,000 year period. The Church does not enjoy such a luxury today.

39

The burden for the Church is found in Mark, where we are instructed to “Go ye into all the world, and preach the gospel to every creature.” The ministry for the Church is to individuals, rather than nations. Jesus further identified the time wherein this would take place as beginning on the Day of Pentecost, and continuing throughout this Church Age. “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Mk. 16:15-18

Thus Israel, like Isaiah, will have their own lips cleansed and they too will be energized to spread His gospel of the kingdom to the rest of the world.

There is, however, a local fulfillment of this portion, an immediate ministry for Isaiah. “And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.” V. 9 Jesus cites these verses in Matt. 13:13-15, as the reason for which He taught the people in parables, telling His disciples

that those who had ears to hear, could understand the “mysteries” of which He spoke and those who believed not would still be ignorant. God basically told Isaiah, at the time then present, to go and preach His message but that the children of Israel would not hear him. History bears that out, as Paul quotes from the prophet in Rom. 10:21. “But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.”

40 Their obstinate attitude is further revealed as God instructs Isaiah to “Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” It was not Isaiah’s own efforts which would produce this effect, but rather The Word God. We learn later in this book “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isa. 55:11 Sometimes people interpret that to mean that “when God speaks, lives will automatically be reversed,” but that is not the case. It means, rather, that God’s Word will not remain neutral. It will always have an effect. If one chooses to believe It, the result will be enlightenment and change. But if they refuse, as did Israel, This Powerful, and Effectual Word of God, will have the effect described above, whereby hearts will become fat or independent. Ears become deaf, and eyes blind. This same thing will be true during the millennium as Israel preaches to the nations.

Isaiah’s next question is an appropriate one, in view of the outcome he has already heard. “Then said I, Lord, how long?” This faithful servant wants to know “How long shall I cry out? How long shall I preach? How long is this scenario going to exist?” God’s answers, “Until the cities be wasted without inhabitant, 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.” This undoubtedly refers to the captivity of both Israel and Judah. Isaiah, and many other prophets, were sent to the people, and their message was very soundly rejected. Jeremiah faithfully gave forth The Word of God, even to the time when Judah was taken captive by Nebuchadnezzar, and was given the opportunity to go to Babylon where he was promised great kindness. He refused that offer and stayed in Jerusalem to minister to the remnant which was left

That same small band of people still rejected his word from The Lord not to go into the land of Egypt, but still they went, and the weeping prophet perished in that land because of their rejection.

This chapter closes, however, with a glorious message of hope. "Yet in it, (the land) shall be a tenth and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves:....." There has never been a time in history, nor will there ever be, a time when God does not have a faithful remnant. Such worthies of faith are further described as "...the holy seed shall be the substance thereof." V. 13 This "holy seed" will form the nucleus of Christ's Kingdom on earth supplying the "substance" or the pillar, the stability, for this fledgling nation that will bring spirituality to the entire world at that time. After the devastation recorded in verses 11-12, the land shall be restored and "eaten," for as Isaiah later describes "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa 35:1 Israel, and the world, await the time when the majestic vision at the beginning of this chapter will become reality, and these spectacular results will prevail.

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### ***FORGIVE AND FORGET***

***Oh, forgive and forget! for this life is too fleeting  
To waste it in brooding o'er wrongs we have met;  
It is better, far better, to smother our anger,  
To teach the proud heart to forgive and forget.***

***Then forgive and forget! if the friends you love fondly,  
Prove themselves false and unworthy of trust,  
Deal with them kindly, for they are but mortals,  
Erring like us, for we are but dust.***

***Deal with them tenderly, pity their weakness.  
We know every heart hath its evil and good;  
One Father in heaven we have, hence we are brothers:  
Then let us forgive and forget as we should.***

## CHAPTER 7 ~ JUDGES

**I**saiah 7 corresponds with the book of Judges, which is a book of resounding failure. It records a cycle which is repeated over and over again. First Israel would be completely surrendered to the Lord. Jud. 2:7 Secondly, they would depart from Him. Jud. 2:11 Third. God would allow them to be dominated by their enemies. Jud. 2:14 Fourth, the people would fall on their faces before Him in genuine repentance and the Lord would raise up a judge to deliver them. Jud. 2:16 There is also a very prominent fault found in that book, which prompted this tremendous failure, and it is mentioned numerous times. “In those days there was no king in Israel: every man did that which was right in his own eyes.” Jud. 21:25.

42 There was somewhat of a “confederacy” of men sharing the same ideal of doing “that which was right” in their own eyes, and that same scenario prevails in our present chapter. The difference here is that Israel, has joined the confederacy which is gathered together against Judah. “And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.” V. 1

We noted in chapter five that the twelve tribes of Israel had been divided into the two tribes, known as Judah, and the ten, known as Israel, since the end of Solomon’s reign. Though both Solomon and Rehoboam, had tried to prevent this separation God plainly declared, “this thing is from me.” I Kings 12:24. God does not speak such a thing at this time and though the ten tribes of Israel will be taken captive in 65 years, (V. 8) they have, at this present time, yielded to doing “that which was right,” in their own eyes and have joined Syria in going to war against their own brethren, but “could not prevail” against Jerusalem.

“And it was told the house of David (Judah) saying, Syria is confederate with Ephraim. (Israel) And his (Ahaz) heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.” V. 2 We can surely understand that the hearts of the people would be “moved with the wind,” realizing that their own people, with whom they were once closely united in claiming the land of promise, are now separated from them

to join forces with their avowed enemies. God, however, is for Jerusalem and thus: "...said the Lord unto Isaiah, Go forth now to meet Ahaz;...." V. 3 Isaiah is primarily the prophet for Judah, and is instructed to go to the king along with "..... Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field." The prophet was given exact instructions of where to go, and his message was one of great comfort and hope. "And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah." V. 4 This message has been given to many in time of crisis. God declares that Ahaz is to "be quiet" or to rest in faith, simply believing God's promise to fight the battle against these "two smoking firebrands." Even though they are against Jerusalem, at this time, verses 4 - 7, impart a wonderful promise to Judah. Ahaz and Jerusalem can, by no means, be termed "spiritual people, but they could boast of more spirituality than could Israel. After the split, when Jereboam literally led the ten tribes into idolatry, there is not one righteous king recorded in that nation. Judah could boast only seven and they are always measured by King David. This is undoubtedly the reason for the ten tribes being taken captive by Assyria, quite a number of years before Judah was carried away to Babylon. Thus God promises Ahaz that he need not be concerned about these "the two tails of these smoking firebrands." There are, in essence, only "smoke" without any fire in them. Their intentions are recorded as being God's cause against them. "Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal." V. 5 The intention of this wicked confederacy is to destroy Ahaz and replace him with "the son of Tabeal." This is exactly what many have in mind today, but scripture plainly declares that It is God Who sets up and removes kings. Dan. 2:21 Thus this personal assurance to Ahaz continues: "Thus saith the Lord God, It shall not stand, neither shall it come to pass." V. 7 He then gives the King some specifics as to how He will make good on His promise. "For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people." V. 8 The "heads,"

of “the two tails of these smoking firebrands,” are now singled out, and though God does not divulge the outcome for Syria and Damascus, at this time, He is very specific concerning Israel.

This is a direct prophecy proclaiming that within 65 years Israel will be “broken,” or taken into captivity. This is yet another example of a scriptural “word of knowledge.” I Cor. 12:8 The key to that glorious gift of the Holy Ghost is “specificity.” Many claim to use this gift in our midst today, but more often than not, men speak only in great generalities, of “somewhere, sometime, something,” will come to pass. God knows the end from the beginning and He can be extremely specific when He speaks. We also learn here that when God speaks to Israel, or of them, He, more often than not, deals in exact terms of years or even days. His dealings with the Gentiles, are more in symbolic terms. Thus the time of Israel captivity is pin point perfect.

44 God continues in verse 9 announcing that “The head of Ephraim is Samaria,” meaning simply that Samaria is the capital of Israel. After Assyria invaded Israel and took them captive, they replaced the Jews with their own people. Thus Samaria, intermixed with the Gentiles, developed a very inferior image. These Samaritans were despised because they were no longer considered “pure Jews.” The woman who met Jesus at the well in John 4:9 declared plainly that “the Jews have no dealings with the Samaritans.” Jesus likewise portrays Himself as the “Good Samaritan,” in Luke 10 for exactly the same reason. He too was despised, and rejected by His own.

Verse 9 closes with this rather strange statement. “If ye will not believe, surely ye shall not be established.” The margin says it this way: “Do ye not believe? It is because ye are not stable.” The Septuagint renders it thus: “but if ye believe not, neither will ye at all understand.” Ahaz was in no wise a spiritual man, and he surely does not believe. He therefore will, in no wise understand, that God will still honor the promises He has made.

God is so very patient with all men. He has placed Ahaz on the throne and still desires that he be the leader of His people. Because of that, He continues to try and “induce” this man to gain a knowledge of Himself. It is for that reason that “...the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord.” V. 10,11 Isaiah has just offered the king a personal invitation to seek a sign guaranteeing the promise of God. It can be in “..either

in the depth, or in the height above,” or as another expression would be, the deep things of God. Ahaz responds, “I will not ask, neither will I tempt the Lord.” That seems to be such a wonderful statement of humility, but it is, in fact, only another blatant declaration of unbelief. God invited him to make this request and “God cannot be tempted with evil, neither tempteth he any man:” Jas. 1:13 Had Ahaz been a spiritual man, he would have jumped at this opportunity. However, God is not at a loss when men refuse Him “And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?” V. 13 In other words, it wearied God, because this man was not interested in a sign, and refused to pursue what God had to impart. The same thing is true in our day when men are simply not interested in what God thinks. There are times when He is simply silent but this is not one of them. “Therefore the Lord himself shall give you a sign;...” V. 14 God’s Signs are generally centered around redemption, which is exactly what Ahaz and Jerusalem needed at this time, and thus Isaiah announces the first advent of Jesus! “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,” meaning “God with us.” He has already promised that He would deliver Jerusalem at the time then present, and here is the basis for that deliverance. 45

This “son” is further defined in the next verse. “Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.” The butter speaks of the richness of God’s Word, while honey tells of its sweetness. This prophesied son shall eat of it that He may know how to “refuse the evil and choose the good.” Jesus would later say “And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.” John 8:19 He came in absolute obedience to the Word of God and was indeed the embodiment of It. His mission was to please His Father and if we likewise follow the same pattern of eating that message in order that we too may discern between good and evil, we too shall please Him.

Most prophecy is at least two fold. There is a local fulfillment and a far reaching one. Verse 16 is clearly the prophecy of a “sign” child to be born, at the time then present. Chapter 8:18 declares that Isaiah had two “sign” children, the first of which would have been Immanuel. The text here in Ch. 7 asserts that “.... before the child shall know to refuse the evil, and choose

the good, the land that thou abhorrest shall be forsaken of both her kings.” The statement “both her kings” means the kings of Israel and Judah. Both of them will be removed before this child is grown. It will happen long before the Real Immanuel comes into the world, for both Israel and Judah were led away captive to Assyria and Babylon respectively, before Jesus would even be born.

46 The prophecy continues declaring that “The Lord shall bring upon thee, and upon thy people, and upon thy father’s house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.” This is a direct prophecy concerning the ten tribes which departed from Judah during the idolatrous reign of Jereboam. These ten tribes, with their capital of Samaria, would be taken captive by the King of Assyria. II Kings 17:6 This is The Lord’s doing, for “...it shall come to pass in that day, that the Lord shall hiss;” (to whistle or hiss --as a call) for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.” The Lord literally calls these other nations to punish both Israel and Judah. The words in this portion seem to be directed specifically toward Ahaz and the house of Judah. The fly would be the king of Egypt, who was Pharaohnechoh, when this actually came to pass. II Kings 23:29. The bee, which has a stronger “sting” than the fly, is a reference to the King of Assyria. Judah encountered both of them in II Kings 23. These final chapters of II Kings reveal that Josiah, one of the seven good kings in Judah, was slain at Megiddo, when he refused God’s counsel through Necho, King of Egypt, to “...forbear thee from meddling with God, who is with me, that he destroy thee not” II Chron 35:21-22 After Josiah was slain, by the King of Egypt, his son Jehoahaz was anointed king. He too did that which was evil in the sight of The Lord, “And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem;...” II Kings 23:32,33. Jehoahaz was replaced with Eliakim, who became known as Jehoiakim. His reign ushers in the regime of Nebuchanezzar, the ruler of the first world empire, when God committed world government into the hands of the Gentiles. Both the “fly,” and “the bee” gave way to him, and like Israel, Judah was also taken captive.

“And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns,

and upon all bushes. In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.” V. 19,20 All the prophets were ordained of God and He used them mightily in warning Israel, and predicting events that are even yet, waiting to happen. It is rather intriguing that these prophets all had their own “style.” God does not simply use them as “robots,” who speak beyond their own control, as many today suppose. Paul informs us that “...the spirits of the prophets are subject to the prophets.” I Cor. 14:32 The Holy Ghost rather incorporates the gifts and abilities which He has given to each of them, and Isaiah employs some rather interesting poetic language throughout his writings. The text before us is rather descriptive of God’s intention regarding both Judah and Israel, for it describes the conditions that will prevail in the land when they are invaded, just prior to their captivities. The valleys will be desolate, and the people will rest in holes, and thorns, simply trying to maintain a place of protection. The devastation is likened unto one with a “razor,” giving a very close shave, wherein nothing is missed.

It is not just a random, helter-skelter cutting off, but rather complete judgment “....that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.” 47

“And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep; and it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.” V. 21,22 This is the record of those who are left after Israel has been forced to vacate this marvelous land of promise. God has cast out His people and this is undoubtedly a reference to the fact that “...the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.” These new tenants will now be the beneficiaries of the land “which flows with milk and honey.”

God had prophesied long ago, before they ever entered the promised land, that “....if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes..... ye shall sow your seed in vain, for your enemies shall

eat it.” Lev. 26:14-16

The next verse of our chapter seems to be directed more toward Judah. “And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.” V. 23 This describes a land that is untended, and forsaken. There is no record that others moved into Jerusalem, and the surrounding area, as was the case in Samaria, after Nebuchadnezzar burned it with fire. It is rather described as a wasteland by those who returned 70 years later, because Nebuchadnezzar completely destroyed it. It had been a very fruitful land with thousands of vines worth a great deal of money, or “silverlings,” but such a fruitful land has now been turned to “briars and thorns.

48 Verse 24 describes the way life has changed in this area which once boasted one cluster of grapes requiring two men to bear it. Num. 13:23 Now we are told that “With arrows and with bows shall men come thither;” that is, they are coming with their weapons of war, “because all of the land shall become briers and thorns,” and is now a very hostile place. V. 24 “And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns:....” The “mattock” is a weeding hoe, telling us that in order to have good crops, from fertile lands, they must now be cultivated. That however will not come to pass, for this land no longer brings forth the bountiful harvests which once identified it. It is rather good for nothing more than “.....the sending forth of oxen, and for the treading of lesser cattle.” This beautiful, bountiful land has now been reduced to “grazing land,” for oxen, and “lesser (small, sheep or goat ) cattle.”

So it is, that this chapter closes much like the book of Judges. Samson was the last judge, and died with the Phillistines after having had his eyes put out. After that, Israel is plagued with a civil war, as they are gathered together against Benjamin.

The book of Judges closes with proclamation that, “In those days there was no king in Israel: every man did that which was right in his own eyes.” Jud. 21:25 Likewise, Isaiah 7 closes with great devastation following the prophecy that “the land that thou abhorrest shall be forsaken of both her kings.” V. 16

## CHAPTER 8 ~ RUTH

This chapter corresponds with Ruth. Judges, as noted previously, presents a beautiful correlation with Isaiah 7, and is a book of failure. The book of Ruth, inserted between Judges and I Samuel, gives us just a brief glimpse of light, and hope, in the midst of such chaos, for it announces the birth of the true king. I Samuel begins with Saul being anointed king over Israel, but after forty years, he is replaced by David, a man after God's Own Heart, whose great grandparents were Boaz and Ruth. Isaiah describes that same brief prophecy of hope in the midst of darkness, here in chapter 8.

“And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy hand, O Immanuel. (With us is God) Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries:.....Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.” V. 8-10 These verses are a continuation of the history recounted in Isaiah 7 and the same pattern, which prevails in Judges and Ruth, is likewise recorded here, for the same players are manifest in both chapters. Chapter seven declared that “Immanuel” should be born. His name means “God with us,” and is actually a promise to this chosen nation, which will be fulfilled in Christ. Our current chapter tells us that despite the unbelief, spiritual declension, and prophesied judgment, Israel will still enjoy “God with us.” 49

Ruth portrays a very difficult time in Israel's history. Many may try to portray her as the bride of Christ, but the heroine of that story represents the faithful remnant of Israel. She was a Moabitess, and forbidden to even enter the congregation of Israel, yet divine grace not only made her a part of the commonwealth of Israel, but also gave her a very prominent place in the lineage of Christ. According to Matthew, she is one of five very unlikely women to enjoy that distinction, all of them proclaiming the manifestation of glorious grace to poor sinful humanity.

The other characters found in Ruth are also very much typical in regard to the events of our present chapter. Boaz meaning “strength,” is symbolic of Christ, “the kinsman redeemer,” who bought all the “rights” which the law held over Israel. Jesus redeemed those who were under the law, and claimed them for

His own.

Obed was born unto Boaz and Ruth and the "...women said unto Naomi, Blessed be the LORD,.....he shall be unto thee a restorer of thy life, and a nourisher of thine old age:..." Ruth 4:14, 15 Obed means "servant," and the vitality of national Israel will indeed be restored when they do become the true servants God He had in mind from the beginning. They have never fulfilled that role, down through the ages, even to this present hour.

Obed was the father of Jesse, which signifies to "stand out, to be conspicuous, to exist." It also signifies "Jehovah is," telling us that God "stands out," extremely "conspicuous," and "is" indeed everything to this nation when they finally believe.

Next follows David, whose name means "beloved." He was the true beloved of The Lord and is symbolic of Christ, "Immanuel," God with us.

50 This eighth chapter of Isaiah begins by announcing a second son to be born unto Isaiah. "Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz." V. 1 According to verse 18, Isaiah "...and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts,..." Immanuel was a sign and likewise Mahershalalhashbaz, meaning "quickly the spoil or hasten the prey," loudly testifies of God's intention to defend His people. The following verses of this chapter indicate that Immanuel is truly with Israel, and much of that fact is borne out, as He claims the role of Mahershalalhashbaz, whereby He would judge the nations and punish them for their treatment of the Jews. The "great roll" seems to indicate that God wanted very large letters that would stand out and call attention to that message.

Our text continues as Isaiah ".....took unto me faithful witnesses to record." The reason for that is because he would go on record showing how this prophecy was in place before it ever came to pass. It must be written down so that when it is fulfilled, he can point to these two witnesses, and say "they were the ones who witnessed the fact that this prophecy was proclaimed before these things ever transpired." "So I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah." V. 2

"And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name

Mahershalahashbaz.” V. 3 Isaiah himself is used to fulfill this prophecy, and the prophetess is his wife. She is also the local fulfillment of Isa. 7:14 “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” There are those who insist that Isaiah’s firstborn was the only fulfillment of this text, but Matthew quotes this portion and declares otherwise, asserting that the Real “Emmanuel” is Christ. Matt. 1:22-23

The Lord Himself also named this second child “Mahershalahashbaz,” and, verse 4 outlines the significance of that name, “For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.” This is an exact reference to same time and events of chapter 7. These are recorded in detail in II Kings 17:23-24 especially concerning Judah which was targeted by these two kings of Damascus and Samaria. Thus Isaiah prophesies here that “...the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria....” II Kings 17 explains that the King of Assyria did indeed invade Israel, taking them captive, and as noted in chapter seven, he replaced the Jews in Samaria with his own people, thus corrupting them insofar as the Jews of Jesus’ day were concerned. 51

Our present chapter continues declaring that “The Lord spake also unto me again, saying, Forasmuch as this people;....” “This people” refers to Judah, for as we have seen repeatedly, national Israel is divided, and both animosity and war prevail between them. God’s message here is to Judah, as He asserts that “this people refuseth the waters of Shiloah,” meaning “*sent*.” They are in fact waters of refreshing which have been sent by God, but “...this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son.” V. 6 This same thing is true in the lives of people today, when God offers His blessings and men refuse them. We would hasten to point out here that there is a consequence for refusing these waters of blessing. Sometimes people think that they just lose a blessing they could have had, when they refuse the depths of God’s Word, but as noted here there is much more of a penalty than that. Rezin and Remaliah’s son, are the two kings of Syria and Israel, respectively, and there were apparently some in Judah who were actually sympathetic to those who were trying to invade their own land. They were

not, as we would say today, true patriots at all, ready instead, to try and defend these enemies, perhaps because of fear. V. 11,12 Thus they would “rejoice in Rezin and Remaliah’s son,” but there is a dire consequence for such thinking, and God declares “.... therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:” V. 7 The waters of blessing that they could have had from Shiloah, waters of spiritual blessings “that go softly,” which God intended for them to have, will now be replaced by waters of judgment from the King of Assyria when “.... he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.” V. 8 This is a reference to the time when King Nebuchadnezzar would become king of the first world empire and dominate all these kingdoms, including Assyria and Judah. Isaiah describes him as “...the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:..”

52 V. 7 These words must of necessity refer to Nebuchadnezzar for he is the one who finally took Judah captive as stipulated in V. 8. “And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.” Isaiah’s poetic style again comes to the fore as he speaks of the all encompassing waters of judgment reaching “even to the neck,” leaving complete devastation in his wake “stretching out of his wings,” thus filling the entire “breadth of thy land.” Nebuchadnezzar is also likened unto the wings of an eagle in Dan. 7:4 where he is seen as the central, and powerful figure of that first world empire.

This verse closes with the fact that the land is directly associated with “O Immanuel.” It means that despite the tremendous devastation which is coming, this land is still that of “Immanuel.” God is still with us; even as Ruth discovered when God did indeed fight her battle. Likewise, Judah experienced “God with us,” both during and after, the seventy year captivity, and she will yet again witness His Presence as He preserves this select people through the tribulation period and restores them completely during the millennium. This promise of “God with us,” also introduces the next segment of this chapter which

announces the great judgment coming upon the nations who have so abused this chosen people.

“Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.” V. 9 God will protect the Jews, but at the same time He must pour out judgment on the nations. Thus He tells them, in essence, to gather together for destruction. They are to “gird,” themselves for a battle wherein they will be broken in pieces. The translation of this verse in the Septuagint is even more emphatic, as it specifically designates the Gentiles. “Know, ye Gentiles, and be conquered: hearken ye, even to the extremity of the earth: be conquered, after ye have strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered.” (The Sept. Isa. 8:9) God had most assuredly told Ahaz and Jerusalem that the confederacy which had gathered against them would not prosper, but this prophecy is especially for a time yet future when the nations of the world will gather themselves together against this chosen city, hoping to conquer and inhabit it. Jerusalem, however, belongs to God and He has sworn to defend it. Psalm 2 declares “The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder,.... He that sitteth in the heavens shall laugh:... Then shall he speak unto them in his wrath, and vex them in his sore displeasure.” Psa. 2:2-5 Isaiah likewise declares the same message here. “Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.” V. 10 God proved Himself to Judah, in that day, despite the gross unbelief of Ahaz, and He will just as surely defend His Own during the tribulation when all the nations are allied against Jerusalem. Though the nations purpose in their hearts to completely annihilate this little nation God will still be with them. Israel, even at this present time, has much to learn. This is the reason they must go through that horrific time known as “the time of Jacob’s trouble, during the last 1260 days of the tribulation period. God will purify and refine them, through this very devastating time, as He brings them to repentance, but those days will also bring untold judgment and punishment upon their enemies.

Our text continues with God’s personal instruction to His

prophet. "For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." V. 11,12 It has already been declared that some of the people of Judah were sympathetic to their invaders, and Isaiah is warned not to be swayed by the conventional wisdom whereby they should be fearful of the confederacy against them. The first and last rule of warfare was: "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, ....." Deut. 20:1 He gives the same counsel here, for fear and faith will not dwell in the same house. Their eyes are not to be on the confederacy. Their fears must be displaced by the fear of the Lord whereby they would "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." V. 13 Rather than fearing the enemy, it is high time to stand in awe of the Lord, realizing Who He is and what tremendous ability and power He has at His disposal.

Such "fear of the Lord," brings great advantage as men learn by experience that ".....he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." V. 14 There are two paths presented in this verse. Israel can experience Christ as either their "sanctuary," or a "stone of stumbling," and a "rock of offense." This passage is addressed to "both houses of Israel," for though they were divided at the time then present, God still views them as one nation. Jesus was a stone of stumbling to them, at His first advent, but when the last chapter for this beloved and chosen people is written, it will reflect that this stone of stumbling has indeed become their salvation and sanctuary.

The remainder of this verse informs us however that much suffering is still ahead for this nation, because Christ will be "for a gin and for a snare to the inhabitants of Jerusalem."

The word "gin," means "a net" or "a snare," and describes the alternative for those who refuse to accept Christ as their Sanctuary. This same principle prevails for all men, not just Israel. Psalm 69:22 says it thus: "Let their table become a snare before them: and that which *should have been for their* welfare, let it

become a trap.” This psalm portrays Christ as the sin offering for all humanity, but if they refuse the sanctuary He offers them, that very path of deliverance will become a snare, or a devastating trap to them. When men do not believe on Christ, they literally condemn themselves because they have refused the proffered way of salvation.

This pattern of judgment continues as “...many among them shall stumble, and fall, and be broken, and be snared, and be taken.” V. 15 The “many,” speak directly of Israel who did “stumble” over the very Stone which would have brought deliverance. They simply did not realize Who He was, and refused to accept Him as The Son Of God, and thus there is no salvation for those “many.”

Our next verse however declares that there is an alternative. “And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.” This seems to be a personal reflection on the part of Isaiah, the prophet. He, like so many other faithful shepherds of Israel, such as Daniel, Jeremiah, and Moses, had a tremendous desire for these sheep. Every one of them was an avid intercessor for this nation. Thus Isaiah will wait (“adhere to or tarry long,”) in the Presence of The Lord, crying out for Him to turn His Face back to His people. None is ever disappointed who lingers in such a Majestic realm and now Isaiah is enlightened with God’s purposes declaring “Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.” V. 18

Isaiah is undoubtedly a sign by virtue of the fact that he is interceding for them. He is very much typical of the remnant of the end time who, like Isaiah, will refuse to “....walk in the way of this people,..” of verse 11, and succumb to fear of the confederacy around them. We have already seen that his two sons are signs of Jesus. His firstborn is symbolic of the True Emmanuel, or God with us Who will preserve them despite all the devastation yet to come. The second son likewise typifies Christ as the Majestic God of judgment Who will be unmerciful as He takes vengeance on their enemies. Thus Isaiah and his children become direct signs “from the LORD of hosts, which dwelleth in mount Zion.”

His association with “Zion,” is also most interesting, for He is once again identified with Jerusalem. Though the nations, even

today, are clamoring for just a piece of the “holy city,” it actually belongs to The Lord, and He will one day settle all arguments in that regard. Indeed there will come a day when Jerusalem is so devastated that even Jesus said, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,....**Then let them which be in Judaea flee into the mountains:** Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back..... And woe unto them that are with child, and to them that give suck in those days!” Matt. 24:15-19 The days of which He speaks are a reference to the time when Jerusalem will be besieged by the nations just prior to the Battle of Armageddon and it seems that this city will be one of the most dangerous places on earth. However, it still belongs to The Lord and when the temple is cleansed, from the “abomination of desolation,” it will be quite clear that The Lord of Hosts “dwelleth in mount Zion.”

56 “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead?” V. 19 This verse connects with the previous one as it gives the reason for which Jerusalem will be devastated. It seems that Israel has been plagued with wizards and familiar spirits, or those who practice witchcraft, for much of their history. Even King Saul turned to a witch after he had gone away from The Lord. Israel of the end time will likewise fall prey to the extreme satanic deception practiced by the false prophet and the anti-christ, so much so, that they will be induced to sign that infamous covenant of Dan. 9:27 Therefore the question asked in the second part of this verse is very much in order, “should not a people seek unto their God? for the living to the dead?” That final question is much clearer in the The Septuagent, for it reads, “Why do they seek to the dead concerning the living?” God is actually saying to them “why do you seek after the wizards and familiar spirits who represent only death, rather than seeking the God of the living? Israel, as a nation, must come to that conclusion before God will be able to restore them and show forth, once again, that He truly does dwell in Zion.

This same message of seeking out the God of the living continues as these people are specifically instructed

to seek "To the law and to the testimony;..." God's Word has always been His way of instruction and the remainder of verse 20 tells us that "if they speak not according to this word, it is because there is no light in them." Rather than seek after the wizards of deception, Israel must see The Light which has been set before them. Then, and only then, will they be enlightened and enabled "to speak according to this word."

The remaining verses of this chapter seem to indicate that Israel would not take the above counsel. Instead, we read that "...they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." V. 21, 22 These verses were undoubtedly fulfilled during the immediate time foretold above, when both Israel and Judah were taken captive by their enemies, but the greater fulfillment will be in the end time. Israel will yet again pass through the land "hardly bestead," that is, a severe, cruel, or fierce land. Famine and hunger will be rampant in that day, along with cursing both the earthly ruler and God Himself. Their attention will also be occupied only by the earth as trouble, dimness, anguish and darkness prevail. All of these are indications of the dark days leading up to the battle of Armageddon, and the devastation of Jerusalem outlined previously. The only hope for Israel will be their Immanuel. God is still with them, and will preserve this nation regardless of how dark and dim things become. However, just as it was for Ruth, there is tremendous promise in store for Israel. The Real David will come forth and reign as King of kings and Lord of lords throughout the Millennial Period, but only after the darkness which marks the end of this chapter.

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*'Safe in the arms of Jesus,  
Safe on His gentle breast;  
There by His love o'ershadowed,-  
Sweetly my soul shall rest.  
Hark, 'tis the voice of angels,  
Borne in a song to me  
Over the fields of glory,  
Over the jasper sea.'*

## CHAPTER 9 ~ I SAMUEL

**T**his chapter beautifully corresponds with I Samuel where the true King David, is anointed to replace King Saul. “And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him.... I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons..... And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest,....And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance,.....And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.....” I Sam. 16:1-13

58 Verses 6,7 of our current chapter clearly announce that God’s real intention is to anoint Christ as God, The True King, to sit upon the throne of David. “For unto us a child is born,..... and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.....and peace there shall be no end, upon the throne of David,..... to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

This chapter begins, however, with a reference to a “dimness” surrounding Israel. “Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.” V. 1 The reason for such dimness is found in our previous chapter where the people sought unto the wizards, rather than God. He had instructed them to “seek to the law” and then declared that they sought the wizards “.....because there is no light in them.” Ch. 8:19-20

Thus the diminishing of light, which they have encountered, is due to the fact that they refused The Light which they could have had. We are also told here that He just “lightly afflicted” this land. This is a reference to the hardship they suffered from their enemies prior to being taken captive by Assyria which came “afterward” when they were more grievously afflicted “by way of the sea beyond Jordan, in Galilee of the nations.” This is exactly the same pattern which will prevail during the tribulation period.

Israel's distress will begin "lightly," and then escalate, as these gentile nations increase the pressure upon them, before their True King is ultimately revealed.

Verse two is a direct prophecy of Jesus, The Light which was to come upon them. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Matthew quotes these verses, also announcing the exact location where such Light would be revealed. "Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light;....From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matt. 4:12-17

Isaiah continues with the results of this Light coming unto them with these words: "Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." V. 3 The Septuagint, once again, brings greater clarification to this verse, prophesying a victory which Israel will yet have over her enemies. "The multitude of the people which thou (God) hast brought down in thy joy (God's joy) they shall even rejoice before thee as they that rejoice in harvest, and as they that divide the spoil." Israel will yet enjoy such victory after God's "harvest," of the nations and will return only to spoil them. That same extent of victory is borne out in the next verse which calls to remembrance the great victory which Israel had over Midian during the days of Gideon. "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." V. 4 The "day of Midian," recalls the memorable victory which God gave to Gideon after He had reduced his army from 32,000 down to a mere 300 men, "...lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Jud. 7:2 God will once again fight Israel's battle in the end time, using both Israel and Judah as His weapons to punish the nations. Zechariah describes it thus: "When I have bent Judah for me, filled the

bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.” This very poetic language describes Judah as “the bow,” which is “bent,” and Ephraim the “arrow” which would fill it, as God uses these very unlikely forces to accomplish His purpose against these enemies. Isaiah declares further that “... every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.” V. 5 These are none other than references to the horrendous devastation which will be wrought upon the nations during the great tribulation, which will culminate in the Battle of Armageddon. The prophet then unveils the glorious reason whereby all these things are made possible. “For unto us a child is born,...” which is a direct reference to Christ’s first advent, when He was born of a virgin, and announced to be Immanuel, “God with us.” Ch. 7:14 “.... unto us a son is given:...” clearly speaks of His second advent, when He will reign as King of kings and Lord of lords. Herein will be revealed that “....the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall 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 for ever. The zeal of the LORD of hosts will perform this.” V. 6,7 Jesus will reign, as God Almighty, for 1000 years, but His reign over Israel, upon “the throne of David,” will extend forever, even unto eternity, as had been promised Him. We note also that “the zeal of the LORD of hosts will perform this,” indicating that God will, without fail, bring to pass every jot and tittle of the promise He has made for “The Lord sent a word into Jacob, and it hath lighted upon Israel.” V. 8 This is undoubtedly a reference to the promises God gave to Jacob which are yet to be fulfilled in utmost blessing conferred on the nation of Israel. The next verse of this chapter also takes great care to stipulate the fact that all Israel will be included in this blessing. We have already seen that Israel and Judah are divided into two factions at this time, and Judah has been the victim of an Israeli, Assyria alliance against her. However, the Word of God is also addressed to “Ephraim and Samaria,” in these next few verses. “And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of

heart, The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars." V. 9,10 Ephraim is a direct reference to the ten tribes, whose capital was Samaria, and though Jereboam had led them into idolatry and rebellion, thus paving the way for their being led away captive by Assyria many years prior to Judah's deportation to Babylon, they are still included in God's overall plan. The Word of the Lord sent to Jacob has still "lighted upon," all of Israel, even though they are filled with "pride and stoutness of heart." Their words of rebellion indicate the intention to follow their own strength and resolve. "The bricks," representing the works of their own hands as seen in the bricks used in the tower of Babel (Gen. 11) may have fallen down, but they purpose to build "with hewn stones." These were the materials used in Solomon's temple and are symbolic of God's plans for them, for He is the only One Who can make a stone. The cedars, which will replace the sycamores, also testify of that precious wood found in the house of God, denoting eternal glory. However, these next few verses tell us that Israel has not yet reached that place where these "spiritual materials" are manifest in their lives. Their refrain "we will build," and "we will change" sycamores to cedars, are a reflection of their own "stoutness of heart." 61

"Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still." V. 11-12 Before this people can become the treasure God envisions, they must turn from their own rebellious ways and surrender to Him, and He will use their adversaries for that purpose. These verses portray the tribulation period wherein Israel is completely surrounded by nations who will literally "devour Israel with open mouth." But there is glorious grace in these verses for three times we read, "his hand is stretched out still," (V. 12,17,21) despite the fact that "his anger is not turned away." Isaiah further declares that the assaults will wax worse and worse, and there is a specific reason for it. "For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts." V. 13 God often allows oppression in order that men may learn to bow to authority. We often wonder how much abuse some people can tolerate before they finally surrender.

Even those left behind in Jerusalem after Nebuchanezzar's first invasion, apparently learned nothing from the experience, for Zedekiah still rebelled against his superior, and indeed, against The Lord. Jer. 38:17-21 Isaiah likewise records that same attitude here for "...neither do they seek the LORD of hosts."

62 "Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail." When men refuse to heed His words, God will speak in stronger terms, and the language here indicates that those in authority were the major problem. The "ancient and honorable," who should have been giving sound instruction as leaders, simply failed to lead according to the ways of The Lord. Likewise the prophet taught lies rather than truth, and thus God would remove them. Verse 16 accuses these leaders of causing "them to err and they that are led of them are destroyed." When men follow lies rather than truth, destruction is always the result, as indicated by the severity outlined next. "Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still." V. 17 God can, not only take no pleasure in their young men, but His mercy is also withheld from the needy because of their tremendous hypocrisy. However, this verse closes with those glorious words of hope, and even though His anger is not turned away, "his hand is stretched out still." It means that, despite the rebellion and subsequent punishment coming to this nation, God's Hand of deliverance is still stretched out, ready to deliver them when they cry out to Him.

The remaining verses of this chapter loudly proclaim that Israel has not yet arrived at this point, "For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother." All these are consequences of "the wrath of the LORD of hosts," and none shall be spared. Once again, this is a prophecy of the end time and the efforts of men will not spare them. "And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not

be satisfied: they shall eat every man the flesh of his own arm:"  
V.20 The word "snatch" means to cut, and even though men may try to "cut" others, they themselves are still hungry, and what they do eat, does in no way satisfy them. They also seem to be turning on themselves as "they shall eat every man his own arm." This seems to be explained in V. 21 "Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah...." The civil war against Judah continues here, bearing out Jesus' words in Matt. 24:10 "And then shall many be offended, and shall betray one another, and shall hate one another." Jesus clearly taught that the nations would be against Israel, but here they are victimized by one another, even as Jerusalem was besieged by the ten tribes so long ago.

This chapter ends, however, with glorious hope. Just as I Samuel announces hope through the coming king, just so, Isaiah declares ".....For all this his anger is not turned away, but his hand is stretched out still." The promises to Israel are very clear. God will speak to Israel in His anger, but even in the midst of that, His "hand is stretched out still," just waiting for them to bow down before Him in true humility and accept His glorious offer of grace.

63

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### *THE RICHER SACRIFICE*

Not all the blood of beasts  
On Jewish altars slain  
Could give the guilty conscience peace,  
Or wash away the stain.

But Christ, the heavenly Lamb,  
Takes all our sins away.  
A Sacrifice of nobler name  
And richer blood than they.

*Isaac Watts*

The truth of this chapter is captured in the tenth book of the Bible, II Samuel. II Samuel 22 presents the rather phenomenal record of David conquering the Philistines, even in his old age, just as Christ is shown annihilating His enemies here in our text. Furthermore II Samuel 7 asserts that Israel will be firmly planted in their own inheritance and that David should have an heir on his throne forever, as decreed by the Davidic Covenant. “Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,.... And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” II Sam. 16:7,10 The fulfillment of that covenant is found in Christ and our present chapter emphasizes the fact that God will use the antichrist to punish Israel, but will, in turn, judge both this false king and the nations for their maltreatment of His chosen people. This prophesied reign of Israel’s Messiah will begin with Jesus pouring out the horrendous devastation described in verses 17-34. It is summed up with the final words of this chapter. “Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.”

64

Though much of this text declares God’s judgment against the enemies of Israel, the indictments in the first few verses are leveled against Israel. “Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;.” V. 1 “Them that decree unrighteous decrees,” are a reference to the leaders in Israel. They bespeak the fact that these leaders are adding their own ideas and “prescriptions” in regard to the law, as is evidenced in the time of Jesus, but these words may also have a direct reference to the infamous covenant which they will make with the antichrist in Dan. 9:27. Both of them bring “grievance,” that is, toil, labor, and iniquity and both produce the results of verse 2. “To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!” Israel has already experienced these consequences because they completely

missed the point, in regard to the law. They assumed it was to make one righteous, but instead it turned the needy aside from finding a real judgment, or justice, in Christ. The poor of the people, along with the fatherless and widows, were robbed of the goodness of God which they could have had. That same thing will be true in the end time when the leaders of Israel will steer Israel toward the lies of the antichrist rather than pointing them to the Promised Messiah. The results of that error, follows with the questions, "And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? V. 3

The "day of visitation," is simply another term defining God's Day Of Judgment. It is a time of desolation that will "come from far," when the entire world will be gathered together against Israel. There will come the day when this beat down people must answer the question as to what they will do, for all their options will finally have been exhausted, and there will be none to help. God continues to describe their most devastating plight declaring that "Without me they shall bow down under the prisoners, and they shall fall under the slain....." Israel will finally learn the lesson that has eluded them for ages. Their salvation comes only from God and without Him, they will remain a prisoner of the nations who are determined to exterminate them. That attitude, among the enemies of Israel, already prevails in the end of this present Church Age, and will escalate even further, as the tribulation progresses. The remainder of this verse, however, testifies loudly of God's inexhaustible grace. "For all this his anger is not turned away, but his hand is stretched out still." This glorious statement was made repeatedly in chapter nine, and means exactly the same thing here. God must, and will, pour out His wrath upon His beloved people, but His Hand is continually stretched out and ready to deliver them, when they finally fall on their faces before Him.

His next address is to the Assyrian, which becomes a tool to punish Israel. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." V. 5, 6 The "Assyrian," and those allied with them, are chosen instruments which God will use to carry out His indignation against this "hypocritical

nation” and “the people of my wrath,” that is, Israel. He has used the nations throughout the ages to punish her, and will yet use the regime of the antichrist, typified here by Assyria, to further that purpose. This man of sin is given a three-fold charge as God tells him (1) “to take the spoil, and (2) to take the prey, and (3) to tread them down like the mire of the streets.” This is a description of the total devastation which Israel will undergo during the tribulation period, especially during the “time of Jacob’s trouble.” Jer. 30:7

The antichrist will be very proficient at his job, and will try to carry out his own agenda beyond the boundaries God has allotted him. “Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?” V. 7-11 This prophecy seems to jump forward a few years from the time of Ahaz’ reign, for these words were spoken almost verbatim by Rabshakeh, 66 Sennacherib’s general when Assyria besieged Jerusalem during the reign of Hezekiah, the son of Ahaz. II Kings 18:33-35, Isa. 36:18-20 The history of Isaiah chapters 7 through 9 centers around the time when Syria and Israel joined forces against Jerusalem. The same account is found in II Kings 16. Assyria is now the designated enemy, and as noted above, she has already taken Samaria (Israel) captive. The statements, attributed to her in the above verses, reflect a very ambitious attitude, revealing a desire to conquer the entire world assuming, at this point, that Jerusalem will also fall before her. Sennacherib was not allowed to accomplish that objective, but scripture very clearly describes how this beloved city **will** fall to the antichrist. However, he will never realize his goal of becoming the universal conqueror like unto Christ. Thus the same pattern will prevail in the end time as seen here. “Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.” God did punish the proud and arrogant attitudes in those days of old when Assyria was taken captive by Nebuchadnezzar along with the rest of the

world. He will likewise “punish the fruit of the stout (rebellious) heart” and “the glory of his high looks,” of pride, when He judges the antichrist after He has “performed his whole work upon mount Zion and on Jerusalem.” V. 12 When God has finished using “his tools” to bring Israel to her knees, then He will also punish both the antichrist and the nations for their presumptuous ways. “For he saith, By the strength of **my** hand **I** have done it, and by **my** wisdom; for **I** am prudent: and **I** have removed the bounds of the people, and have robbed their treasures, and **I** have put down the inhabitants like a valiant man: And **my** hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have **I** gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.” V. 13,14 The repeated use of the personal pronouns “I and my” reflect one who is greatly self centered and consumed with his own abilities, and ingenuity, claiming credit for something that only God can do. It was God who gave the king of Assyria all this success, and it was to complete His Own purposes, yet the king took all this glory to himself. Nebuchadnezzar likewise had to learn the same lesson and was humbled for seven long years until he learned, “....I Nebuchadnezzar ....blessed the most High, .....and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?..... Now I Nebuchadnezzar praise and extol and honour the King of heaven, ....and those that walk in pride he is able to abase.” Dan. 4:34-37 67

Isaiah, the poet, next explains that these men are only instruments in God’s Hand, and absolutely must not magnify themselves against Him. “Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.” V. 15 The message here is that God uses these rulers as tools, but they assume they can dictate the entire program not realizing that He is the One Who “heweth” with the axe and “shaketh” the saw. They are totally unaware that they are only puppets in His Hand, absolutely powerless to do anything of themselves, and that God Himself must teach His Own lessons. “Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and

it shall burn and devour his thorns and his briers in one day;..” V. 16,17

These words would most assuredly apply at the time of Isaiah’s writings, but the greater fulfillment will be when “the light of Israel,” Christ Himself will come “like a burning fire.” He will bring to pass the severe judgment recorded in the following verses.

The above description seems to include both Israel and the nations. “His fat ones,” would indicate His ownership of Israel, in their “fat” independent ways and attitudes, while the thorns and briers describe those who will be consumed because of their excessive punishment of God’s elect. The “glory” of His judgment continues, “And shall consume the glory of his forest, (gentile nations) and of his fruitful field, (Israel) both soul and body: and they shall be as when a standardbearer fainteth.” V. 18 Though these enemies claim a “forest” of defense, nothing they can do will deter this fire which will sweep down upon them. They tried to be the “standardbearer,” against Him, but could in no wise stand in His path. Thus “.... the rest of the trees of his forest shall be few, that a child may write them.” V. 19 This rather peculiar verse simply means that the devastation will be so severe, and yet so plain and obvious, that even a child could “write,” or describe it. Men would not need a ready scribe to record the fact that only a small remnant of this forest of defense actually remained.

68

“And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.” V. 20 These words describe a different remnant than that of the forest and this is what God has been waiting for since the very birth of this nation. They are often called “the faithful remnant,” which will “in that day,” (the day of severe trouble) bow before their Messiah, refusing to “stay” (lean or rely) upon him (the nations and antichrist) that smote them,” but will finally give their complete allegiance to “the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.” V. 21,22

This vast nation, which did indeed prosper as “the sand

of the sea,” in accordance with the promises of the Abrahamic covenant, is now reduced to a very small band, but that band will be the nucleus of a full-fledged nation which “shall overflow with righteousness,” even the righteousness of Jesus. The decreed “consumption,” (pining, destruction of the tribulation) will spring forth into this glorious righteous nation. “Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.” V. 24 -26 “Therefore,” or because Israel shall emerge overflowing “in righteousness,” you need no longer fear the Assyrian. The indignation (against Israel) will cease and this enemy will be destroyed. Bear in mind that these are promises to Judah and Jerusalem, but the declaration “he shall smite thee,” is directed toward Assyria. They would be smitten after the same manner of plagues that fell upon Egypt, and as “his rod was upon the sea,” (Red Sea) and “according to the slaughter of Midian....” Jud. 7 All of these incidents record God’s resounding supernatural intervention in behalf of Israel and this one would be no different. The local fulfillment is found in II Kings 19. “Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city,.... For I will defend this city,.....And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.” V. 32-35

The result at that time, and also when Israel as a nation returns unto The Lord, is found in our next verse. “And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.” V. 27 The “anointing” is a clear reference to Jesus, The Messiah, or Anointed One, and His Glorious Presence will bring freedom from the bondage Israel

has suffered since 606 B.C. This nation has been oppressed and abused by the nations throughout the period known as Gentile Times. When Jesus takes His throne and liberates His people, that era will be over and thus “the yoke shall be destroyed.”

70 The remaining verses of this chapter describe the complete victory “the anointing” will take over all the enemies of both Himself and Israel. This list recalls some notable places in Israel wherein God has already made His Presence known, but they are only typical of the greater destruction He will bring on those who would dare resist Him. “He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.” V. 28,29 This is the only time “Aiath” is mentioned in scripture, but its name, meaning “heap,” is symbolic of the coming destruction which will befall these nations. Migron (hurling down) and Michmash (poverty) along with Gibeah and Geba are featured in I Sam. 13-14 where God wrought a tremendous victory over the Philistines, despite the unbelief and rebellion of King Saul. He truly did “lay up his carriages,” or weapons against them, beginning especially with the stupendous victories won by Jonathan and his “armourbearer.” I Sam. 14:10-16 But “Ramah is afraid....” This was the city associated with Samuel, and seemingly the only “spiritual” place remaining in Israel, but now even that is no longer a safe haven.

“Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.” V. 30-32 These verses continue with the relentless march of judgment brought on by “the anointing.” The local context of this entire portion seems to follow the path of Assyria, as they marched toward Jerusalem for “he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.” Sennacherib could only “shake his hand,” against the beloved city at that time and though Jerusalem will be trodden down in the end time, the ultimate fulfillment of these prophetic words will be when “the anointing” indeed allows the nations to march against His city of Jerusalem, in order to bring His people to repentance. When the Jews finally bow before Him, He will then bring intense judgment, even more severe than

the examples cited above, upon the offending nations. "Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one." Thus Assyria of old, is only typical of that end time coalition wherein King Jesus will topple the pride and arrogance of the antichrist and the nations as "the high ones of stature shall be hewn down and the haughty shall be humbled." He will cut down their armies and Lebanon shall surely fall by this "mighty one," The Deliverer of Jerusalem.

### LIFE'S BOOK

Life's book is quickly filling,  
Another year is flown;  
A record of our service  
Is on its pages shown.  
Our victories and failures,  
The moments spent in prayer;  
The chances we've neglected,  
All plainly written there.

71

Our years are quickly flying,  
They are as passing showers;  
And meanwhile in life's garden  
Are growing weeds and flowers.  
Our every act is building  
A structure false or true;  
Oh, let us then be faithful  
In all we say and do.

The pages we are turning,  
The record that we write,  
Is forecast of the future,  
Eternal day or night.  
Let us our chances value,  
By using every one;  
And when shall come the reck'ning,  
We'll hear our Lord's "Well done!"

—Selected.

## CHAPTER 11 ~ I KINGS

“**A**nd there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:”

V. 1

72 This chapter announces the fulfillment of the Davidic covenant, wherein Christ is seen reigning on the throne of David. It beautifully corresponds with I Kings which reveals Solomon as the immediate heir to that throne, even as God promised his father. God Himself spoke to the young king with the promise “Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.” I Kings 9:5 When David wanted to build an “house” for the Lord, he was forbidden to do so, and the primary reason, as noted in I Chron. 28:3, was because David had been “a man of war, and hast shed blood.” David is a beautiful picture of Christ putting down all rule and authority against Him. Solomon, on the other hand, came on the scene after David had slain those enemies, leaving an atmosphere for his son of glorious peace, symbolic of the utopia which will be enjoyed during the thousand year reign of Christ. Thus, our present chapter is filled with the glorious attributes of Jesus which He will fully manifest during this most glorious, and unprecedented, time.

Isaiah begins by proclaiming both the deity and humanity of Jesus. The “rod,” or “twig” out of the “stem of Jesse,” is a reference to The Man Christ Jesus, as He sprang forth from the royal line of David. The majestic “Branch,” however, which grew “out of his roots:” speaks loudly of that which came **before** David. Jesus baffled His critics by asking this question. “... What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD (Jehovah) said unto my Lord, (Jesus) Sit thou on my right hand, till I make thine enemies thy footstool? **If David then call him Lord, how is he (Jesus) his (David’s) son?** And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.” Matt. 22:42-46 The only answer to such questions is that Jesus is the Son of God, a fact that the Pharisees refused to acknowledge. He is the “root” of Jesse as well as the offspring of David, and gives this glorious, and final, summation. “I am Alpha and Omega, the beginning and the end, the first and the last.”

Rev. 22:13

The “Branch” herein described, is undoubtedly the prophecy to which Matt. 2:23 alludes. “And he came and dwelt in a city called Nazareth: (branch) that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”

“And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD:” V. 2-3 Isaiah here paints a beautiful picture of Christ displaying the “seven spirits” or seven fold spirit of God, and it is this fullness which qualifies Him as the Judge, described in the verses following. John saw Him when He took His throne in Rev. 5:6 as “..... having seven horns and seven eyes, which are the seven Spirits of God (seven fold spirit of God) sent forth into all the earth.” Isaiah portrays this same Christ as being completely controlled by, and manifesting, the fullness of the Holy Spirit and specifically defines those seven glorious traits. The first is that of “wisdom.” Paul declares that Christ is “...made unto us wisdom,...” I Cor. 1:30 Proverbs 8 portrays Him as the very “personification” of wisdom. All of the characteristics of that chapter can be attributed directly to Jesus, but consider some of these things that can apply only to Him. “The LORD possessed me in the beginning of his way, ..... I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; .... Before the mountains were settled, ..... While as yet he had not made the earth, ....When he prepared the heavens, I was there: ... When he established the clouds above: .....When he gave to the sea his decree, that the waters should not pass his commandment: .... Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; .....and my delights were with the sons of men.” Prov. 8: 22-31

73

He is also defined here in Isaiah as having the spirit of “understanding,” meaning that He understands all things. He understands the will of God and all God’s purposes. He knows us, in regard to our most intimate and intricate needs. He understands the fullness of God’s Word, for He is indeed that Word.

The third “spirit” is that of “counsel,” meaning that He has the ability to guide our own paths according to the counsels of His Own Word. He truly does know how to instruct His own,

in the glorious ways of His righteousness.

His next trait is that of “might,” and He is all powerful. We know that He has, and will yet display, literal outward dynamic power, including that of devastating judgment, but we would point out that so many of these attributes have a direct connection with the Word of God. Thus His “might” is often found in His Word, even as we read “For the word of God is quick, and powerful, and sharper than any twoedged sword,....” Heb. 4:12

74 The fifth attribute of His “spirit” is knowledge. That knowledge is directly because He WAS and IS the Word, even from the beginning. “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1 John becomes even more emphatic and specific with these words. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” V. 14 There is no real understanding and knowledge apart from Him. Job was challenged to declare if he could measure up to such knowledge in Job 38-41, and he was forced to repent in dust and ashes, affirming that he could, in no wise, compete with God in that arena. Jesus is declared to be The Very Source of knowledge!

Next follows the spirit of “the fear of the Lord.” The word “fear,” means awe or reverence, which the dictionary describes as being synonymous with words like “utmost respect, esteem, bow down, love, worship.” All these terms reflect the same attitude Jesus had toward His Father. He was in no wise “afraid,” of Him, but set the example before us, as to what the real “fear of the Lord” is. The seventh “spirit” is “quick understanding in the fear of the LORD,” and it too carries deep meaning in direct reference to Jesus. The word “quick,” is associated with the nose, or sense of smell. It is the same word used when “the LORD smelled a sweet savour;” as Noah offered his offering unto God after the flood. Gen. 8:21 It means here in Isaiah that Jesus searched out “the fear of the Lord,” or complete submission to His Father’s will, which went far beyond the surface, knowing that God’s pleasure was not simply in the horrendous suffering He would endure on the cross, but rather the deep seated attitudes of complete unreserved surrender to the perfect will of God.

All seven of these attributes qualify Jesus for His role as The Judge, and indeed He shall “..... judge and he shall not

judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” V. 2-4 He is seen in the first chapter of Revelation as The Judge, walking amidst the Churches throughout this Church Age. Isaiah describes Him both during this present Church Age and the next dispensation. He will judge righteously, and “shall not judge after the sight of his eyes.” Jesus likewise declared “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” John 5:30 He reinforced the same thought in John 8:16. “And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.” He shall “judge the poor,” but that judgment does not always carry the connotation that some suppose. The word rather means to “pronounce sentence (for or against); by implication, to vindicate or punish.” He is constantly making decisions or “judgments” in our lives today but there will come the day when He will “reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” He will vindicate His own people, but with “his mouth” or His Word, will mete out the severest of judgment against those who have abused them. His character is next proclaimed as being the very basis of His righteous reign. “And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”

75

The foregoing words are just a brief summation of the fact that Jesus will annihilate all powers against Him, during the tribulation period. His thousand year reign of peace, once again typified by Solomon in I Kings, follows immediately as “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.” V. 6-8 All of these describe the glorious millennial blessings which will prevail when Jesus reigns unhindered as King of kings and Lord of lords, and the

curse, even on the natural creation is reversed. Even the diet of carnivorous animals will change, and they will dwell in peace with their former prey. There is one exception, for there is still a hole for the asp (adder) and a den for the cockatrice, (viper, adder) meaning that the curse is not lifted from the serpent. God pronounced this sentence in the Garden of Eden, and it will still stand. "...upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:.." Gen. 3:14 However, Isaiah also points out that such a serpent will be powerless to bring harm even to innocent unsuspecting children.

76 Men are searching for, and some even predicting, this promised utopia today, but it will never transpire during this Church Age. However, when Jesus reigns, there will come that glorious time of peace in the Holy Land, when "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." V. 9 This will be the result when Israel has finally claimed that status of being the "head and not the tail of the nations." Deut. 28:13 Jerusalem will be solely in the hands of Israel and they will have fulfilled the great commission of Matt. 28:19,20 wherein they were commanded to "...teach all nations,.... to observe all things whatsoever I have commanded you:..." This is the primary reason that "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." It means that God's Word will be the predominate force throughout the whole world, having been published far and wide by His kingdom of priests. Ex. 19:6

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." V. 10 Millennial blessings continue as the "root of Jesse," prevails proclaiming the fact that Jesus will reign as God for that thousand year era. The Gentiles will seek Him, and the promised rest for the earth will finally be realized. This is beautifully typified by the Queen of Sheba's account of Solomon's kingdom. "And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.....and, behold, the half was not told me:....Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee

king, to do judgment and justice.” I Kings 10:6-9

The prophecy of Israel’s restoration “in that day,” continues as we read that “...the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.” V. 11 These represent all the nations wherein Israel has been scattered, even as God decreed, but that time is over. God never did say that He would forsake this people forever, and Isaiah clearly proclaims that “...he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah **from the four corners of the earth.**” V. 12 The ensign is a flag of ownership, and Israel’s Messiah, Jesus, will put all nations on notice that He is now the owner of the entire world. This is now His Kingdom and He can do exactly as He pleases. Thus, He will assemble this nation, which has been an outcast for millennia, and put them in their rightful domain.

This chosen nation surely deserved the God’s decree against them, but setting them aside has worked in the depths of their own hearts, for “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” V. 13 These chapters in Isaiah clearly display the fact that Israel had much trouble within their own ranks. Not only were the nations against them, but they were guilty of turning on one another. That has now changed. No longer will they be a divided nation of “Judah and Ephraim,” filled with vexation and envy. They will rather be a nation united and ready to mete out judgment against their enemies. “But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.” V. 14 All these were literal nations and oppressors of Israel but there is also a spiritual application, for Edom and Moab represent that which is of the flesh, while The Philistines speak loudly of religiousness. Once Israel has accepted their Messiah, such enemies will be destroyed within their own hearts, even as we discover in our own lives during this present Church Age.

“And the LORD shall utterly destroy the tongue of the

Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.”  
V. 15-16 The Lord Himself now takes up their cause and we can only imagine the supernatural power He will display in fighting for His Own Chosen People. The record here is reminiscent of their exodus from Egypt as they crossed the Red Sea on dry land, but this time the “highway” will lead back to the land of Israel, where Jesus will establish His Kingdom, beginning with His Faithful remnant, which has been gathered from the “four corners of the earth.”

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**POETIC PEARL**

78

Little words of Kindness,  
Little looks of love  
Scatter thoughts of blindness,  
Comfort like a dove.

Little ads of goodness  
From a tender hand,  
Break the rap of rudeness,  
Help the weak to stand.

Little smiles of sweetness  
From a hopeful face,  
May inspire fleetness  
To those in the race.

These are little preachers  
With a message great  
Charms from living creatures,  
Never lax, nor late.

## CHAPTER 12 ~ II KINGS

“**A**nd in that day thou shalt say, O LORD, I will praise thee:...” V. 1

This chapter is in direct contrast with II Kings, which details the captivity of both Israel and Judah. Israel was taken captive in II Kings 17 when Assyria conquered Samaria. Nebuchadnezzar carried the inhabitants of Jerusalem back to Babylon in chapter 24 during the reign of Jehoiachin. Thus began the times of the Gentiles in 606 B.C.

II Kings closes with great sorrow as both Israel and Judah were evicted from their land and were in bondage to the Gentiles even down to this present day. The last verse of II Kings declares that Jehoiachin was brought out of his prison but his experience seems to establish the precedent for the entire nation of Israel during Gentile Times. “And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.” II Kings 25:30 Gentile powers have also “dictated” the affairs of this little nation throughout all four Gentile World Empires. Though She was again recognized as a nation in 1948, and has been a thorn in the sides of the nations since her captivity, Israel has never had a major sway and voice in the politics of this world.

79

This current chapter in Isaiah proclaims a decided change in that status as the prophet proclaims what will transpire “in that day.” It means the Day of The Lord as being opposed to the Day of Man. The words in this first verse indicate that a great change has taken place. Both Israel and Judah were convicted by God of severe idolatry, but their words here proclaim unadulterated praise for “the LORD.” “LORD” means Jehovah, and is, in this instance, a direct reference to Jesus, Who will be reigning as God “in that day.” The little word “I” in the above text, signifies the entire nation of Israel. No longer is it, Israel and Judah, but as noted in our last chapter, they are once again one nation united in their allegiance unto Christ, their newfound Messiah.

They have finally acknowledged God’s severe, but justified, dealings with them and declare that “...though thou wast angry with me, thine anger is turned away, and thou comfortedst me.” V. 1 The anger of the tribulation is past, and the awful sorrow which engulfed them in II Kings, has given way to this great comfort and shout of victory found in verse 6. “Cry out and shout, thou inhabitant

of Zion: for great is the Holy One of Israel in the midst of thee.”

80 “Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.” V. 2 These are the lessons this people will have learned so well, through the horrendous hardships of the tribulation wherein the anger of The Lord was leveled against them. They were a people who trusted their own strength along with the arms and favor of the nations, but that strategy failed them miserably. They had to be reduced to absolute nothingness in order to learn that only God was their true salvation. This God was, in fact, Jesus, Whom they had rejected those many years ago, but in the midst of tremendous darkness and fear, they have learned that only He is their refuge. He is the strength and song of victory for which they had been searching, and only the “time of Jacob’s trouble,” has taught them this invaluable lesson that salvation is indeed, only of The LORD. Such a lesson gives way to the next avenue of their spiritual growth and “Therefore with joy shall ye draw water out of the wells of salvation.” V. 3 This is in stark contrast to the atmosphere which has prevailed throughout this entire period of Gentile Times, and is still very much a part of Israel’s existence today. However, their cup will, “in that day,” be filled to overflowing.

“And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.” V. 4 The key is once again, “in that day,” and it signifies a great change in the relationship between Israel and her former oppressors. This nation will become God’s ambassadors and literally teach all the nations, by example, to “Praise The Lord,” and “call upon his name.” It is a lesson which they will have learned by experience and thus are qualified to show their “new students,” how to call upon Him. They have had sufficient experience to “declare his doings among the people,” for they know firsthand the glorious things He has done in their own behalf. Their entire mission will be to see to it, that “his name is exalted.”

He will be the Supreme Object as they “Sing unto the LORD; for he hath done excellent things: this is known in all the earth.” V. 5 He becomes the very Subject of their entire lives and all the earth knows “he hath done excellent things,” because this new nation has proclaimed that message.

“Cry out and shout, thou inhabitant of Zion: for great

is the Holy One of Israel in the midst of thee.” Once again we see the great contrast with II Kings. There were multiple cries of sorrow and anguish in that long ago day, but this is a cry of victory, and triumph, which cannot be uttered even unto this present day. Jerusalem, or Zion, is under tremendous pressure, at this current hour, as multiple forces clamor for a piece of that city. That will all change, for there will come a day when Israel alone is recognized as “the inhabitant of Zion.” There is no wonder that such a shout will go up, for Israel, as well as all the world, will know without doubt, that this change has come because “great is the Holy One of Israel in the midst of thee.” God has chosen to dwell here and none will dare dispute it.

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### Wherever He Sends

The people in America, Their hearts are hardening  
They live and die indifferent; To Christ are hard to bring.  
Then let me go to Africa, Or to the Hindus preach.  
Thy Ways, O Lord, they long to know, Thy Ways to them I'll teach.

81

Or send me to some other land, Where hungry heathen live.  
My heart is yearning, souls to save, For this, my life I give.  
O, hear me, Master, Here am I! Send me to any clime;  
But help me do thy gracious will, And live a life sublime.  
Then when thy sheep are gathered home, From East and South, and  
West,  
My toil-worn frame, but then renewed, Shall have unending rest.

Author Unknown

Written over 35 years ago, and now being answered thru our literature.  
(Editor's note from 1941)

## CHAPTER 13 ~ I CHRONICLES

**T**his chapter correlates beautifully with I Chronicles, which presents the history of David becoming king after spending years in the wilderness being pursued, and hounded relentlessly, by Saul. This book records Saul's removal, and David's advancement to the throne. The nation had been divided heretofore, but chapter 11 reveals the glorious unification of the people as they sought out David, even as Israel, of the end time, will clamor after Jesus. "Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh. And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel. Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel." I Chron. 11:1-3

82 The pattern in the days of tribulation likewise follows the same example presented in this book. Israel will be gathered unto Jesus, but He must still judge multiplied nations as is evidenced in Ch. 18. "Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. And he smote Moab; and the Moabites became David's servants,.... And David smote Hadarezer king of Zobah unto Hamath....And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians.....Then David put garrisons in Syriadamascus; and the Syrians became David's servants,.....Thus the LORD preserved David whithersoever he went." I Chron. 18:1-6

Israel's Messiah will also enjoy such wholesale victory as He takes His throne and puts down all rule and authority against Him. The words in verse one of our present chapter here in Isaiah foretell the end of first world empire. It is figurative of the end time world empire which will likewise succumb to the final world Kingdom ushered in by The Son of God. "The burden (doom) of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles." The term "shake the hand," literally means "to beckon with the hand," and speaks of the time

that the Medo-Persian empire would be beckoned to replace the Babylonish regime. It is this second world empire which will invade "the gates of the nobles," or the mighty forces of Babylon. God's message from the mouth of Isaiah continues as He declares that "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness." V. 3 God did indeed call this Medo-Persian empire to execute His wrath upon Babylon and Darius, the Mede did give honor to the Lord, rejoicing in His "highness." "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." Dan. 6:26 Later on, it was Cyrus, of the Persian side of the empire, who again honored God and set the Jews free to return to Jerusalem.

God's assault against Babylon continues, declaring that "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land." V. 4,5 These words indicate that God Himself is responsible for this devastating blow and they are prophetic of the time when, once again, all the nations will be gathered together to the battle. That battle will be none other than Armageddon, and no nation on earth will be spared, as "the LORD of hosts mustereth the host." His indignation will be so intense that it will "destroy the whole land." The response will be "Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty." V. 6 Such wailing will be commonplace in that day for "the day of the Lord," is truly a day of devastation and destruction which shall produce the following results: "Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames." V. 7,8 All these things were fulfilled when mighty Babylon fell, but the greater impact of these prophetic words will be felt in the end time. Jesus used the same analogy of "a woman that travaileth," when he described the "beginning of sorrows," that is, the pangs of childbirth, which

will increase dramatically as the seven years of tribulation reach their conclusion.

“Behold the day of the LORD cometh...” and with it comes a day that is “cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.” V. 9 These words undoubtedly describe a day of warfare, even as that manifest when Darius dethroned Belshazzar, but the next verse is in direct agreement with the events prophesied for the coming tribulation, “For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” V10 God has, and will continue, to use one nation to punish another, but some of His judgments are completely beyond the control of men. We are witnessing such phenomenon more and more even in this present day leading up to the devastating upheaval of the elements during the tribulation period. All of these varied “judgments” occur because “...I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.” V. 11 God has always hated the independent spirit of natural man, 84 for it is the very product of Satan himself. Pride caused his fall, and Paul warns us not to fall into that condemnation. I Tim. 3:6 The devastation continues as God next declares that “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” V. 12 The reason that one man seems to be so “precious” is because they are in such short supply. Isaiah 4:1 prophesies of the day when “...seven women shall take hold of one man,....” This is undoubtedly because so many of them have been destroyed by war. The day in which we live is very much in contrast to this, for it is a day when life seems to be so very “cheap,” in so many parts of our world. Suicide bombers, and others willing to be the “martyr for their causes,” proclaim the fact that people are expendable. We live in a “throw away” society, but according to these words, that mind set will change and God “will make a man more precious than fine gold;....”

War will take its toll, and casualties will mount both in human life and other resources, but God’s arsenal extends quite beyond the reach of men. “Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.” V. 13 Men today

do have great weapons of mass destruction, and such weaponry will increase during the tribulation period. There are, however, no match for the devastation that will be caused on this earth by the upheaval in the heavens. Peter declares "...the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." II Pet. 3:10 The full impact of these words will not be realized until very near the end of this most devastating "day of the Lord," but the shaking of the heavens is already manifest and the results are being seen even now, for it shall be a time when "...it (the earth of V. 13) shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land." V. 14 This verse describes life on this earth as men finally realize "there is no place to hide." They do indeed turn "every man to his own people,.." but to no avail. "Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it." V. 15-17 These words outline the devastation which occurred when the Medes invaded Babylon but, once again, the greater fulfillment is yet to come. The same pattern will prevail when men shall find that "bribery" will avail nothing, and the destruction described above will continue unabated. The days of Armageddon will also be a time when "Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children." V. 18

85

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." These words show emphatically that these words extend to the tribulation period, for there is no record that Nebuchanezzar's Babylon experienced the destruction of "fire and brimstone," which rained down upon Sodom and Gomorrah. Such language is, however, attributed to the devastation of the end time. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:" Rev. 14:10

Such words are not limited to one locale, for the whole world will experience this total annihilation. However, history shows clearly that the Isaiah's next reference does most assuredly single out the first world empire. "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." V. 20 This refers to political Babylon, which has not risen again. It is also prophetic, and typical, of "religious Babylon," that is, the false Church, which will likewise experience the severe judgment of God. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2

The closing verses of this chapter could well be a reference to religious Babylon being "the hold of every foul spirit, and a cage for every unclean and hateful bird," symbolic of the evil spirits which inhabit Catholicism today, but they especially apply to the literal history of that formerly glorious city. "But wild 86 beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." V. 21-22 Isaiah was a contemporary of Hezekiah, somewhere around 713 B.C. Nebuchanezzar became the golden head of Babylon in 606 B.C. That first world empire met its demise 70 years later. Thus Isaiah prophesied of these literal events about 177 years before they actually came to pass. They were literally fulfilled exactly as they are recorded here, and we can rest assured that every jot and tittle, of all the far reaching prophecies, in regard to the end time, will also shortly come to pass.

### *The Joy Of My Life*

He's the joy of my life,  
The love of my heart;  
The Chief of ten thousand is He.  
I'll love Him forever and ever  
Because He first loved me.

*Beulah Clark*

## CHAPTER 14 ~ II CHRONICLES

“For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.” V. 1

This 14<sup>th</sup> chapter of Isaiah corresponds with II Chronicles, as chapter 28 of that book presents a record of the Jewish King Ahaz, who “sells out,” to the King of Assyria, very much typical of how the false prophet will work “hand in glove” with the antichrist, and lead Israel to give up the last vestiges of spirituality in an effort to “buy” the arm of the flesh. II Kings 16 and II Chron. 28, basically relate the same story in regard to this treachery. Ahaz was an extremely wicked king, and God allowed Jerusalem to suffer tremendous oppression because of it. Both of these chapters record his idolatrous acts as “... he burnt incense in the valley of the son of Hinnom; and burnt his children in the fire, after the abominations of the heathen ..... He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.” II Chron. 28:3,4 Because of these things, the “....LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.” II Chron. 28:5 Apparently, Ahaz appealed to the king of Assyria twice, the first of which brought deliverance from Rezin, King of Syria, as seen in II Kings 16:9 The second time, according to II Chron. 28:20 “....Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not.” The pattern for both incidents seems to be the same. Ahaz tried to buy the King’s favor by literally “selling” the treasures found in the house of God. “So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king’s house, and sent it for a present to the king of Assyria.” II Kings 16:7,8 This chapter in II Kings further declares the extent of Ahaz’ idolatry when he “.....went to Damascus to meet Tiglathpileser king of

Assyria, and saw an altar (heathen altar) that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus:.... And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. And he burnt his burnt offering....And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, .....and the brasen altar shall be for me to enquire by.” II Kings 16:10-15 Ahaz, again typical of the false prophet, introduced a heathen altar, setting it “side by side” with the “brases altar of the Lord.” Urijah the priest was instructed to burn all Israel’s offerings on the heathen altar, while the Lord’s brazen altar would be for himself “to enquire by,” thus the people are forbidden to come near it. This scenario is exactly what will transpire when the false prophet will persuade the Jews to give up the daily sacrifice, which will represent their final departure from the truth of Calvary in the end time. Dan. 8:9-11 They will then make the infamous covenant of death with the antichrist.

Though the first three verses of our present text are glorious promises to a restored nation, the bulk of Isaiah 14 reveals the severe judgment coming to the false prophet and the man of sin, when they are judged and cast into the lake of fire. According to this first verse, The Lord “will have mercy on Jacob,” and He will show clearly that they are His Own chosen people when He sets “them in their own land.” Strangers shall also be joined unto them, and those same strange Gentiles, will “cleave unto the house of Jacob.” This will be a tremendous contrast to what we see unfolding before our eyes today. A great number of nations literally despise Israel, and would do about anything to distance themselves from the “trouble” they constantly cause, but in that day, all nations will cleave to Israel “And the people (Israel) shall take them, (Gentiles) and bring them to their place:..” That is, Israel will determine where the place of the heathen shall be, “.... and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them

captives, whose captives they were; and they shall rule over their oppressors.” V. 2 Furthermore, “....it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!” V. 3-4 This tiny, chosen, nation, will indeed have complete rest from all the sorrow and bondage of the tribulation, and will rest from their oppressors. Not only so, but they will witness the demise of the antichrist, pictured here by the king of the golden city, Babylon. Judgment continues to be poured out as “The LORD hath broken the staff of the wicked, and the sceptre of the rulers. He, (the antichrist, the leader of that end time coalition) who smote the people (Israel) in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.” This man of sin will find out, first hand, that all his anger and fury will be rewarded with intense persecution inflicted by Jesus Himself, and none will stop Him.

“The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” V. 7-14 Though he is called the king of Babylon, (V.4) the one directly, and repeatedly, addressed in these verses, is none other than Lucifer. God created him as “the son of the morning,” but pomp and pride have reduced him to the one known today as Satan. (an opponent, adversary, arch enemy.) Ezekiel chimes in with an even more graphic description of the splendor and perfection,

of God's most magnificent creature. He refers to him as the king of Tyrus, enlarging on his wisdom, extreme beauty, and musical prowess. "Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, .....carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; ..... Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, .....Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, .....therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezek. 28:12-19

Both Ezekiel and Isaiah describe the tremendous beauty and advantage with which Lucifer was created, and both also prophesy his demise due to pride. Here in Isaiah, he is seen as the power behind the false prophet, the antichrist, and all the rest who have opposed God, especially in His purposes for Israel, having been consumed with their destruction. The day will come, however, when "The whole earth is at rest, and is quiet, they break forth into singing." V.7 This new atmosphere is announced because this arch enemy has finally been defeated. Israel has been oppressed throughout the ages, but this wicked duo of the end time will be the last to do so, and thus the song of victory for this chosen nation will begin, as "...the fir trees rejoice at thee, and the cedars of Lebanon, saying Since thou art laid down, no feller is come up against us." V. 8 The oppression of Israel is over.

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead **for thee.....**" V. 9 These words

tell us that all the inhabitants of hell will be ready to welcome their leader home. We would also emphasize that all the traits and judgments defining Lucifer, are also true of his minions, the false prophet and antichrist. The judgments pronounced against him will also prevail against these who carried out his purposes. These occupants of hell, who arrive there before Satan “even all the chief ones of the earth;” have a few questions for their leader. “Art thou also become weak as we? art thou become like unto us? How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” These words clearly indicate that his pride, and arrogance, along with his totally unconcealed desire to be “like the most High,” seems to be no mystery at all, to these who have been waiting for him. V. 9-14

Further, and sure, judgment, despite all his power and independence, continues as; “Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?” V. 15-18 All these things surely describe the indictments against Satan and what is in store for him, but these remarks especially apply directly to the antichrist, for his ungodly actions as he indeed carried out Satan’s bidding. 91

The following verses seem to present the fate of the nations, as contrasted with what happens to Babylon. “All the kings of the nations, even all of them, lie in glory, every one in his own house.” The kings who ruled these literal nations round about this first world empire are permitted to go to their graves in glory and in “their own house. But thou (the line of Nebuchadnezzar) art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.”

V. 18-22 Nebuchadnezzar's line was literally cut off in such a manner, but this portion also teaches that the antichrist will have no successor either. His reign will end in the lake of fire.

92 "I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts." V. 23 The destruction of literal Babylon continues as God declares that it shall never be rebuilt and inhabited again. It is a possession for the bittern, a species of birds, and is reduced to pools of water, making it inhabitable. Isaiah's poetic description of the "besom," or broom to remove dust or dirt, indicates that God will make a clean sweep, or complete house cleaning, in destroying this once glorious and golden city. That judgment is sure, as "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders." V. 24-25 The Assyrian here is once again a reference to the end time regime which has been so bent on destroying Israel. God, however, will break those who try to destroy "my land and....my mountains." Many today are claiming rights to this land and especially the "mountain" of Jerusalem, but once again God goes on record claiming this portion of real estate for Himself. He will break the power of the Assyrian, but at the same time He will destroy the yoke of bondage and burden of oppression from the "shoulders" of His own people.

"This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" V. 26,27 One day all the nations will learn by bitter experience that the purpose of God for this entire world is centered around Israel. One day they will understand that those purposes will be fulfilled without fail, and no one will disannul or hinder the Hand of God in performing all His Will concerning them.

"In the year that king Ahaz died was this burden." V. 28 Ahaz once again becomes the man of the hour, and Isaiah continues to portray him as the false prophet, who will be instrumental in leading Israel into gross idolatry. II Chronicles indicates that he was not honored in Judah as one of the elite for "...they buried

him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel....” II Chron. 28:27 Ahaz died, and just as surely, the false prophet will also be removed, but the remainder of this chapter shows the great contrast between Zion and Palestina, both of which were victimized by this wicked king.

“Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.” V. 29 Palestina is the region of Syria, Palestine, and Philistia, the land of the Philistines, who represent the religious enemies of Israel. Terrorists groups such as Al Quaida, Hamas, and Hezbolah would be their counterpart today and this same message of destruction would surely apply. Isaiah tells us here that “the rod of him that smote thee is broken,” but it is no cause for rejoicing. Locally, that “rod” would be the King of Assyria, according to II Kings 16:6-9, as he took Damascus of Syria. Isaiah further speaks of the fact that though such a rod be broken, the satanic influence of the serpent’s root will come forth as the deadly cockatrice and “his fruit shall be a flying serpent,” of deadly force against them. Though he is destroyed, Palestina will still feel the sting and destruction of the antichrist, but they will not be restored and blessed like unto Israel, as is indicated in the first part of verse 30. “And the firstborn of the poor shall feed, and the needy shall lie down in safety:...” This undoubtedly refers to Israel, as even in the midst of chaos, God will deliver his people. Peter said it thus: “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:” II Pet. 2:9 Isaiah continues that same pattern declaring that “.....I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.” V. 31 The judgment upon these terrorist elements who are described as reigning “one hour” with the beast, (Rev. 17:12) will be swift and complete, as “none shall be alone in his appointed times.” That is “none shall be alone,” or separated from the ordained times of judgment that will swiftly come.

This chapter closes with the assertion that God will bless the nation of Israel. “What shall one then answer the messengers

of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.” “The poor of his people” are the same poor and needy ones of verse 30, who shall now “lie down in safety,” for the tribulation has taught them absolute dependence on their Messiah. Not only so, but we read once again that The LORD Himself, claims Zion as His Own, and is now a safe haven for His own chosen people.

### SO MUCH THE MORE

He said that He would come again  
And His Word is sure.  
And many hearts look up and say,  
“Perhaps the Lord will come today!”  
Therefore we need to watch and pray  
So much the more.

More need is there for earnest toil  
Than e'er before.  
The music of His gracious Word  
Shall be itself a rich reward ---  
So would we strive to serve our Lord  
So much the more.

The “little while” of which He spoke  
Will very soon be o'er.  
His purpose cannot know defeat:  
But while He tarries, let us meet  
For counsel cheer and converse sweet  
So much the more.

When storms of worldliness and doubt  
Around us roar,  
A holy calm our heart shall know.  
The lamp of faith shall brighter glow  
And confidence and courage grow  
So much the more.

## CHAPTER 15 ~ EZRA

“**T**he burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;” V. 1

The burden of Moab actually means the “doom” or the judgment of Moab, and thus this chapter coincides with Ezra’s account of them, when the Jews returned to Jerusalem, after the 70 year captivity had ended. They had come back to this sacred city to rebuild the temple and found that the land had been overrun by “foreigners,” especially the Samaritans. Ezra 9:1 informs us that “.....when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, .....the Moabites, ....and the Amorites.” All these greatly hindered Ezra’s endeavor to rebuild the temple, and our present text, here in Isaiah, singles out Moab as the current enemy of Israel. They have long opposed this chosen people and are simply typical of many nations who seek her destruction, even down to this present day. Moab was the son of Lot through the incestuous union with his firstborn daughter, and though this “just” man (II Pet. 2:7) had come out of Ur of the Chaldees with his Uncle Abraham, his descendants, both the Moabites and the Ammonites, were diametrically opposed to Israel. Moses recorded this scathing prophecy against them: “An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.” Deut. 23:3-4 There is at least one glorious exception to that prophecy, for Ruth, the Moabite, was not only admitted to the congregation of Israel, but also given a very prominent place in the lineage of Christ due to the glorious majesty of Divine Grace.

The overall story of Moab, however, is not a good one and judgment prevails upon them throughout our present chapter. Numbers 21 rehearses the incident referenced above, listing names like Ar, Dibon, Medeba, and Heshbon, which also appear here in Isaiah 15. Though all the things in this chapter, and

Numbers 21, have already come to pass, they still proclaim the same prophetic story of the end time, as the nations, represented by Moab, are severely judged for their maltreatment of Israel.

The remainder of verse 1 makes it clear that such judgment is very complete and severe. "Ar," meaning "awaking, or watching," was the capital of Moab, but it was brought to silence in the night, because no guard or watch will be able to stay the judgment of God. Likewise Kir, "a wall or fortress," in Moab was no match for the devastating Hand of God when they were invaded by Assyria and "..laid waste and brought to silence." That local plundering was only typical of the same devastation which God will yet bring to all the nations during the tribulation.

96 Moab's destruction continues as "He (Moab) is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off. V. 2 Bajith means "house," and is a reference to a house or temple of idols. It is closely connected to Dibon, meaning "troop." Both of them are called "the high places" of idol worship, but they now become places to weep, because of the miseries that God has brought upon them. Those miseries are increased as Moab is now said to "howl, (wail or yell,) over Nebo." Nebo is the mount from whence Moses, looked into the land of Canaan, but was not permitted to enter, because he was representative of the law. Likewise, these idolatrous men also were only able to look from Nebo into that promised land of blessing, while their chosen ways of idolatry prevented them from actually possessing them. Thus this mountain becomes a Mount of howling, rather than blessing. Such a howl is also lifted up in regard to Medeba, which should represent "waters of rest." Idolatry, however, has replaced those waters of peace and tranquility with the height of shame and humiliation, evidenced by the rest of this verse: "on their heads shall be baldness, and every beard cut off."

"In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly. V. 3 Such devastating words of pain and mourning, are simply typical of the tremendous hardship inflicted on Moab and will yet be repeated in greater measure during the tribulation. Next we read, " And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous

unto him.” V.4 Both Heshbon and Jahaz are mentioned in the roster of Moabite cities recorded in Numbers 21. Hesbon, meaning “reason,” speaks of the fact that all the reason Moab could muster, will not change God’s decree for judgment. Elealeh signifies that “God is ascending,” and in this case, that ascent is again in pouring out judgment, rather than blessing. Their voice being heard “..even unto Jahaz,” meaning “trodden down, or to stamp,” as in a threshing floor also signifies God’s threshing floor of reprisal. Jahaz lived up to this name in Numbers 21 after Moab refused to let Israel pass through their land when Israel “....came to Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok,....” V. 23-24 Such victory will also belong to Israel, in the end time, after they return to The Lord and take possession of all the land that God promised Abraham. The “armed soldiers” at that time, will likewise find their lives most “grievous unto him.”

Verse 5 seems to begin with a cry of intercession on the part of Isaiah in behalf of Moab, for the word “cry” is the same one used by Israel when they “...they cried, .....unto God by reason of the bondage,” when they were captives in Egypt. Ex. 2:23 “My heart shall cry out for Moab;...” The reason for such a cry could well be because of the close bond which the house of David had with this nation through Ruth. This verse continues, announcing that “... his fugitives shall flee unto Zoar,” indeed the same “little” city into which Lot fled, after he refused God’s direction to flee unto the mountain, when Sodom and Gomorrah were overthrown. He then plead with the angel to “....let me escape thither, (is it not a little one?) and my soul shall live.” Gen. 19:20 Lot did eventually forsake Zoar to take up residence in the mount, after which Moab was subsequently born.

Isaiah’s reference to “....an heifer of three years old:...” is undoubtedly the prophet’s way of declaring that any intercession for Moab must be made on the basis of sacrifice. However, there is a long and lasting record of their transgressions, “..... for by the mounting up of Luhith with weeping shall they go it up;....” Luhith signifies “records kept on tables of stone,” and in this case, they are records of the ungodly transgressions against them from whence there is no deliverance, despite Isaiah’s intercession. This is reminiscent of the fact that some, even today, try to claim the promise given to Israel in II Chron.

7:14 "If my people, ...shall humble themselves, and pray, ....then will I hear from heaven, and will forgive their sin, and will heal their land." Isaiah may have cried out in intercession for Moab, but God was in no wise entreated by it, for this verse continues, describing nothing but pain and devastation "...for in the way of Horonaim they shall raise up a cry of destruction." Horomaim means "double cave," supposedly a place of safety and hiding, but according to this record, only weeping and misery prevail. Neither will there be safety in the end time when God pours out this well deserved judgment on those nations, like Moab, who have so shamefully treated His chosen people.

98 There is apparently no respite in this judgment upon Moab, "For the waters of Nimrim (rebellious ones) shall be desolate: for the hay is withered away, the grass faileth, there is no green thing." V. 6 This is very much typical of the tribulation days, which are swiftly approaching, wherein trouble will come in many forms. Warfare is but one of the ways God will use to punish the nations. There will also be an upheaval among the elements, which is entirely beyond the control of men. The "rebellious ones," of Nimrim lost their water supply, and that drought was so severe that hay, grasses, and every "green thing," simply withered away for lack of water. Men seem to have no idea of all the ways and means which God will use to fight against them. The results of this mighty drought are reflected in verse 7 as, "Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows." It means that any abundance they may have collected, at this time, must be carried away to a small "brook of the willows," in an effort to preserve it, with remaining water that was in very short supply.

"For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim. For the waters of Dimon shall be full of blood:...." V. 8-9 Though the word for "cry" of verse 8 is exactly the same as that used in verse 5, this one seems to be a shriek of misery emanating from one in severe misery rather than a cry of intercession for Moab. Such a cry escalates into "howling," (with a wailing tone) because of the intense pain and misery which has been inflicted. It is rather interesting that the places named in these verses are all associated with water. Eglaim means "double reservoir," while Beerelim signifies "well of the gods." The

“waters of Dimon,” which means “the quieter, silence,” remind us of the “still waters, found in Psa. 23, but they are now turned to blood. All these places which should have been ample supplies of refreshing, have been turned to bloodshed and destruction. Not only so, but the final stroke of this chapter declares that “.....I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.” Herein is a record of the vicious lion-like nations that God will use to punish those Moabites who have escaped the former modes of destruction. The entire “remnant of the land,” will be included, telling us that God’s wrath upon all the nations will be full and complete and none will escape. Jesus described the severity of this time of desolation in Matt. 24:22. “And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.”

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### **Like the Wine**

Who can thrill the heart like Jesus,  
Speaking forth His Word divine,  
All so faithful, pure and precious,  
Intoxicating as new wine.  
All my sins tho’ red as crimson,  
He has washed as white as snow..  
I will follow where He leadeth;  
Nowhere is too far to go.  
Oh! This wonderful redemption.  
It does fill my soul today.  
Just a taste will keep us going,  
Happy on this pilgrim way.  
Soon we’ll stand by crystal river,  
With the ransomed hosts of grace,  
And we’ll sing redemption’s story  
Far above in empty place.

## CHAPTER 16 ~ NEHEMIAH

This chapter corresponds with Nehemiah where Artaxerxes, extended great grace to Nehemiah, affording him liberty and protection to go back to Jerusalem and rebuild the wall. He seems to follow exactly the same pattern as Cyrus, who gave liberty to the Jews immediately after the Babyonish Captivity was over. Nehemiah declared that the provisions, for which he had asked, were granted “.....according to the good hand of my God upon me.” Neh. 2:8 Our present text exhorts Moab to show that same gracious spirit to Israel, and acknowledge the God of heaven in the same manner that Cyrus had done almost a 100 years earlier. Moab is once again typical of the nations in the end time which will be spared when they recognize the superiority of God and His Chosen People Israel, as the latter become the head and not the tail of the nations. Thus, in this first verse they are exhorted to “Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.” This seems to indicate a present sent from the inhabitants of “Sela to the wilderness.” Sela means “the rock city of Idumaea,” which identifies it with the land of Edom of Esau, a term which always signifies the flesh. This would mean that “Sela” is a reference to those fleshly “wilderness” nations of the end time, and they are here instructed to send “the lamb” to Jerusalem, “the mount of the daughter of Zion.” This is simply an acknowledgement of the “The Lamb” of Calvary, without which no man will be accepted. It is the same truth men must accept today. There is no hope of mercy for them if they do not come with Christ in their hands.

The “daughters of Moab,” once again representative of all the nations, are addressed in the next verse and described “..... as a wandering bird cast out of the nest,....” These daughters are said to appear “.....at the fords of Arnon.” V. 2 Those “fords” are a place of crossing over Arnon, meaning “I shall shout for joy.” This is actually a “bridge” connecting Egypt and Canaan and is the same path that Israel trod, when they came out of bondage into the Promised Land. It is typical of those, even today, who discover certain victories and the joys of The Lord, even before they reach the fullness of the blessing found in Canaan. Likewise, it will be a progressive path in the end time wherein these formerly rebellious nations are forced to accept the

fact that blessing, and safety, comes now only through giving due honor and reverence to Christ and His new regime led by Israel.

These same people are further exhorted to “Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray (betray or disclose) not him that wandereth.” Many “wanderers” of Moab are, in reality, searching for relief from the “heat” of tribulation. Thus these “daughters” undoubtedly leaders of Moab, are told to provide a “shadow” of comfort for them. They are also to be a place of refuge to “Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.” We know that Israel has been an outcast throughout many ages of time, and now Moab is called the same, for these nations will experience the same treatment they have inflicted on Israel. Isaiah is very clear that “the extortioner is at an end, the spoiler ceaseth,....” Assyria would have been the local fulfillment of those words, but the fullness of this prophecy will be realized when the rule of antichrist has come to an end. Those nations, which were persuaded that this superman had all the answers to their problems, have been victimized by his savagery along with all the rest of the world, but that era will come to an abrupt and violent end, and now there is, a glorious display of Divine Grace held out to them. 101

“And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.” V. 5 Jesus Christ, as King, ruling on the throne of David, is the answer, not only for Israel, but the entire world. Moab is here offered that display of mercy, and for good reason. “We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.” V. 6 Pride, independence, and arrogance have plagued Moab, and though he is filled with wrath, all his “lies shall not be so,” or all his anticipated endeavors will not come to pass. They will simply be shown up as lies, and “Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareseth shall ye mourn; surely they are stricken.” V. 7 Kirhareseth means ‘an earthen wall,’ and is symbolic of the feeble protection in which Moab, and nations of the end time, will put their trust. Those walls of protection are,

however, worthless in the wake of Christ's judgment, leading to the howling and misery with which will be stricken during the tribulation period.

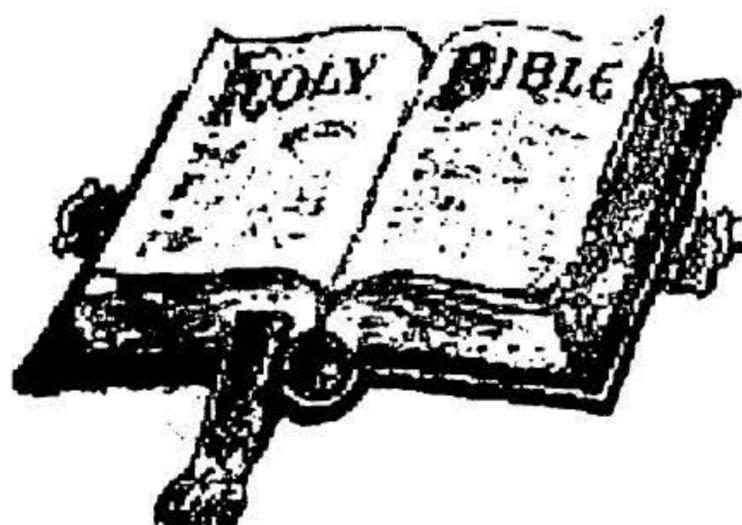
That misery is expanded as this chapter continues, "For the fields of Heshbon languish,...." The meaning of this prominent city means 'reason' and it is symbolic of the fleshly practice whereby men try to reason out "the fields of God's Word," rather than simply going in the way of faith. It is very closely connected to ".....the vine of Sibmah:...." Which means "fragrant or spice." Such a vine was supposed to produce the sweet wine of religion but "the lords," or "masters and husbands of religion" having dominion as a husband over a wife, have become "...the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea." They have broken down those beautiful plants which were supposed to produce the sweet spices, and have come to Jazer, meaning "let him help." However, there is not help from such religionists and they are said to be only wandering "through the wilderness," with their end finally stretched out to the sea." The sea is symbolic of the nations, and this scenario could well be a description of the Catholic influence which will overspread all the nations of the end time with her own wine of deceptive and destructive religion. It was boasted as bringing all help to the entire world but instead has caused men to "languish," or droop in sickness, and weakness making him utterly feeble. V. 8

"Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen." V. 9 This is a tremendous cry of intercession for Moab, and as we saw in chapter 15:5, it could well be Isaiah once again crying out for Moab. The depth of his anguish is also seen in verse 11 wherein "my bowels shall sound like and harp for Moab, and my inward parts for Kirharesh." Be it Isaiah or some other deeply grieved local intercessor, the language here is prophetic of all the nations of the end time mourning for the miserable failure of the religionists in whom they trusted. Their lies have failed and "And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses;

I have made their vintage shouting to cease.” Indeed God has brought all the wine of all their religious endeavors to a complete halt. There will be no grand harvest of sweetness for them, thus this lone intercessor’s efforts seem to be meaningless in making this appeal for the “earthen wall” of protection at Kirharesh. V. 11

“And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail. V. 12 Once again, despite the intense intercession, the idolatry of Moab does not go unpunished and though he may “come to his sanctuary to pray,” it will be a worthless endeavor. This will be so very true when God brings these prophetic utterances to pass at the end of this age because “This is the word that the LORD hath spoken concerning Moab since that time.” This “word,” refers to the “burden” or judgment of Moab recorded in these last two chapters, and while it is most prophetic of end time events, the local fulfillment is even now, at the time then present, at the door. “But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.” V. 14

History has confirmed that this devastation literally came to pass upon Moab, but this verse is also prophetic of the latter half of the tribulation. The “...years of an hireling,” speak of the specific contract of time given to the antichrist. It is actually limited to 1260 days and not one day will be taken away or added to it. The mission of this man of sin, as he is used to execute judgment on the nations, will be the same as that recorded here for Moab: “...the glory of Moab shall be contemned, (base, despise, vile) with all that great multitude; and the remnant shall be very small and feeble.” The entire world of nations will be reduced to nothingness, whereby all their defenses are gone and only weakness remains.



## CHAPTER 17 ~ ESTHER

Esther is the seventeenth book of the Bible. It relates one of the darkest times in Israel's history wherein an extremely wicked man by the name of Haman persuaded the king to make a decree whereby an entire people, the Jews, would be exterminated in one day. However, that day, through the intervention of Esther, was turned to a great day of gladness, for God was entreated to defend His Chosen People "And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them." Esther. 8:17 God's blessing and great deliverance is further expressed "As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor." Esther 9:22 This seventeenth chapter of Isaiah likewise describes the same scenario as Esther, as is summed up in verse 13. "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." God declares that even though the nations will rush to destroy them in the end time, The Lord will bring such an effort to complete futility. Israel will never be destroyed because of His promises to Abraham. Not only so, but just as there was great gladness and joy during the days of Purim, Isaiah likewise prophesies the victorious shout of Israel in the end time that "...This is the portion of them that spoil us, and the lot of them that rob us." V. 14

104

The nations of the end are represented in our current text by Syria and, like Moab of the previous chapters, "The burden" (doom) is also pronounced, beginning at Damascus. "The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap." V. 1 This announcement hearkens back to chapter 8 where Damascus of Syria is the subject. That chapter includes a coalition including Syria and Ephraim, that is, the ten tribes of Israel, all of whom were gathered against Judah, during the reign of Ahaz. Even

though he was one of Judah's most wicked kings, God did deliver Jerusalem, as promised. Now, however, that which was against God's People, the Jews, is under the sentence of doom, directly because of their maltreatment of The Jews. This judgment, beginning at Damascus, spreads through Syria like wildfire as, "The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid." V. 2 Aroer certainly lives up to the meaning of its name "destitute" here, for its cities are reduced to being only a resting place for flocks, and the city is so forsaken that none should disturb them and "...make them afraid." Verse three describes Syria as "a fortress," which "shall cease from Ephraim and the kingdom from Damascus, and the remnant of Syria:..." That is, Syria no longer has the ability to provide safety for her cities, nor for Ephraim. Syria will likewise suffer the same fate as the ten tribes of Ephraim for ".... they shall be as the glory of the children of Israel, saith the LORD of hosts." Isaiah enlarges on that statement with these words: "And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean." This is a reference to the captivity of the ten tribes by Assyria, wherein "the glory of Jacob," the glory Israel enjoyed as a people who belonged to God, is indeed gone or "made thin." The "fatness of his flesh," or the prosperity this chosen people once enjoyed has now ended, and Isaiah declares that the same fate lies ahead for Syria. He very poetically states that this Syrian destruction "...shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim." V. 5 Rephaim also fulfills its own name for it does become "dead giants." The harvest described in this verse is pitifully small for the harvestman needs only his arm to reap the ears, rather than using a sickle. It truly is a valley of death. The display of sparse fruit is further indicated as "...gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel." V. 6 What a contrast this is to the bountiful fruit encountered by Israel when they first went into the land of Canaan and we would note that God specifically identifies Himself as "the LORD God of Israel," once again indicating that all this calamity leveled against Syria, is because God will most assuredly fight for

His Own.

“At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.” V. 7 We see it over and over again in scripture as God always manifests mercy in the midst of Judgment. Revelation 4 beautifully describes that scene in glory when Jesus is crowned King of kings, “....and there was a rainbow round about the throne, in sight like unto an emerald.” Rev. 4:3 That rainbow likewise speaks of the fact that mercy will be displayed even in the tribulation where the judgment of Christ will be predominant. “At that day...” refers to that very time when man will still be given the opportunity to “look to his Maker.” He can, even at that late date, “have respect to the Holy One of Israel,” meaning that he can look upon Christ as the Redeemer, who showed forth His Holiness, by judging sin at Calvary. Isaiah further instructs that this same man who would look upon Him, must refuse the ungodly, religious and idolatrous substitutes, bandied about in our day, “And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.” V. 8 The major “idol” “At that day” will be the antichrist, and though many will be martyred because they refuse his mark, they themselves will be saved because they have had “respect to the Holy One of Israel.” John declared “...Blessed are the dead which die in the Lord from henceforth: (in the midst of the tribulation) Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” Rev. 14:13

106

Isaiah’s prophecy continues to pinpoint these tribulation days announcing that “In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.” This is undoubtedly a portrait of the devastation left by Assyria when they invaded the land of Ephraim and took the ten tribes captive. Isaiah has already indicated in verse 3-4 that Syria would suffer like fate as Israel, and the same will be true “In that day,” spoken of here. If God punished Israel for their idolatry and unbelief, He would be very unjust if He did not pour out the same reprisal on the nations. Thus they too will experience the total devastation recorded in this verse whereby they too are forsaken and isolated just as Israel was. Jesus defined such desolation saying that “... except those days should be shortened, there should no flesh be

saved:..” Matt. 24:13

The reason for all this misery is “Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:” V. 10 The pattern here is, once again, God’s dealings with Israel. Jeremiah uses this same analogy in the way God nurtured Israel. “Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?” Jer. 2:21 Israel knew what “wholly right seed,” was but chose to do their planting with “strange slips,” or foreign twigs or branches pruned from somewhere else. It is a reference to their idolatry, having forgotten God and His Ways. Syria and the rest of these nations will likewise pay the price because they too have rebelled against The Creator or “Maker.” V. 7 All their efforts at “planting” and growing will likewise be thwarted for “In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.” Such is the conclusion orchestrated by God Himself. All the efforts of men, and all their assertions that “we will make it better and pull ourselves from this chaos,” will be reduced to absolute nothingness. Not only so, but God will bring “Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. V. 12-13 These words show positively that these verses are addressed to those nations who have so devastated Israel, and will likewise be devastated themselves. The language is much like that of John in Revelation 13. “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” Rev. 13:1 Those waters are representative of these nations clamoring to rule the world and most especially to punish and destroy Israel. However, as in the days of Esther, they can only go so far, for “God shall rebuke them and they shall flee far off...chased as the chaff...before the wind....a rolling thing before the whirlwind.” When God’s winds

of judgment begin to blow upon that troubled sea of nations, nothing will be able to restrain it. The antichrist and his entire regime will be destroyed “And behold at eveningtide trouble; and before the morning he is not....” The “eveningtide” of tribulation when the enemies of Israel hoped to have complete dominance over them, brings only trouble for themselves. The final words of this chapter belong to a victorious Israel, who have, by this time discovered their Redeemer, and jubilantly shout: “This is the portion of them that spoil us, and the lot of them that rob us.” This is surely the triumph in Esther revisited. “Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) Esther 9:1



## THE BURNING TRUTH

Discouraged? Yes, disheartened did I feel,  
Because the truth, so wonderful,  
So poorly to the saints, did we reveal.  
I ne'er again this world would tell,  
But burning truth, no man can quell.

Discouraged? Yes, disheartened was my soul,  
Because this message glorious,  
So few would join in faith and might to roll.  
O, who would dare the ranks to swell,  
Whose burning message none can quell?

Discouraged? No! no more perplexed I feel,  
Because the Grace and Glory band  
Increases with the Master's fiery Seal.  
With one accord we will repell  
All wrong. God's fire no man can quell.

## CHAPTER 18 ~ JOB

This chapter of Isaiah forms a beautiful parallel with Job. That book shows a man who was completely devastated, but in the end, received twice as much as he had before. “And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.” Job 42:10 Israel shall likewise enjoy a place of blessing which they have never experienced, even before they became a nation. This people has never occupied all the land given to Abraham, even in the early days of victory when Joshua took them into the land of Canaan. The beautiful conclusion of this chapter, however, records the fact that the Jews are gathered back to “the mount Zion,” and given as a “present” unto “the LORD of hosts.”

But, like unto Job, Israel will experience great suffering at the hands of the nations, because they have trusted in man, rather than God for their protection. The description of that path begins in verse one. “Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:” This “land shadowing with wings,…” is a reference to the protection Israel will seek from that seven headed coalition of the end time when they sign the infamous covenant with the antichrist. “And he shall confirm the covenant with many for one week:…” Dan. 9:27 It is in direct contrast to the plea of the psalmist. “Keep me as the apple of the eye, hide me under the shadow of thy wings, From the wicked that oppress me, from my deadly enemies, who compass me about.” Psa. 17:8,9 Jesus likewise offered Jerusalem that invitation for protection. “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Matt.23:37 His offer was summarily rejected at His first advent, and it will remain that way in the beginning of the tribulation period, as Israel is induced to trust in the protecting wings of the nations, which will ultimately fail.

The “woe” of verse 1 is further extended to the nations of the end time as they “That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden

down,....” This is a description of Israel, in dire straits and in great need of assistance. They have been duped into thinking that they can depend on the armaments of the nations to help, but the “vessels” or weapons sent by these “ambassadors” are nothing more than fragile “bulrushes” which will prove completely ineffective to defend them. Israel is further described in this verse as a nation “...whose land the rivers have spoiled!” V. 2 Rivers in scripture often represent the waters of religion. Such waters were supposed to be the waters of refreshing as in Psa. 23 and the well of water which Jesus offered the Samaritan woman in John 4. They have instead, become waters of religious deception which have “spoiled,” rather than refreshed and cleansed, those who trusted them. Israel has been indeed “spoiled,” by the rejection of Christ in Judaism, and the influence of the same polluting waters will be clearly manifest by Catholicism throughout the whole world in the end of this age. Indeed, “All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.” V. 3 God is desperately trying to get the attention of Israel and the whole world with the “trumpet” of His Word. “Hear ye...” is His message, but it seems that none will heed His warning. Isaiah tells us clearly that the Word of the Lord is meant here for the message of verse 4 is directly from Him.

“For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear (dazzling, sunny, bright) heat (hot) upon herbs, (illumination, brightness) and like a cloud (an envelope) of dew (covering) in the heat of harvest.” V. 4 The “rest,” to which The Lord alludes, is the millennial rest, but it will come only after the tremendous devastation of the tribulation expressed by the “heat upon herbs.” The Septuagint clarifies this verse as follows: “For thus said the Lord to me, There shall be security in my city, as the light of noonday heat, and it shall be as a cloud of dew in the day of harvest.” This promise, directly from The LORD to Isaiah in behalf of Israel, simply states that God will protect His dwelling place of Jerusalem and the land of Israel during this very devastating time of judgment, even before the real rest of the millennium arrives. Though the nations are clamoring, even now, over who has the right to Jerusalem, God has gone on record stating that this entire land is His, and He will secure it, when the efforts of all the nations and their appointed

ambassadors have failed. He will secure and protect His Own, amidst the devastating harvest of judgment upon the nations recorded in the next two verses.

“For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.” V. 5-6 This is, in no wise, spiritual fruit, but rather “sour grapes,” or that which is good for nothing, other than to feed “the fowls of the mountains,” and “beasts of the earth.” The retribution upon these nations will be both swift and thorough, and none shall escape. Verse 3 indicates that all the “inhabitants of the world, and dwellers on the earth,” are included in such sweeping judgment, thus separating the world from His Chosen People, who will most assuredly be secure. Not only so, but..... “In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.”

111

Much of this verse is repeated verbatim from V. 2. It brings emphasis upon the condition of Israel before their restoration, along with the reasons for their intense sufferings. They are a people who have been scattered and peeled, but for good reason. God had warned them repeatedly that He would “scatter” them, (Deut. 30) but He also promised that they would be gathered back again unto their own land. Our present text describes Israel presenting themselves as “a present.” That present is “from a people terrible from their beginning hitherto...” meaning that “in that day,” they will acknowledge that God has had every right to inflict upon them all the misery they have endured. Job cried out “the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.” Job 1:21 Israel will likewise learn the same lesson. They will, in no wise, blame God for all their troubles, but will honor Him and declare His righteousness in treating them as He has. They will also be like unto Job after his affliction, as they will now finally enjoy the fullness of the Abrahamic covenant, for they will be restored, “to the place of the name of the LORD

of hosts, the mount Zion.” They, like Job, will surely be given at least “twice as much” as they have had since their beginning, for they will be in their own land in their rightful and promised place as “the head and not the tail” of the nations, in Christ’s Millennial Kingdom. Deut. 28:13

#### THE JEW

Scattered by God’s Avenging Hand,  
Afflicted and forlorn,  
Sad wanderers from their pleasant Land,  
Do Judah’s children mourn;  
And e’en in Christian countries, few  
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love  
The Bible’s precious page?  
Then let your heart with kindness move  
To Israel’s heritage;  
Who traced those lines of love for you?  
Each sacred writer was a Jew.

And then as years and ages passed,  
And Nations rose and fell,  
Though clouds and darkness oft were cast  
O’er captive Israel  
The oracles of God for you  
Were kept in safety by the Jew.

And when the great Redeemer came  
For guilty man to bleed.  
He did not take an angel’s name,  
No born of Abraham’s seed,  
Jesus, who gave His life for you—  
The gentle Saviour—was a Jew.

And though His own received Him not,  
And turned in pride away.  
Whence is the Gentile’s happier lot?  
Are you more just than they?  
No! God in pity turned to you—  
Have you no pity for the Jew?

Go, then, and bend your knee to pray  
For Israel’s ancient race;  
Ask the Dear Saviour every day  
To call them, by His grace.  
Go, for a debt of love is due  
From Christian Gentiles to the Jew.

## CHAPTER 19 ~ PSALMS

“The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.” V. 1

This chapter forms a beautiful correlation with the book of Psalms. Psalm 18:10 describes The Lord in language similar to that of verse one, here in our present chapter. “And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.” Furthermore note the reference to “Zoan” in the following verses. “Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.” V. 11,13 Zoan means to “strike tent,” or to move tents. It shows the insecurity and ever changing conditions found in Egypt. It was also a fortified city in Egypt, and is contrasted with Hebron in Num. 13:22. “And they ascended 113 by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)” Hebron, the place of genuine communion with God is here presented in direct contrast to Zoan, which seems to be directly associated with the counsel given to Pharaoh, but the text in Numbers indicates that Hebron came first, having been built seven years prior. The lesson here is that God’s counsel was freely available, but soundly rejected by Egypt, and has thus been greatly seduced.

Psalm 78 likewise depicts the relationship between Zoan and Egypt. “Ps 78:12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. How he had wrought his signs in Egypt, and his wonders in the field of Zoan:” Psa. 78:12,13,43 Dividing “the sea,” is a clear reference to Israel’s miraculous exit from Egypt through the Red Sea, after God had “wrought his signs,” and judgments upon them because of Pharaoh’s unbending heart. The same rebellious characteristics are manifest in political leaders today, and most Bible Scholars have consistently accepted

and taught that Egypt is typical of the world as a whole. Thus all these references to Zoan and Egypt describe the attitudes generally held by the national princes and leaders of this entire earth. These same traits are graphically displayed in Psalm 2. "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." V. 2-4 This is the same attitude Moses and Aaron encountered when they came to demand of Pharaoh, "let my people go." Isaiah 19:11 describes his counselors as "brutish," (stupid, or foolish, destructive as fire eating) and that is surely the summation expressed by Egypt, both in the Psalms, and Isaiah 19.

114

The opening verse of this chapter follows the pattern seen previously in Moab, and Damascus and means exactly the same thing. Doom is also prophesied for Egypt, and it will come swiftly for "the LORD rideth upon a swift cloud, and shall come into Egypt." That "cloud" is symbolic of the redeemed saints of God, associated with Christ in pouring out judgment upon the world. Hebrews 12:1 describes the worthies of faith as "a cloud of witnesses." The cloud which "received Jesus out of their sight," (Acts 1:9) was undoubtedly believers in their glorified bodies. Revelation 10:1 likewise describes Jesus as "clothed with a cloud" indicating those who surround Him in judging the world even as Paul declared "Know ye not that we shall judge angels?" I Cor. 6:3

This verse further asserts that He "...shall come into Egypt: and the idols of Egypt shall be moved at his presence,..." The judgments which fell upon Egypt, when the children of Israel were expelled, were a direct blow against the gods of Egypt. Likewise, the religious gods of this world will be annihilated when He comes again as is clearly seen in Revelation 14. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, ... And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, ....." V. 14-18 Jesus is again associated

with “the cloud” here and this time the judgment, pictured by the “sickle,” is against the religious gods of the world because the basis of their judgment comes from both the temple and the altar. Isaiah’s conclusion, here in verse 1, is that “the heart of Egypt shall melt in the midst of it.” The same fate awaits those of the end time who have trusted in the gods and counsels of Egypt. Men’s hearts will again “be failing them for fear,” (Lk. 21:26) when the sickle of judgment is wielded.

Not only so, but “.....I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.” V. 2 This language is very similar to that in Matt. 24 where Jesus describes the condition of the entire world during these last days. “For nation shall rise against nation, and kingdom against kingdom:....” Matt. 24:7 All this turbulence will end with the battle of Armageddon, but we note here in Isaiah that God is the One Who creates the atmosphere wherein these nations turn on one another. He is the Great Orchestrator of end time events, and prophesies clearly that the very “spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.” V. 3 The “heart” of Egypt which “shall melt in the midst of it,” and the “spirit of Egypt” which fails in this verse, are exactly the same thing. God will eventually reduce the desire and will of the entire world to absolute nothingness, to the degree that they simply will not have the heart to resist Him. He will destroy any “counsel” they may have, reminiscent of Psa. 2. “The kings of the earth set themselves, and the rulers take counsel together, against the LORD,....” Psa. 2:2 Despite the fact that this counsel comes from the wizards, charmers, and familiar spirits of Satan, symbolic of the ungodly tactics of the false prophet, with all his signs and lying wonders, God will still have them in derision. Psa. 2:4

The rule of the antichrist is next prophesied. “And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.” V. 4 This man of sin will be given 1260 days to rule Egypt, or the world, as he sees fit, and he will establish one world government with himself as the supreme ruler. He will be both fierce and cruel and any who would dare resist him, refusing the

“mark of the beast,” will be destroyed.

“And the waters shall fail from the sea, and the river shall be wasted and dried up.” V. 5 These waters are a reference to the “religious waters,” of the tribulation period when all refreshing spiritual waters will be completely eliminated, or turned away, (V.6) due to the state of darkness ushered in by both the false prophet and the False Church. Revelation 16:4-6, which especially describes the judgment on the great whore, records it thus: “And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.” Isaiah likewise records these same polluted waters. “And they shall turn the rivers far away; and the brooks of defence (fortified) shall be emptied and dried up: the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.” V. 6-7

The results of these waters continues in our next verse.

116 “The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.” V. 8 The mourning of the “fishers,” could certainly be literal due to the actual corruption which will be found in the waters at that time. In fact Rev. 8:8-9 gives this graphic description of the pollution created in that day. “And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And **the third part** of the creatures which were in the sea, and had life, died;....” However, the waters, here in Isaiah, especially refer to the religious fishers of men, who will be totally ineffective due to the absence of truth engineered by Catholicism and the false prophet. This spiritual lack continues as we read, “Moreover they that work in fine flax, and they that weave networks, shall be confounded.” V. 9 The flax is representative of man’s efforts to establish his own righteousness by the works of his own hands, and these also shall be confounded, because only the Truth of God’s Word can produce the righteousness which God demands, and for which, He alone has provided.

“And they shall be broken in the purposes thereof, all

that make sluices and ponds for fish.” V. 10 Once again, these words could also be taken very literally due to the total pollution of the waters at that time, but it is also very much parallel to the religious devastation described above wherein it is quite evident that any spirituality among men is woefully lacking.

“Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?” This verse also seems to reinforce the fact that Pharaoh’s counselors are to be blamed for this present devastation. He basically asks them; “Where did you get your credentials? How can you declare yourselves wise when all this “fallout” has occurred.” We would reiterate that the word “brutish” means stupid, or foolish, with the insinuation that it is destructive or fire eating. It bespeaks the fact that the spirit of those counselors, who advised Pharaoh in that long ago day when Egypt was destroyed by the ten judgments of God, will also be the destructive force of the end time. Thus God continues to ask, “Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.” V. 12 That is, let those counselors give the true report of what God has purposed to bring upon the world. Of course, they cannot do that because they are simply ignorant of such purposes.

117

God continues His assault upon these advisors announcing that “The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.” V. 13 Deception and seduction, are still the order of the day and these princes are labeled fools because of it. They were supposed to be the “stay,” or the strength of Egypt’s tribes, but they have proven to be absolutely worthless because they have published lies rather than the Truth of God. Scripture plainly declares that when men do not receive truth “God shall send them strong delusion, that they should believe a lie:...” II Thess. 2:10-11 Thus, Isaiah also declares that “The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.” V. 14 I Kings 22 presents one example of how God has used the lies of men to accomplish His purposes. “And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? ... And there came

forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets,....” I Kings 22:20-23  
Confusion, uncertainty, and total chaos will also be the order of the day for Egypt in the end time, and God, Who cannot lie, (Tit. 1:2) will use the Satanic lies of men to accomplish it.

The doom of Egypt continues as the prophet now describes the desperate economic condition which will prevail at that time. “Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.” V. 15 We would reiterate here that Egypt is symbolic of the entire globe, and as we see in our own present time, the economy of the world as a whole, is reaching an extremely critical state, and no nation on earth will escape the effects of it. This economic collapse will also contribute to the anxiety pictured in our next verse.

118 “In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.” V. 16 This very familiar phrase “in that day,” again comes to the fore, and this text informs us that fear will be a great part of the climate which will prevail in the last days. Egypt is likened unto “women,” whom God created as “the weaker vessel.” Our world seems to ignore that fact, but it is true nevertheless. God created both the man and the woman with their respective characteristics and here Egypt is seen as a woman filled with fear and dread, even as Jesus described, “Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” Luke 21:26

There will be a multitude of things causing fear for the world “in that day,” and though world leaders of our day would scoff at such a thing, God will use the nation of Israel to further terrorize the world. Isaiah declares plainly that “...the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.” This statement seems almost preposterous at this present time for though Israel has been a thorn in the side of the nations for hundreds of years, she has had to defend herself against them for self preservation. The

prophet declares here, however, that “Judah shall be a terror unto Egypt,” or indeed the world. There will come a day when this little nation, who rejected and despised their Messiah, will finally accept Him and become an absolute terror to those around them. The nations will be forced to bow before them and acknowledge their King. Isaiah continues, announcing that, “In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.” V. 18 Does the “language of Canaan” literally mean Hebrew? We are not told, but it is quite clear that it will be the language of The Lord. These next few verses clearly indicate that the nations of the earth will have a change of heart before God. We know that Israel will bow down before Him, as they finally accept Him Whom they had pierced, but from this report, the other nations, that is, “sheep nations,” who will be spared, will also follow that same example. There is one exception recorded here; namely, that of the “five cities in the land of Egypt,” which “speak the language of Canaan,....one shall be called, The city of destruction.” Could this possibly refer to Rome, the seat of the Great Whore, the center of idolatry, which will be annihilated? We are confident that that is exactly the case.

119

“In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.” V. 19 Thus the spiritual restoration of Egypt continues here, as those left in the world, after the massive destruction incurred during the tribulation, will bow to the new regime of King Jesus, and the new “religious order.” The “altar to the LORD,” symbolic of Calvary, is in the forefront, and “a pillar,” of protection will guard their border. Verse 20 informs us that the same pattern which Israel followed will also be employed for the nations who also cry out unto The LORD for deliverance. “And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.” V. 20 Not only so but “....the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it. And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them,

and shall heal them.” V. 21-22 Once again, God’s dealings with Israel also sets the precedent for the rest of the world. Just as God had to humble the Jews with these mighty judgments of the tribulation and the oppression of the nations and the antichrist, He will likewise use the same punishing Arm to smite the nations, or Egypt and then “heal it.” These verses clearly tell us that “he shall be intreated of them,” meaning that they will cry unto Him for mercy. Sometimes people ask whether or not there will be some saved during the tribulation. God’s promise has always been; “whosoever shall call on the name of the Lord shall be saved.” Acts 2:21 There will be those who will call on Him, specifically because those judgments are coming upon them, and though many will be martyred because they have believed, they will be saved for eternity. The “reward” of such martyrs is described in Rev. 14:13. “Blessed are the dead which die in the Lord from henceforth:...” The blessings for those who “endure unto the end,” of the tribulation period, and “shall be saved,” (Matt. 24:13) that is they will be preserved alive, is found in these words. “In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.” V. 23 This “service” is unto The Lord, and both the Assyrians and Egyptians are now united in this endeavor. Their warring days are over, and peace has come between them as they become united in serving Him. Egypt seems to represent the great culture of the world, while Assyria, which was a part of the Babylonish Kingdom, bespeaks religion. By the time this prophecy is fulfilled, both the culture and religion of the world will belong to The LORD. Also, “In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:” V. 24 This is quite a contrast to the existence of these three today. Israel is considered, at best, just an appendage to the world, and many of the nations are determined to eliminate them altogether. “In that day,” however, Israel is defined as a “third,” along with these other two. We might think, from this, that these other nations will be on equal footing with Israel after the devastation of the tribulation is over, but Isaiah’s final words in this chapter most assuredly emphasize that Israel has been separated into a very special place. “Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria

the work of my hands, and Israel mine inheritance.” V.25 The “people” of Egypt who are claimed by The Lord, are those who have accepted His redemption. The religious faction, figured by Assyria, is the work of His Hands, as contrasted with the religious works of the world. But Israel is defined as “mine inheritance.” Israel has finally come to the fullness of God’s purposes for them as a nation. They are put on display as His Inheritance, as the centerpiece of His dealings with all the nations, indeed, His Own Chosen People.

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## *Waiting Around*

Offer to God a glory song,  
Christ soon shall wing His way along;  
And we shall go with Him away.  
We’re waiting around,  
To hear the trumpet sound  
Of the Victor’s shout today.  
We’re waiting, just waiting around.  
Heavenly manna we’ve found  
While patiently waiting the day.  
Our work is all done.  
The race is near run.  
We’re on the last lap of the way.

## CHAPTER 20 ~ PROVERBS

“The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.” Prov. 29:25

These words from Proverbs, which book corresponds with this 20<sup>th</sup> chapter of Isaiah, are surely borne out in the experiences of Israel which prompted the following verses. Isaiah 20:6 asserts Israel’s expectation as “Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?” History shows that their expectation was not from The Lord. They did bow to the fear of men, and were indeed brought unto a snare, because they did not “trust in the LORD” to keep them safe. They also found the path described in Prov. 16:25. “There is a way that seemeth right unto a man, but the end thereof are the ways of death.”

The background for their dilemma is found in II Kings 17:3-6 where Ashdod was besieged by Assyria. Isaiah writes, in our present chapter, that “In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;” V. 1 “Tartan” is actually not the  
122 name of a person, but rather a title of rank, describing one who is next unto the king. (II Kings 18:17 likewise refers to “Tartan,” who was sent by Sennacherib, king of Assyria, to Hezekiah.) This is the only time “Sargon” is found in scripture, and according to Faucett’s historical record, he finished the assault on Ashdod, which was started by his predecessor, Shalmaneser. “Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.” II Kings 17:3. Sargon, according to this same history, was the father of Sennacherib, who later came against Hezekiah in II Kings 18. According to our text here in Isaiah, it was Sargon, who “came unto Ashdod..... and took it.” II Kings 17 describes how “...**the king of Assyria** found conspiracy in Hoshea:.....” This unnamed “**king of Assyria,**” referenced repeatedly in these verses, is undoubtedly Sargon, for Isaiah specifically designates him as the one who “fought against Ashdod and took it.” V. 1 The details of this campaign is found in II Kings 17 declaring that “...he (Hoshea) had sent messengers to So king of Egypt, and brought no present to the **king of Assyria,** as he had done year by year: therefore **the king of Assyria** shut him up, and bound him in prison.” II Kings

17:4 Hoshea, the king of Israel, apparently took the “present” which should have been sent to this **king of Assyria** and tried to hire, the Egyptian king “So,” for protection against him. That plan, “which seemeth right unto man,” backfired, and Hoshea was imprisoned. “Then the **king of Assyria** came up throughout all the land, and went up to Samaria, (capital of Israel) and besieged it three years.” II Kings 17:5 This final assault on Samaria ended when, “In the ninth year of Hoshea the **king of Assyria** took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.” II Kings 17:6 Thus, the record here in Isaiah declares that the ten tribes of Israel have now been taken captive by Sargon, king of Assyria, and only Judah remains in the land. We note also that this same King of Assyria “..... brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.” II Kings 17:24 This is why the Samaritan woman whom Jesus met at the well declared that “the Jews have no dealings with the Samaritans.” John 4:9 They were considered to be “corrupted” by the heathen.

123

Though the ten tribes have now been taken captive, God had apparently used Isaiah as a living example of His intentions, during the three year Assyrian siege of Samaria. “At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.” Isa. 20:2-4 The message here seems to be especially for the benefit of Judah, who had watched Isaiah walk barefoot and naked for three long years. They are now to watch both Egypt and Ethiopia, for they considered these nations, as being their own protectors. Israel tried to put their trust in Egypt and it failed miserably. Now Isaiah’s message is that both Egypt and Ethiopia will fall prey to Assyria following the same pattern as the ten tribes of Israel. They too will be barefoot, unable to

flee, and the shame of their nakedness will be quite manifest, for there is absolutely no righteousness displayed before The Lord. Judah shall likewise “....be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.” V. 5

Just as the nation of Israel tried to buy the favor of Egypt in that long ago day, so also shall it be in the end time. “.....the inhabitant of this isle shall say **in that day**, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: .....

V. 6 Assyria is, once again, typical of the nations which will be gathered together against Israel in the end time. There will initially be a coalition of ten, which will then be reduced to seven. Dan. 7:8 Five of those will be removed, leaving only two, one of which will emerge as the antichrist. Rev. 17:10 Israel will try desperately to defend themselves against their enemies, enlisting the help of various nations at that time, just as they put their confidence in Egypt when Sargon came against them. All those efforts will fail and they must learn yet again that only the one that “... putteth his trust in The LORD shall be safe.” Prov. 29:25 They will likewise understand perfectly that “There is a way that seemeth right unto a man, but the end thereof are the ways of death,” (Prov. 16:25) a reference to the covenant of death they will sign with the antichrist, which will then be disannulled after they finally know, of a surety, that real deliverance comes only from The LORD. “And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isa. 28:18

124

This chapter concludes with this pointed question. “....how shall we escape?” V. 6 The painful answer is, that there is none, outside of that which comes only from The LORD. The good news is that Israel will learn that glorious lesson by experience. They will “be trodden down,” but they shall never be destroyed.

#### ONE OF THESE DAYS

One of these days I'm going home—

On this earth No more I'll roam.

One of these days

I'm going to see Jesus

One of these days,

Oh, one of these days!

*Beulah Clark*

## CHAPTER 21 ~ ECCLESIASTES

“The burden (doom) of the desert of the sea.” This chapter of Isaiah corresponds with Ecclesiastes, wherein the major theme is recorded as “Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.” Eccl. 1:2 Isaiah 21, records the “vanity,” or emptiness, which the nations will discover in the end time. This is especially illustrated by “the desert of the sea,” which, according to V. 9, is a reference to Babylon. “....Babylon is fallen, is fallen;...”

Solomon’s record from Ecclesiastes continues to describe the emptiness of the world with these words. “What profit hath a man of all his labour which he taketh under the sun?” V. 3 “Under the sun,” is another key phrase in Solomon’s lament, and the first few verses of our current chapter reflect the tremendous futility of life among the nations, as represented by Babylon, in this present world “under the sun.” Verse 1 continues, “... As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.” These words actually foretell the impending demise of Babylon, that once glorious, glamorous, and powerful empire which took even Judah into captivity, but will shortly be deposed by Medo-Persia.

Isaiah describes his own experience as he says “A grievous vision is declared unto me; the treacherous dealer (Babylon) dealeth treacherously, and the spoiler spoileth....” V. 2 This is what Babylon had become and the treachery affected Isaiah’s own people, for whom he was greatly concerned. The spoiler which “spoileth,” however is a direct prophecy of Darius the Mede who will soon spoil Belshazzar, King of Babylon. This was the message given to Daniel, when he interpreted the “handwriting on the wall,” at the great religious feast held by Belshazzar. This man, and his kingdom, had been “weighed in the balances and found wanting.” Judgment was both swift and sure, for “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom,....” Dan. 5:27-31 Isaiah further announces Babylon’s demise with this invitation for the second world empire to come forth. “.....Go up, O Elam: (part of Persia Dan. 8:2) besiege, O Media; (country of the Medes) all the sighing thereof have I made to cease.” The domination of Babylon over the Jews has come to an end as God has made their “sighing....”

to cease.” Cyrus, the King of Persia, will actually give the Jews liberty to return to Jerusalem and rebuild the temple, but their deliverance has already begun.

This liberation seems to be something with which Isaiah was unfamiliar as his personal testimony continues in verse 3. “Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.” This is none other than the pains and fears of uncertainty, for it seems that Isaiah simply did not know exactly what awaited his own people. This prophecy is yet future to his day, but like Daniel, he had a tremendous burden for the Jews. Daniel also saw the coming Medo-Persian Empire and was greatly distressed because, though he knew the 70 year captivity of the Jews was over, he could not see actual signs of their release. Dan. 9:2 The prophet was looking for the total liberation of the Jews, but after seeing the vision of the coming regime change in Dan. 8, and hearing the decree “shut thou up the vision; for it shall be for many days,” Daniel fainted, and was sick certain days;...” Dan. 8:26,27 “Shutting up the vision,” actually means that much of what was shown to this beloved prophet, would not happen until the end time. However, Daniel still knew that the 70 year captivity was over, and, as noted, he saw no signs of his people returning to Jerusalem. Thus the reason for his intercessory prayer of intercession in Dan. 9:3-19.

126

Isaiah likewise, asserts that “My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.” V. 4 The following words seem to be what **he would** have said to the rulers in Babylon, had he been given the opportunity. “Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.” These are the words of one preparing to defend themselves in battle. “...Anoint the shield,” means that they put oil on a shield of protection in order to try and deflect the arrows that would strike it. However, the next few verses clearly indicated that Babylon will fall regardless of any attempt to preserve it.

“For thus hath the Lord said unto me, (Isaiah) Go, set a watchman, let him declare what he seeth. And he (the watchman) saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with

much heed: And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.” V. 6-9 These verses describe an army that is much inferior to Babylon. The watchman “....saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels,” rather than a host of horsemen, along with armaments drawn by war horses. This inferior host is followed by “a chariot of men and a couple of horsemen,” showing that which is even more inferior than the chariots of asses and camels. Note also that even though this watchmen is at his post “continually upon the watchtower in the daytime, and I am set in my ward whole nights:” judgment still marches on. Though greatly inferior to The Mighty Babylon, this upstart Medo-Persian Empire attacks as “A Lion,” symbolic of the unrelenting devastation leveled against this once glorious kingdom.

The next words of the prophet are apparently addressed to the Jews. “O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.” V. 10 The word “threshing,” means “downtrodden people.” Israel is the “corn of my floor,” expressing the fact that this chosen people is still the treasure and fruit of The Lord, even though they have gone through this “threshing” process, of being trodden down by their enemies. Isaiah simply relayed this message, from The Lord, in an effort to encourage those who had indeed been downtrodden by Babylon. 127

“The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?” V. 10 The word “burden,” once again, means doom, and this time the doom is pronounced against “Dumah” which is a reference to Edom, the possession of Esau associated with Seir. Gen. 32:3 This seems to be the children of Esau crying out “Watchman, what of the night?” Esau is typical of the flesh and is here representative of those nations wondering how long this night of trouble will last. Isaiah is the “Watchman” and they are looking for an answer, for the time then present, in view of all the changes which have come to pass. The fall of Nebuchadnezzar’s Babylon had to have sent shock waves through the entire region,

but all these happenings are prophetic. Thus this enquiring cry out of Seir, represents the end time nations who will also want to know how long this nighttime of tribulation will last. Time wise, Babylon will fall around the middle of the week. Rev. 14:8 This long night of tribulation will actually not end until the Battle of Armageddon takes place. Isaiah's answer also declares that "...The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." V. 12 The Watchman declares that "the morning cometh," but it cannot be the "morning" when all devastation is past because he also informs them that "the night" is yet ahead of them. The morning indicates that there may be some semblance of a respite for them, but the depths of darkness are still ahead. Such will be the case in the end time. The most devastating part of the tribulation will occur after the middle of the week. This coincides with the 1260 day reign of the antichrist which is also called the "time of Jacob's trouble." Jer. 30:7 It will be so severe that Jesus said "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22

128            Isaiah's final message to these enquirers is "if ye will enquire, enquire ye: return, come." The message is simple. Enquire of The Lord that you may return and come to Him. The same invitation is given which has been available since the beginning of time. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:21 Though men may "call on the name of the Lord," during these very devastating days of tribulation, it will be under threat of death and many of them will be martyred for it. Nevertheless, the invitation still remains for all those who would avail themselves of it.

The last portion of this chapter also continues with the same theme of hopelessness outlined in Ecclesiastes. "The burden (doom) upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented (preceded) with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war." V. 13-15 The scenario here is, once again, symbolic of the fact that all nations will experience great difficulty in the end time. It follows the same pattern as noted

in V. 12 where “the morning cometh, and also the night.” Arabia is doomed yet “the traveling companies of Dedanim,” seemed to find some sort of lodging. Dedanim are the descendants of Ham through Cush and Dedan, and were closely related to the Canaanites. The inhabitants of “Tema” are said to have preceded the fleeing companies of Dedanim providing them with bread and water. Both Tema, and Kedar (V. 16) are sons of Ishmael, and are representative of the “religious” element which prevails in the Middle East down to this present time. Tema may have provided a short respite for Dedanim, but that does not stop the doom of Arabia from falling on them. “For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail.” The “glory of Kedar,” which is undoubtedly the claim of Ishmael’s descendants to “their rights through Abraham,” is here brought to nought. So will it be in the final days of tribulation. All those Palestinian Nations, along with the religious factions and terrorist organizations, who boast in being sons of Abraham, and claiming their inheritance because of it, will pay the price for trying to annihilate the true recipients of the Abrahamic Covenant: Israel. Today Ishmael is clamoring for this inheritance but this chapter closes announcing clearly that 129  
“.....the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished:.” The reason is simple: “for the LORD God of Israel hath spoken it.” V. 17

## Faith's View

Faith sees in Christ's imperial throne  
The cruel cross on which He groaned;  
The crown which now His brow adorns,  
Was once a cruel crown of thorns.

And while the ages roll away,  
Faith sees the increase of His sway,  
Till crowns and thrones and kingdoms fall,  
And Christ is King and Lord of all.

## CHAPTER 22 ~ SONG OF SOLOMON

“And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.” Isa. 22:22

This chapter correlates with The Song of Solomon, which beautifully depicts the courtship between Christ and His Bride. Scripture describes the Bride of Christ as the rib portion taken out of the Church. The Bride of Jehovah is Israel and both Hosea and Jeremiah declare it.

Hosea was required to “....take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.” Hos. 1:2 The name of the harlot was Gomer and three “sign children” were born to this union. The firstborn was “Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.” Hos. 1:4 This child foretells the soon coming captivity of the ten tribes of Israel. A daughter is born next, “And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.” Hos. 1:6 She is followed by another son, and Hosea is instructed to “Call his name Loammi: for ye are not my people, and I will not be your God.” Hos. 1:9 All of this signifies the fact that Israel, as a nation, was married to God, but she played the harlot against him and her children were “....the children of whoredoms.” Hos. 2:4 This first chapter of Hosea closes with the promise: “Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.” Hos. 1:11 Jezreel means “it will be sown of God,” and is a reference to this coming judgment.

The second chapter of this book continues declaring that there must be a change in Israel in order for them to be restored.

“Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;” V. 1-2 The name changes of these two children, now Ammi, instead of Loammi, and Ruhamah, rather than Loruhamah, indicate that

God will now have mercy upon them and call them His people which were not His people. Furthermore, this nation, the divorced wife of Jehovah, must repent of her whoredoms. This is the essence of Isaiah's cry in our current chapter. "Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people." V.4

Hosea continues to assert that Israel will yet be the wife of Jehovah after she has been stripped naked, her path hedged up with thorns, and brought into the wilderness. Hos. 2:3-14 The language here sounds much like that in our present chapter, especially verses 5 & 8. "For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision,.....And he discovered the covering of Judah, ....."

Hosea is insistent that Israel will be restored as the wife of Jehovah, but not before great trouble befalls her. "And it shall be **at that day**, (after the aforementioned devastation) saith the LORD, that thou shalt call me Ishi; (Husband) and shalt call me no more Baali. (Master) For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them ....and I will break the bow and the sword .....and will make them to lie down safely. And I will **betroth thee unto me for ever**; yea, I will betroth thee unto me in righteousness.... I will even betroth thee unto me in faithfulness: and thou shalt know the LORD." Hos. 2:16-20

131

Jeremiah likewise proclaims the divorce and remarriage of Jehovah to Israel. "The LORD said also unto me....Hast thou seen that which backsliding Israel hath done? ..... And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also..... And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart,.....And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words..... and say, Return, thou backsliding Israel, ..... and I will not cause mine anger to fall upon you: for I am merciful,.....and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast

transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:" Jer. 3:6-14

All of these prophets speak of the horrific spiritual declension in Israel, but all of them also prophesy her return to The LORD. Isaiah also uses language similar to that which Jesus uttered in Rev. 3:7 when He addressed the Church at Philadelphia which is figurative of the Bride of Christ. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;" These words are quoted almost verbatim from Isaiah 22:22 "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."

Thus both the Song of Solomon and Isaiah 22 proclaim the marriages of Jehovah and His Son to their respective brides.

132 "The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?" V. 1 The "valley of vision" is the subject of this entire chapter and is undoubtedly a reference to Jerusalem. The prophet directs his comments to a tumultuous and joyous city in V. 2, the "daughter of my people," in V. 4, the "city of David," V. 9 and Jerusalem in V. 10. All the declarations and prophecies of this discourse are spoken in reference to this valley of vision. "The vision" indicates "a revelation or expectation by dream." That expectation for Israel would be the restoration of Jerusalem to her former glory, as the wife of Jehovah, despite the tremendous turmoil she has endured and is yet to endure during the tribulation period, as is described in the following verses.

"Thou that art full of stirs, (crying, noise, shouting.) a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle." V. 2 The "stirs" of this verse seemingly indicate that the people had gone up to the housetops of V. 1 in great celebration, and joy, not realizing the great devastation that was all around them. No battle is indicated, yet men are slain. These deaths could be due to famine, or pestilence, rather than the sword, but they would most assuredly refer to those who are

spiritually dead, which would greatly concern Isaiah. Time wise, this would be just prior to the battle of Armageddon, and the real storm has not even begun. Politically, Israel is in a tremendously hazardous state because, "All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far." V. 3 This is undoubtedly because of the covenant which has been made with the antichrist for one week, and the entire nation is now bound by it. Dan. 9:27

Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people." V. 4 This, once again, is the lament of Isaiah, for he realizes the tremendous plight of this people, wherein he knew that they would be greatly spoiled. He knew that "...it is a day of trouble, and of treading down, and of perplexity (entangled) by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains." V. 5 All of this is brought forth by "Lord GOD of hosts in the valley of vision," and while all this trouble did come to pass in Isaiah's time, the greatest fulfillment will be in the end time. The "walls" of the city will be broken down, indicating that the protection of this people will be gone. They will then cry to the mountains, in fulfillment of Rev. 6:15,16 wherein "...the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:" 133

The next verse also indicates that all the nations have been drawn into this conflict along with Israel, or "the valley of vision." They are pictured by Elam (their heaps) which "...bare the quiver with chariots of men and horsemen, and Kir uncovered the shield." V. 6 Israel will be looking for those to defend them and Elam seems to provide the "offensive," weaponry while Kir uncovers the "shield" or the defensive weapons which will be in place at that time. This scenario has already begun in our day, but it will culminate in futility, for "..... it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate." V. 7 This is none other than a prophecy of Armageddon, which will call all nations to world-wide destruction. It will all center around Israel, in their

“choicest valleys,” and none will escape.

“And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.” V. 8 This tiny nation has always been the center of God’s dealings with this world, and here we note that He has reduced their defenses to nothingness. They have desperately tried to go after “other lovers,” and God has hedged up her way with thorns, as indicated by Hosea, but all those efforts will eventually fail. The “armour of the house of the forest,” or the armaments of these nations will, in no wise, keep them from the destruction which God has foretold. They will clearly see “.... the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.” V. 9 Those breaches are very much manifest in this present day, for Jerusalem is a divided city and will undoubtedly become more so. The “waters” which have been gathered together also seem to find their fulfillment in Rev. 6:6 where the command is “...see thou hurt not the oil and the wine.” The reason for this decree is because the majority of waters in that day will have been polluted, and undrinkable, leaving only wine for that purpose. They have, for this cause, “....gathered together the waters of the lower pool,” in an effort to try and preserve these waters.

The following verses are an indication of Israel’s own works and ingenuity, as they try to defend themselves rather than call on The Lord. “And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.” They “have numbered,” or marked out certain houses to break down whereby they can use the materials to fortify the walls, and they seem to have made a ditch, perhaps to use a moat of protection, but all their own efforts have been completely at the expense of calling on the Maker of the entire city, and giving “respect unto him that fashioned it long ago.” V. 9-11

The indictments against this people continue, announcing that “....in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:” V. 12 This is God’s way of restoration, for He “...resisteth the proud, but giveth grace unto the humble.” Jas. 4:6 However, Israel did not follow this path of repentance in Isaiah’s day, nor

will they immediately bow their knee in the end time. They will rather tread the path outlined in V. 13, even as the present day Church has done. "And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die." Though these actions may have "appeared religious," they were in no wise a proof of true humility whereby they would call on the Name of their Maker, and look to Him for deliverance. They did not answer God's call, in V. 12, for mourning and weeping in repentance. Instead, they simply refused to accept the gravity of their plight, even as is seen in the Church today. They ignore reality and rather glibly cry out "let us eat and drink; for tomorrow we shall die." This attitude brought forth God's response through the interceding Isaiah. "And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts." V. 14 This message surely does carry forth a decree of finality to those who would reject Christ, but it also carries a message of hope, for scripture plainly declares that one day ".....they shall look upon me whom they have pierced, and they shall mourn for him,...." Zech. 12:10 The death they will eventually experience is death with Christ. They will learn the same lesson that every Christian learns today. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: .....For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him:" Rom. 6:5-8 Isaiah's message here is not a product of his own imagination. It begins as a revelation "by the LORD of hosts," and concludes as that which "..saith the Lord GOD of hosts."

135

The prophet is also given further instruction and an immediate charge. "Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?" V. 15,16 Isaiah is directed to Shebna the treasurer. His name means "who built: tarry, I pray." He is representative of the political leadership who should have been concerned with building up the people and listening to their needs. Instead, the implication here, is that this hierarchy made every effort to

take from others in order to pursue their own goals, even unto making elaborate preparations for their own funerals and legacy after they were gone. Politicians, of our day, have also forsaken their responsibilities of stewardship, and have made provision for themselves, even at the expense of those for whom they were supposed to be responsible.

God will not allow such conduct to go unpunished! “Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down.” V. 17-19 Though men of such ilk have carefully laid their plans to be remembered and revered, God will “carry them away with a mighty captivity.” He will supply the “cover” they deserve, and rather than dying peacefully in their own land, this type of men will be cast out into a large country, their legacy being “the shame of thy lord’s house.” All of this is in preparation for bringing forth The True Treasurer, and will also come to pass in the end time, prior to Israel’s restoration. Just as Shebna was driven out and replaced, so will the Christ rejecting regime of the end time be replaced with God’s True Leadership.

136

“And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.” V. 20,21 These words are a glorious prophecy of Christ Himself. Eliakim (God Will Establish) is called “my servant.” He is the son of “Hilkiah,” meaning “portion of Jehovah,” representing the fact that the Jews will finally receive the portion which was long ago promised to them. The “robe” of leadership, and “girdle” of power is now taken from “Shebna” and given to Christ, who will indeed rule in righteousness, replacing the ungodly regimes that have led the people into bondage. He will attend to the needs of the people as “he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.” Furthermore, “And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.” V. 22 None other than the “Lion of the tribe of Juda,” (Rev. 5:5) shall

occupy this place. He has the “key of the house of David,” and it is that house that will rule for 1,000 years.

These glorious verses will come to pass only after the aforementioned devastation has brought Israel to repentance. Jeremiah cried out “Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:” Jer. 3:14 This is the time when God will be able to take “His wife,” Israel, unto Himself, and bring them to Zion, or Jerusalem, for “....He which hath the key of the house of David,” is in complete control and will now be free to open up all the glorious provisions ordained for this people. None can prevent it from happening because “he shall open, and none shall shut; and he shall shut, and none shall open.”

The superiority of Christ is further emphasized with God’s promise that “.....I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.” V. 23 Jesus has always been the only Sure Anchor, for all men, and now this Chosen People will finally realize just Who He Is. He is the elusive “Security” for which they had searched among the nations, and now “.....they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.” Everything, both small and great, will be centered around Christ, in this new and Glorious Day which has dawned for Israel.

This chapter closes with the final demise of Shebna. “In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.” Just so, all the “peace and safety,” represented by this nail, supposedly “fastened in the sure place,” shall come to naught. All the visions and efforts of bringing in their own utopia, will be but a distant memory when they come crashing down upon them, and none can prevent it, “for the LORD hath spoken it.”



## CHAPTER 23 ~ ISAIAH

This twenty third chapter captures the essence of the entire book of Isaiah. The prophet's overall theme throughout these writings is expressed in words like "burden," and "woe," which together, are recorded at least 36 times throughout this book. We read of the "burden," of Tyre, Egypt, Moab, Damascus, Babylon, The Desert Of The Sea, Dumah, and Arabia, along with many other declarations in regard to the "doom," which will be poured out upon all the nations of this world. Our present text is somewhat of a synopsis, or summation regarding those judgments.

138 "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them." V. 1 Tyre means "Distress," and she surely lives up to her name here, because of the great doom which has fallen upon her. Tyre is the home of a major seaport, and thus the "howl," with a "wailing tone," is heard far and wide due to the loss of commerce. This opening verse announces "that there is no house," meaning that there is no shelter or protection from God's judgment. The last phrase, "... from the land of Chittim (Cyprus) it is revealed to them," means that ports from as far away as the shores opposite Palestine, have received the message that this port is closed. Such will be the case in the end time. All nations will be affected by one another. The judgment of God will be poured out upon the entire earth and none will escape. Even now, our world is becoming a global community, and that which befalls those in the far corners of the earth have a striking impact on the rest of the world. Eventually, every nation around the globe will feel and "howl," because of the judgments which God levels against them.

Zidon is the next addressed and the "inhabitants of the isle," or those living along the coast line, are forewarned that the merchants of Zidon, "the fishery," which is in no wise a "fisher of men," will no longer be able to supply them and "replenish their stores. Thus they are told to "Be still," which means to cease or be astonished, because their former ample supplies have been cut off by the loss of Tyre. V. 2

"And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations." V. 3 Tyre is still the subject of all this trouble and this time it is Sihor which

affects her. Sihor was a river of Egypt bringing the “seed” or harvest of food, here called the “harvest of the river,” which became a great revenue in Tyre. Tyre was a great merchandise mart for the nations, but her supplies have been completely depleted. Verse 4 announces shame on Zidon, evidently because Zidon had founded Tyre, and the latter has proven to be a great detriment rather than blessing. “Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.” These words are literal for those nations which were involved at the time, but the symbolic teaching here is also so very accurate for the end time. “The sea,” is once again, a precise description of the unrest found in the nations in our day, while the “strength of the sea,” has great reference to Babylon The Great which will be so very prominent in the end time. John describes such dominance thus: “And the woman which thou sawest is that great city, which **reigneth over the kings of the earth.**” Rev. 17:18 John further defines her as the “strength of the waters,” with these words: “.....I will shew unto thee the judgment of the **great whore that sitteth upon many waters:** With whom the kings of the earth have committed fornication, .... **and I saw a woman sit upon a scarlet coloured beast,** ....having seven heads and ten horns.” Rev. 17:1-3 Revelation 18 declares her merchandising ability. “And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:” V. 11 This same “strength of the sea,” here in Isaiah, also asserts: “I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.” All these things are exactly opposite of what the False Church of the end time claims that she would do. Jesus the Judge assails her for calling “.....herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.” Rev. 2:20 She did not teach that which would bring forth spiritually strong young men and separated chaste virgins. She instead corrupted them with fornication and idols. She is further assailed in Rev. 18:7 as “she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.”

Isaiah continues with this “burden” declaring that “....the report concerning Egypt, so shall they be sorely pained at the

report of Tyre.” V. 5 Egypt is consistently portrayed as the world over-all throughout the scripture and these words mean once again that the entire world will be engulfed in this report related to the economic crush of the end time represented here by Tyre.

The “inhabitants of the isle,” once again, a reference to those who lived along the coast line of Tyre, are now told to go to Tarshish. “Pass ye over to Tarshish; howl, ye inhabitants of the isle.” V. 6 The reason for such instruction is that the former luxury afforded them by this strategic port in Tyre is gone. Tarshish, “poverty,” is surely significant here, for it bespeaks the devastation which the world will experience on a global scale when the judgments of God begin to fall. There will be no safe haven found anywhere.

The prophet continues his barrage with some questions. “Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?” V. 7-8 All these “inhabitants of the Isle,” had apparently put their hopes in this supposedly “joyous,” and “crowning” city of Tyre, but they have all been sorely disappointed. The same can be said of those who will put their trust in the merchandise and promises of end time Babylon for they too will be the valued merchants, the princes, and honorable traffickers put forth by the False Church. It will all come to nought, and Isaiah’s final question of “Who” shall take up this banner against Tyre, is answered in V. 9. “The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.”

The aforementioned “inhabitants of the Isle,” had been instructed to flee to Tarshish, but that also has proven to be futile. “Pass through thy land as a river, O daughter of Tarshish: there is no more strength.” V. 10 They did, in no wise, find the riches for which they sought, and as stated earlier, The LORD Himself is responsible for such devastation. “He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.” V. 11 That merchant city is Tyre, and is, once again, symbolic of all the economic chaos which will come to pass in the great tribulation, including the merchandising of Babylon The Great. We would note that the LORD “stretched out his hand

over the sea,” meaning that all nations will feel the effect of this wholesale economic collapse, as He will completely “destroy the strong holds thereof.”

There is no prophesied respite either. “And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.” V. 12 The “daughter of Zidon,” is Tyre, and there is no cause for rejoicing nor rest for her, as the local fulfillment of these next few verse predict their captivity. “Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.” V. 13 History clearly shows that Assyria was, for a period of time, the dominant force in this region and actually helped to found Nebuchadnezzar’s Babylon and bring it to power. We are told here that “they set up the towers thereof, they raised up the palaces thereof;” However, “he brought it to ruin,” means that Nebuchadnezzar brought Tyre to ruin. Tarshish was also included in that destruction as we read in V. 14. “Howl, ye ships of Tarshish: for your strength is laid waste.”

Next comes a reference to the 70 year dominance of the first world empire; Babylon. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.” Tyre was literally laid waste during that 70 year period but these verses indicate she was, in no wise rehabilitated, for even after that period of time would “Tyre sing as an harlot.” This is, of course, prophetic of end time Babylon described above as the Great Whore, associated with Tyre the merchandise “mart of nations.” The first part of our closing verse might seem to indicate a repentance on the part of both Tyre and Babylon The Great, but such is, in no wise, the case.

“And her merchandise and her hire shall be holiness to the LORD:” Her hire is in being a harlot, and the above verses

indicate that there has been no change in that occupation. She is still a harlot, so how can such “hire” be counted as “holiness to the LORD?” The remainder of this text informs us that “it (her hire) shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.” V. 18 “Them that dwell before the LORD,” are a reference to Israel who would be benefitted by the merchandise of Tyre. We wonder if this may be one way in which God will fulfill His promise to Israel, the woman of Revelation 12. “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” Rev. 12:14 It is no secret that the Vatican is among the most luxurious and richest places on earth boasting wealth that none can even imagine. Will God use “her merchandise,” to once again benefit His Chosen People “to eat sufficiently, and for durable clothing,” during that final 1260 day period of the tribulation known as the time of Jacob’s trouble?



### *A New Suit*

Take of thy old clothes.  
Put on the new.  
Christ has the raiment,  
All fitted for you,  
Fine linen garments,  
White as the snow,  
With a long overcoat—  
The best, as we know—  
And late style the whole year,  
Where'er you go

Author Unknown

## CHAPTER 24 ~ JEREMIAH

This present chapter of Isaiah corresponds with Jeremiah, who is very often called “the weeping prophet.” His writings are filled with many burdens, revealing the cause of his deep seated weeping. Our present text is likewise recorded as a dirge. The entire chapter, is a mournful song of what we might call the consummation of burdens. Both Jeremiah, and this 24<sup>th</sup> chapter of Isaiah, also prophesy future judgments, and the tribulation, coming on both the world and Israel. Isaiah’s very weighty message concludes with verse 23, announcing that “...the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.” The same language is also found in Jer. 23:5 “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.” His will ultimately be a reign of peace and tranquility, but great tribulation and judgment will precede that glorious utopia even as we read in the very first verse of our present chapter.

143

“Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.” V. 1 Despite the desperate attempts of humanity to “save the planet,” nothing will stop The Lord from making this earth an absolute shambles. The prophesied devastation upon this earth will come to pass and none can prevent it. Note also that there will be no safe haven throughout the whole world as men will be scattered far and wide. It is quite certain that such a scattering has already begun, even in our day.

“And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.” V. 2-3 These words are undoubtedly a reference to the entire world, but “the people,” along with their priest, especially describe Israel. “The land,” of verse 3 is also indicative of that chosen land, which has always been at the very center of all God’s dealings with the world. Thus what happens in this land, and to this ancient people,

is simply a precursor of what awaits the rest of the world; and for the same reasons. Israel has uniformly rejected Her Messiah and the ways of The Lord and there will be punishment imposed because of it. God would likewise be rather remiss and unjust if He did not impose such judgments on the entire world because they too are guilty of the same offenses. Thus, all walks of life are included in V. 1-2 as The Lord literally “maketh the earth empty and maketh it waste, and turneth it upside down,…” The people, the priest, the servant, and his master along with the maid and her mistress, coupled with the buyer, the seller, the lender and the borrower with their respective associations with usury, are all affected by the coming devastation. This world is affected socially, religiously, and economically, which was the special theme in Isa. 23. Not one person will be eliminated from the judgment which is coming and though men today may try to “blame” a great number of contributors to this dilemma, the real reason it all comes to pass is directly because “the LORD hath spoken this word.” V. 3

144 Furthermore, “The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.” There seems to be a distinction made here between the “the earth,” or the “world,” and “the haughty people,” or the inhabitants thereof. Both are said to “languish,” that is, to “droop or to wax feeble,” and we wonder if this may not be a reference to the fact that the earth itself, the very ground of this earth is waxing feeble. God instructed Israel to let the land rest every seven years, but in our day such simply does not happen. Men have discovered that chemicals can be used to make the ground more productive, even though many of those elements are actually health hazards. It seems that there does come a time when even the earth itself will rebel and simply fade away. The people involved languish specifically because they are haughty or proud, which has always been designated as a dangerous path leading to destruction, and any semblance of spirituality is certainly “drooping,” or languishing unabated. This spiritual declension is further amplified as “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” V. 5 Men seem to think that they can simply “do as they please,” with God’s “ordinance,” or order, but such is not the case. His laws,

His Divine Structure, and His Covenants with man, were put in place for a reason. Yet, men have transgressed those laws and restrictions, bringing about the fullness of sin from the time of Adam until now. Men have disregarded God's order for life on this earth and have instead inserted their own agenda, of every man doing that which is right in his own eyes. The Septuagint added the little word "even," in this last phrase, and thus it reads: "because they have transgressed the laws, changed the ordinance 'even' broken the everlasting covenant." In other words, the changing of God's order in this world is equivalent to breaking His "everlasting covenant." This violation has been done in a variety of ways, but one of the most prominent, which is seen world-wide today, is the ungodly practice of same sex marriage. There just seems to be no restraint in the lengths to which men will go to accomplish their own objective and undoubtedly God will say once again, as He did in Gen. 6, "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 5:5

The outcome will be exactly the same. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." This curse was actually imposed in the Garden of Eden, and each generation has become progressively worse, for sin has become more rampant with the passing of time. The judgment of "fire" is written as though the earth were already "burned and few are left." This is undoubtedly because of the surety announced by these words, which are a graphic description of tribulation days. We know that regardless of the efforts of men, the judgment upon this world, due to the aforementioned curse, will come and none shall stop it. Indeed, it has already begun, and the next few verses, further describe the extent of such devastation from whence none will escape.

"The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it." V. 7-9 Ours is day when men use all sorts of outside stimuli to get away from reality, for even a very short period of time. Drugs and alcohol, along with any other concoction men

can muster, are used to “drown a multitude sorrows,” but there will come a time, according to these verses, when none of those vices will, even temporarily, quell the miseries of men. Sadly, there are a great many at this present time who simply laugh and joke about the impending doom of this world, but one day, there will be no escape, reprieve, or relief, from the devastating Hand of God.

146

“The city of confusion is broken down: every house is shut up, that no man may come in.” V. 10 The city, herein described, is undoubtedly Jerusalem, for Israel is at the heart of this entire discourse. This “city of confusion,” very closely resembles the picture which Jesus painted in Matt. 24. “When ye therefore shall see the abomination of desolation, . . . stand in the holy place, . . . . Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing . . . .: Neither let him which is in the field return back . . . . And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, . . . . And except those days should be shortened, there should no flesh be saved. . . .” Matt. 24:15-21 What a contrast to this present time, when multiple factions are literally clamoring to gain some little part of this ancient city! The time to which Isaiah points, is rather a time of extreme and intense misery, and Jesus instructed the inhabitants to flee, rather than try to set up any kind of residence there. Isaiah likewise declares that “There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.” V. 11 There surely will be no celebration of joy, and all mirth, for the entire land, is gone, the reason being that “The gate is smitten with destruction.” (V. 12) This simply means that there will come the time when God Himself will remove all obstacles for the nations to overrun His Own Chosen City. That will actually be an invitation to destruction for those same nations, but He will also use them to punish Israel as indicated by the next verse.

“When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.” V. 13 The “land” is, once again, the land of Israel, and the “people,” are a direct reference to the Jews. The “shaking,” bespeaks the great judgment that is coming upon them, and Paul used like

language in Hebrews 12 as he contrasted the two covenants of Law and Grace. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:25-26 The awesome scene described here, transpired at Mt. Sinai when the law was given, and is just a minute foretaste of the judgment or "shaking" which is yet to come. Note also that Isaiah speaks of "gleaning the grapes when the vintage is done." It seems to be a reference to the faithful remnant who are the grapes and olives left AFTER the general shaking has taken place. That is, God will preserve that remnant, even through the most destructive days of tribulation. Then shall follow the day of joy waiting for them as "They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea." V. 14 They will indeed "cry aloud from the sea," for they will know beyond doubt that God has protected them even in the midst of these gentile nations. Thus they are exhorted to ".... glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea." V. 15 Just as God proved Himself to the three Hebrew children who found themselves in the midst of the burning fiery furnace, so also He will preserve these chosen ones during the darkest, and hottest hours of the tribulation. They will also glorify Him because of His protection when they were most assuredly "in the isles of the sea," or multitudinous nations wherein they were scattered. 147

"From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." V. 16 This verse seems to declare two very opposite extremes. It begins with songs of glory "to the righteous." The "Righteous," is actually God Himself, Who had every right to "shake" the tree and pour out His righteous judgment. It also reflects the praise due Him for the aforementioned deliverance. The latter part, however, depicts one who is deeply burdened. It is written in the "first person," as Isaiah declares "I said **My** leanness, **my** leanness, woe unto **me!**" The prophet is here representative of one indentifying with the great pain of this oppressed and hurting

people. Thus in the midst of such praise he recounts the pain and misery which the remnant will ultimately experience in the end time. He had earlier referred to them as “a nation scattered and peeled,” (Isa. 18:2,7) and that description surely seems to apply here.

148 “Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.” These verses are apparently addressed to the inhabitants of the entire earth, both of Jew and Gentile. They describe the progressive destruction which will characterize the reign of the antichrist. Fear of his ungodly policies will be paramount in that day and threats of imprisonment will be rampant. However, there seems to be great trouble for one who would come “up out of the midst of the pit,” for another snare or “spring net” is waiting for him. The latter seems to be God’s snare “for the windows from on high are open, and the foundations of the earth do shake.” We cannot even begin to imagine the horror which will be inflicted by the antichrist, but the net of hell will be even worse. Men may escape the various atrocities from the hands of wicked men, but none shall escape the sweeping judgments of God upon this world as Isaiah describes in the following verses. “The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. V. 19-20 None but God is able to move the earth in such a fashion as this, and, as noted here, it “shall not rise again.” Men today are determined to safeguard their planet from so-called “global warming,” and various sources of pollution, but according to these words such efforts will be absolutely futile, for It is God Himself, Who will destroy the earth. He will also bring severe judgment on those who have been “leaders” in both heaven and earth. “And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.” The goal of Satan and his host has always been to destroy the masterpiece and handiwork of God. He has also enlisted the efforts of wicked men, especially ungodly

“kings of the earth,” to implement his agenda. He has, without doubt, been very successful in such a venture but “in that day,” God will suddenly put a stop to it. “And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.” V. 21-22 Even Satan himself shall be shut up in the bottomless pit for one thousand years, but when he is loosed, God will visit both he, and all that have followed him, with their final trip to the lake of fire. Then the final chapter for this earth shall be written.

“Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.” This account is very much like what we read in Rev. 21, wherein the eternal state is described. “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea..... And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” Rev. 21:1 & 23 However, the path to this end will actually begin with the millennial reign of Jesus. This chapter, as is also seen in the book of Jeremiah with which it corresponds, closes with the Majesty of Jesus when He reigns as King of kings and Lord of lords. He will be triumphant, and despite those who would claim Jerusalem as their own, He will “reign in mount Zion and Jerusalem,” being put on display before the whole universe. His will be a kingdom of absolute peace and prosperity but before that can happen, all the judgments and burdens of this chapter, along with all the tremendous “woes” seen throughout Jeremiah, must come to pass.

149

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Words

***A careless word may kindle strife,
A cruel word may wreck a life.
A bitter word may hate instill,
A brutal word may smite and kill.
A gracious word may smoothe the way,
A joyous word. may light the day.***

CHAPTER 25 ~ LAMENTATIONS

This chapter correlates beautifully with Lamentations, but it is by stark contrast. That book records the deep mournful cries of Jeremiah due to the tremendous abasement of the Jews. Our current chapter portrays the glorious exaltation of this people, after they have returned to the Lord. Thus, Isaiah begins with this glorious paean of praise. “O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.” V. 1 This marvelous, and victorious attitude is directly because this once rebellious people, who experienced the tremendous difficulties portrayed in Lamentations, have finally submitted themselves unto The LORD. The misery described in Ch. 24 is now past and they are finally ready to claim the promises of old as they realize, by experience, that “thou hast done wonderful things.” These “wonderful things” refer to the miraculous works that God will perform in preserving them throughout that horrendous time of
150 tribulation known as Jacob’s trouble. Furthermore, this Chosen, and now victorious people, will claim the promises made to them throughout the O.T. They will, finally and fully, comprehend that “thy counsels of old are faithfulness and truth.”

“For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.” V. 2-3 This “city” represents all the enemy cities which have stood in total opposition to Israel, and this verse declares that such “defenced” or fortified cities and palaces will never be built against this people again. Not only so, but “the strong people,” that is the Gentiles, “shall glorify thee,” meaning that these nations will eventually be forced to bow before the Supreme God of Heaven.

This theme of praise continues giving credit where it is due. “For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.” All these words fitly describe the difficulties from the varied sources of opposition that Israel will face during the time of Jacob’s trouble. The Jew, will be the poor, the needy, and the distressed, and God will rush quickly to their cause “when the

blast of the terrible ones is as a storm against the wall.”

Our next verse also prophesies the future as “Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.” V. 5 The “strangers,” are, again, the Gentiles who seem to be the source of their discomfort. The “shadow,” from this pressure comes directly from God as He shields His Chosen Ones from the horrific “heat,” of this tribulation period. Not only so, but God goes much further than just delivering this nation from the onslaughts of the enemy. Verse 6 informs us that He will set up Jerusalem as the center of His Kingdom. “And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” This ancient city now becomes the Mountain of Blessing, not just for the Jews, but God prepares a feast “unto all people.” The Gentile will finally realize that blessing comes through the Jew and these “fat things,” along with the “feast of wines,” or joy, and the “fat things full of marrow,” which bespeak all the glorious provisions purchased at Calvary, are now made available to all, even among these Gentile nations, who will lay hold of them.

151

“And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.” V. 7 This “mountain,” is a reference to Jerusalem, and at this present hour there is a “covering,” a “veil,” of trouble, misery, suffering, and dread hanging over it like a pall. But in that day, God will destroy that atmosphere, and the Jew, along with all the nations of the world, will benefit from it because the victories which Jesus won at Calvary will finally come to full fruition as seen in the following glorious, and victorious words.

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.” V. 8 We would note again that Lamentations is a literal documentary of crying and misery. The first two verses of that book are somewhat of a synopsis of the entire text. “How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among

all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.” Lam. 1:1-2 The atmosphere here in Isaiah is completely reversed, the language being much like Jesus’ promise to the Church. “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Rev. 7:17 The entire nation of Israel will experience that same victory, and freedom from their tears of sorrow and pain, just a few years later after the judgments of the tribulation have been consummated and they enjoy the victory of the cross which gives them and all the world triumph over death.

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.” V. 9 These words emanate from the victorious heart of Israel for they have finally learned by experience that “the battle is the Lord’s.” I Sam. 17:27 They will re-live, even in greater measure, the Great Red Sea victory whereby they learned “The LORD shall fight for you, and ye shall hold your peace.” Ex. 14:14

152

“For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.” V. 10 The little word “for” gives the reason for the glorious victory of V. 9. This “mountain,” Jerusalem, is fully in the Hand of The Lord. Surely the whole world will be able to identify with this, because present day Jerusalem is in absolute chaos, with multiple factions clamoring for a piece of it. It does, however, belong only to God, and when it is in the Hands of its Rightful Owner, the entire world will experience the glorious results. Moab is representative of all those factions who tried desperately to claim “God’s property,” and all of them will be trodden down, “even as straw is trodden down for the dunghill.” The description here is one of total annihilation, and that will be the story written in regard to those who would dare resist Him and “steal,” that which belongs only to The God of Israel.

The fullness of His judgment upon them is further disclosed by the rather poetic words of Isaiah as he brings this chapter to a close. “And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to

swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust." V. 11-12 Such an analogy expresses the sweeping, and all inclusive, judgment which will be uniformly poured out upon all those nations who have dared to set an encampment against the apple of God's Eye.

Towards The Goal

Forward at Thy bidding,
Not a thought of fear,
Armoured in Thy greatness
Through the coming year,
With our vision focused
On the shining goal,
And our hearts enraptured
'Neath Love's blest control.

Forward where Thou leadest
Through the flood or fire,
Grant us faith that conquers,
Love that will not tire,
Grace that keeps us going
When the path is veiled,
And a spirit dauntless
When earth's springs have failed.

Forward, ever forward,
Step by step with Thee,
Love is ever planning
All that's best to be;
Promises abounding,
Cov'ring ev'ry need,
This our pledge of triumph
Whilst Thy Name we plead

—E. C. W. B.

CHAPTER 26 ~ EZEKIEL

“In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.” V. 1

“In that day,” is a phrase used repeatedly throughout this book, and it is a reference to a time yet future, that is, “the Day Of The Lord.” Here in our text, it is prophetic of the time when Israel will be in their own land, having experienced God’s salvation. Jerusalem will indeed be a “strong city,” and the very center of Jesus’ Kingdom on earth.

154 This chapter corresponds with Ezekiel, who likewise tells of Israel’s glorious path to restoration. The vision of the “dry bones,” which Ezekiel saw in chapter 37, tells the miraculous story of how God will completely revive a nation that is dead. Some current leaders in Israel, at this present time, have referred to the resurgence of this nation in our day as the fulfillment of Ezekiel’s prophecy, but that most assuredly cannot be the case. The revival of which Ezekiel speaks is a spiritual one, rather than one engineered by the efforts of men. Note this glorious account from Ezekiel. “Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, **an exceeding great army**. Then he said unto me, Son of man, these **bones are the whole house of Israel**: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, **And shall put my spirit in you, and ye shall live**, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD. Ezek. 37:9-14 Only God Himself, will raise up such an army, and it will be in the spiritual sense, after this nation has fallen on their knees to accept their Messiah. Ezekiel is very emphatic that that these “bones are the whole house of Israel:” and not just a

reference to a fallen army. Thus, the entire nation will then be able to claim the testimony recorded in V. 2 of our current chapter. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." The greater part of Israel's history records a people who have been steeped in rebellion and unbelief, but they are here called "a righteous nation which keepeth truth,.." and they will finally enter into the place which God intended from the beginning.

Despite this fantastic beginning, the rest of this chapter still sends forth a hint of the great difficulty facing this very select people, "in that day," for it is the tribulation that will bring forth their full repentance and the aforementioned acceptance of their Messiah. They will discover that "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." V. 3 This is a verse claimed by many, in deep trial and misery down through the ages, but it will have special meaning to a people which will be trodden under of the enemy before they fully realize that glorious end announced by V. 1 They will indeed learn by experience to "Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:" V. 4 This is the "everlasting strength," exhibited by His raising up the "dry bones," of Ezek. 37. Israel must come to the point wherein they will trust God's Power and Might, rather than that of themselves or the nations. They will then witness His Power over many of these same nations as indicated in V. 5

"For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust." This is the same lofty city of Ch. 25, which represents the very seat of Gentile World powers that has long oppressed this nation. The antichrist will be in control at this time and the result will be total annihilation.

"The foot shall tread it down, even the feet of the poor, and the steps of the needy." V. 6 This verse seems to indicate the personal victory that Israel will enjoy over those who have oppressed them. It follows the same pattern of true humility which we enjoy at this present time. The "feet of the poor, and the steps of the needy," speak of those who acknowledge their own weakness and limitations, and exercise the power of the cross in treading down the enemy today. Our own feet are surely "shod with the preparation of the gospel of peace;...." (Eph. 6:15) as

we too march against the principalities and powers today.

“The way of the just is uprightness: thou, most upright, dost weigh the path of the just.” V. 7 This path is, once again, the new testimony and experience of Israel, for they have found the path of uprightness which only comes through The Just One. He is also the One who “dost weigh the path of the just,” and this same theme continues with V. 8. “Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.” Such an attitude has been a long time coming, but this new, and revived, nation which will ultimately be “born in one day,” will finally boast such a testimony. The path through which they have arrived at this glorious conclusion is described in the next verse.

156

“With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” V. 9 It is the “soul,” the inner man who is touched with this desire, meaning that Israel’s transformation is more than an emotional whim. The “spirit within me,” also testifies this same deep seated change which has taken place in this nation causing them to “seek thee early.” Such a response will be the result of the tremendous difficulty that will fall upon all the inhabitants of the earth as His judgments are poured out. Those same inhabitants, both among Israel and the nations, will learn first-hand exactly what His righteousness really means.

“Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.” V. 10 This verse is also still predicated on that which will prevail “in that day,” of V. 1, which sets the tone for this entire chapter. Israel will be restored because they have bowed to the path of repentance, but such is not the case for the wicked. This verse reminds of the distinction made in Rev. 22:11 after God’s tremendous acts of judgment have been poured out upon the entire world. “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Men will make their own decisions and though “favour be shewed to the wicked, yet will he not learn righteousness.” Grace is abundantly available, even to the wicked at that time, but all will not take advantage of it. Though

God will deal justly, they will still not behold His Majesty. The promised millennium of peace is at hand, but judgment is still prominent for those who continue to resist the glorious Majesty of God, described in V. 11. "LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them." Israel is still the subject for these nations and according to this text they are still blinded as to God's intents and purposes for this Chosen People. However, there will come the day when they are seemingly forced to "...see and be ashamed for their envy at the people," (Israel) and "the fire of thine enemies shall devour them." Though "favour" had been offered them, they have chosen to continue in their ungodly quest of envy and strife to destroy God's people and fires of destruction still await them.

The story for Israel will be delightfully different, for "LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us." V. 12 This is the part of "that day," when real peace is yet to come for this nation, for we read that "thou wilt ordain peace for us:" meaning that it is yet future even at this time. This is, however, a statement of faith on the part of Israel, for though they have been changed, and the dry bones graphically described by Ezekiel have been revived, their full deliverance has not actually come to pass. Isaiah also emphasizes the fact that this people now knows that the reason for their great difficulty is because "...thou hast wrought all our works in us." They are very much aware of the fact that God had to bring these horrific judgments upon them in order to perform His transformation in them. They now know that He used the very nations in whom they had trusted, to punish them because they had not acknowledged His dominion over them. "O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." V. 13 They have now become acutely aware of the fact that they must bow down in reverence only to Him, rather than seeking other "lovers," as they had done in time past.

"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." V. 14 This great voice of victory continues, announcing the demise of those nations which had formerly had such dominion over them. It is a pattern

manifest throughout the scriptures as God has used such rebels to bring tremendous hardship and great oppression on Israel, but then He has punished those same nations for being so callous and vindictive in carrying out His decree. These oppressors undoubtedly portray those known as “goat nations,” who will eventually be completely annihilated, for He hath “...made all their memory to perish.” It will be exactly like unto the pattern which God established at the Red Sea when “....Israel saw the Egyptians dead upon the sea shore.” Ex. 14:30

158

The story will be far different for in Israel, for “Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.” V. 15 The Jews have indeed been “removed” even “unto the ends of the earth,” but a great change awaits them. They will now be greatly “increased,” and the reason is found in V. 16. “LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.” V. 16 The reference here is to the great tribulation, especially the latter part of it known as “the time of Jacob ‘s trouble. Jer. 30:7 They have now “visited,” or literally “kept an appointment” with The LORD in that great day of trouble, for they have responded to His chastening Hand upon them. They are likened unto “.... a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.” V. 17 These words bear a strong resemblance to the analogy Jesus gave in Matt. 24:8 when He described the calamities that will descend upon this earth in the end time. “All these are the beginning of sorrows.” The word “sorrows,” describes a woman in the throes of child birth contractions. They become much more intense, and frequent, as the actual delivery draws nigh. This is the same pattern that will prevail, especially wherein Israel is concerned. The early days of tribulation will produce “mild discomfort,” for the entire world, but will escalate into great tribulation before Isaiah’s prophecy of the fledgling nation is fulfilled. “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.” Isa. 66:8 The ultimate result of all these “birth pangs,” will be the birth of Israel. I Thess. 5:3 likewise relates the same story. “For when they shall say, Peace and safety; then sudden destruction

cometh upon them, as travail upon a woman with child; and they shall not escape.” The word “travail,” is the same word translated “sorrows,” in Matt. 24, and describes exactly the same scenario; the birth of a nation which will become the leader of nations in the new world order over which Jesus Himself will preside.

“We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.” V. 18 These words, once again, describe the futility of Israel’s own efforts desperately trying to effect their own deliverance. They have been in horrendous pain for hundreds of years, but their own strength and expertise has produced nothing but “wind” or futility. They have brought forth no lasting peace to themselves or the rest of the world and have not been able to bring about the fall of their enemies. However, the next verse shouts forth the great victory which is yet in store for this Chosen Nation, after they surrender themselves unto The Lord. “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.” V. 19 “Thy dead men,” bespeak God’s dead men, who will rise up as “my dead body,” even as the dry bones in Ezekiel 37. They will most assuredly “Awake and sing,” for a new day of “dew,” with the freshness of resurrection will have dawned for them. Thus they are exhorted to “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.” V. 20 These words are uttered BEFORE the great victory of V. 19 is achieved and attests to the fact that Israel must become a nation of faith, believing those things concerning them which have not come to pass as yet. They will have only hope to sustain them, and must therefore “hide thyself as it were for a little moment, until the indignation be overpast.” That hope, even during the unprecedented agonies of tribulation, will be enough, however, because they are holding on vehemently to the promise of V. 21. “For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” There will be that glorious time when The LORD will come “out of His place,” of silence and pour out intense judgment upon those who have committed all the gross atrocities against the Jews

throughout the ages of Gentile Times. No longer will they be able to “cover her slain,” as though it had never happened, for all the earth shall be forced to “disclose her blood.” There will come a “day of reckoning,” whereby He will punish such “iniquity” and all of these enemies of Israel, who have committed such ungodly acts against “the apple of His eye,” will be severely “reimbursed” for their efforts, even as Zechariah prophesied so long ago. “For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.” Zech. 2:8



Others

Lord, help me to live from day to day
In such a self forgetful way
That even when I kneel to pray
My prayer shall be for “Others.”

160

Help me in all the work I do
To ever be sincere and true
And know that all I do for you
Must needs be done for “Others.”

Let self be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for “Others”

“Others,” Lord, yes, “Others”!
Let this my motto be
Help me to live for “Others,”
That I may live for Thee

Selected

CHAPTER 27 ~ DANIEL

“Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.” Dan. 10:4

“The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” Dan. 7:18

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Dan. 7:27

The overall theme of Daniel describes how God committed the world government into the hands of the Gentiles for the period known in scripture as “Gentile Times.” However, the prophet’s personal burden is found in the texts above wherein he was greatly concerned about the welfare of his own people, the Jews. Daniel saw the 70 year captivity in Babylon coming to an abrupt end, as recorded in chapter 9, but he did not see any signs of their restoration. Thus he begins a great prayer of intercession for them. “And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 161

And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God,....” Dan. 9:3,4 God answered him and caused him to “understand what shall befall thy people in the latter days:...” Dan. 10:14 Those same latter days, wherein Israel will be restored and blessed, are also the theme in this 27th chapter of Isaiah. Verses 12-13 record this summation and we would once again point out the very significant phrase “in that day.” “And it shall come to pass **in that day**, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to **pass in that day**, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.”

The beginning of the chapter likewise announces that “**In that day** the LORD with his sore and great and strong sword (the power of His Word) shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon

that is in the sea.” V. 1 “That day,” is a reference to the very dawning of “the Day of The Lord,” which actually begins with the days of tribulation after Jesus is crowned King of kings and Lord of lords in Rev. 4. During the process which will usher in His Millennial Kingdom of Peace, Satan or “leviathan the piercing serpent, even leviathan that crooked serpent;...” must be dethroned, even as we read in Rev. 12:9-10. “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.” We would also note that Isaiah specifically says that “...he shall slay the dragon that is in the sea,” meaning that it was Satan himself, who stirred up the sea of Gentile nations against Israel. His removal will ultimately result in the glorious song of victory found in V. 2

162 “In that day sing ye unto her, A vineyard of red wine.” Israel is herein described as a “vineyard,” and the “red wine,” portrays a nation washed in the blood of the Lamb. No longer is it a vineyard bringing “forth wild grapes,” as seen in Isa. 5:4, but “in that day,....” it will truly be “his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it.....” Isa. 5:1,2

God Himself extends the utmost of care to this “fenced “vineyard even as we read: “I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.” V. 3 This has always been the case, even in the dark days of difficulty throughout Gentile Times. It will yet be true as He preserves His Own during the tribulation period, keeping His vineyard from being annihilated by hostile nations.

God further asserts that “Fury is not in me:...” meaning that The Wrath of God toward Israel is now past, but this same verse clearly reflects the fact that His Anger is yet very much ready to be unleashed against the nation which would dare harm His vineyard, posing the question “... who would set the briers and thorns against me in battle? I would go through them, I would burn them together.” V. 4 He will surely do exactly that, but grace or mercy is always found in the midst of judgment, as verse

5 offers deliverance to these same nations. “Or let him (the same nations who have been against His people, Israel) take hold of my strength, that he may make peace with me; and he shall make peace with me.” The essence of this invitation is that the nations will either make peace with God, or they will surely be totally burned up and consumed.

The blessing for His Own People, even as Daniel prophesied, continues in verse 6. “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.” This is a “new face” for Israel, a direct contrast to that which has prevailed throughout Gentile times, where they have often ridiculed and disdained. “In that day...” however, they will “take root,” meaning that this is not just a passing fancy or temporary state. It will last a 1000 years and “Israel shall blossom and bud.” Their influence will also “fill the face of the world,” meaning that they will have world-wide dominion over all those nations who formerly oppressed them. This “fruit,” will be “spiritual fruit,” and they will finally fulfill the great commission given in Matt. 18:19 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”

163

“Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?” V. 7 This verse simply asks the question “Has God smitten Israel as He smote the nations who had smitten her?” The answer would of necessity be no, for though the same pattern is evident, as asserted in the rest of this verse “...according to the slaughter of them that are slain by him” (God), the intensity and result is far different. This text continues; “In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.” God’s punishment of Israel is “measured.” The words, “...when it shooteth forth...” is a reference to Israel’s rebellion for which they must indeed be punished. The word “shooteth,” literally means to depart or push away, and that is exactly what they did throughout their history as they bowed down to other gods and forsook the God Who had chosen them. God would “debate with it,” meaning that He must decide what to do with such rebellion and the answer is that He “stayeth his rough wind in the day of the east wind.” It means that when that “east wind” of light and righteous judgment comes, it

will be “measured” for Israel and would not be as “rough” as that used against the nations, but will rather be the same “east wind” which brought deliverance at the Red Sea. The purpose for this treatment of Israel is that “By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.” Such a “purge” was actually accomplished at the cross as God purged the sin of all mankind in the Person of Jesus, but Israel, as a nation, has finally laid hold of that glorious provision and we note from the latter part of this text that even their idolatrous ways are “beaten in sunder, the groves and images shall not stand up.” This people has truly learned, by experience, that there is but One God, and He is their Messiah!

“Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.” V. 10 Amidst the striking words of blessing which have been heaped upon Israel, comes this edict of desolation against her enemies. The blessing for this nation can only be accomplished by bringing destruction to “the defenced city,” which is representative of that end-time regime which will be so intent in destroying this chosen nation. Locally, such a city would have been Babylon and Tyre, and just as they met their demise by the decree of God, so will it be for that ungodly world government which will preside over the end of Gentile Times. A graphic portrait of that local destruction is described as a “habitation forsaken, and left like a wilderness:” The formerly “defenced (fortified or isolated) city” is now a place inhabited only by animals where the calf should “feed and there shall he lie down, and consume the branches thereof.” Thus we are confronted again with the fact that this chapter agrees with Daniel who clearly shows that the restoration of Israel must be accompanied by the destruction of her oppressors. This truth is clearly illustrated by the remaining verses of this chapter.

“When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.” V. 11 The symbolism here is fragrant with instruction for these “women” surely represent the “religious and

deceptive women” of terrorism today who are truly consumed with the idea of setting on fire the broken and withered boughs of life, and anything associated with the True God of Heaven, including that of Israel. They are further described as a “people of no understanding” and though God has indeed made them, and formed them, He “will not have mercy on them.” We often hear the old adage that “A Loving God would not send people to hell,” but it seems that men forget that God is a God of justice as well as mercy. Men make their own decision in regard to their eternal destiny, and if they choose to reject the Very One Who created them, He has no choice but to judge them accordingly. His Righteous Government will not allow even one sin to go unpunished and if men choose to reject the The Christ Who bore that punishment for them, they will bear it themselves.

Isaiah continues with the prophecy of Israel’s restoration declaring clearly that “.....it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.” V. 12 “That day,” is most assuredly the day prophesied by Daniel, as well as many other prophets, wherein Israel should be fully restored. The poetic term “beat off,” is actually a reference to harvest, and it is this nation which will be “harvested,” and gathered unto The Lord. It will include “channel of the river unto the stream of Egypt,” signifying the fact that this nation will be gathered from all corners of the earth whence they have been scattered. “Ye shall be gathered one by one,” meaning that every last Jew will be accounted for “And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.” V. 13 Those ready to perish would again be Israel, and though they were in foreign lands, the “trumpet” will signal their triumphant return to their homeland, and this time it will be to “worship the LORD in the holy mount at Jerusalem.” There are many factions clamoring, even in this present day, for a piece of the temple mount. Recent reports indicate that Jews, Christians, and Muslims, have hatched a plan to re-build Solomon’s Temple to its exact specifications, and former splendor. Whether or not God will permit this is not known at this time, but even if such a thing should be accomplished, it will not

stand. Such a temple would be destroyed, for the Temple Mount belongs only to God and only His Hand will be used in building His Millennial House. Then, and only then will it be used as the Gathering Center for exclusive worship of The One and Only, Most High God!

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**Motoring To Glory**  
**Mary M. Bodie**

Out of the heat of the city street,  
Out of its defiling air,  
We'll mount and soar to the heavenly shore  
In our airplane new and fair,  
To the land of day where the saints are gay,  
In that peaceful, pure abode.  
Free from sin and strife  
By river of life,  
We will motor on the golden road.

Our speeding boat on the air will float,  
By the Word of God most true.  
Our heart is light with the hope of the flight  
When we bid this old world adieu.  
And no danger scare will meet us up there,  
As our Pilot calls, "Arise."  
Away from the din,  
We will upward spin,  
To the city of God in the skies.

There'll be no stop in that glory hop—  
E'en as the lightning we'll speed.  
A record great will be marked on the slate,  
That no one will ever exceed.  
Oh, that golden plane with its wings of flame,  
Will ascend and roar and win.  
With its holy freight,  
It will reach the gate  
Of Jehovah's celestial Inn.

## CHAPTER 28 ~ HOSEA

“**W**oe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!” V. 1

Isaiah assails Ephraim in this chapter, and thus corresponds with Hosea, who does exactly the same thing using much of the same language. “Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.” Hos. 4:17-19 Both Hosea and Isaiah testify of the idolatry which prevailed in Israel, which is likewise symbolic or typical of the Professing Church in Christendom today. Terms, like “idols” and “whoredom” express such unfaithfulness to The Lord, and “sour” drink, shows their wayward-religiousness, presenting a direct contrast to the sweet wine of the Holy Spirit. The prophet further chides Ephraim for committing “whoredom,” accusing her “rulers” of basically demanding “Give ye,” meaning that “we will take what we want.” They shall be “ashamed because of their sacrifices,” because they, in no wise, magnify the sacrifice of Calvary.

Hosea further assaults this second son of Joseph with this scathing indictment; “And Ephraim (fruitful) is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.” Hos. 10:11 These are terms of judgment, showing that Judah is not far behind the ten tribes of Israel, known as Ephraim, in being taken captive. Jacob is a reference to the entire nation, all twelve tribes, which are yet to “break his clods,” of judgment in the tribulation. “Her fair neck,” is actually a reference to her rebellion, which is also described in Deut. 32:15. “But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.”

Isaiah continues to describe this rebellious, drunken condition in the remainder of verse 1, poetically depicting Ephraim as one “whose glorious beauty is a fading flower, which

are on the head of the fat valleys of them that are overcome with wine!” The beauty of spiritual things, with which she started, is fading fast because of her dwelling in “fat valleys,” of rebellion where she has been “overcome with wine!”

All of this is cause for judgment, and thus Isaiah prophesies; “Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.” V. 2 This “mighty and strong one,” is undoubtedly Assyria, for history reveals that Israel was trodden down of this nation and eventually taken into captivity. Thus, “The crown of pride, the drunkards of Ephraim, shall be trodden under feet.” V. 3

The following verse portrays Ephraim as a choice morsel which was very appealing to Assyria. “And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.” V. 4 The “hasty fruit,” depicts the figs which ripened before the rest of the fruit. They were most sweet, tasty, and appealing, exactly as these ten tribes of Israel appeared to Assyria, just prior to the time they were besieged and “eaten up,”

Ephraim is the primary subject of these verses, but Judah is also included as “the residue of his people,” described in V. 5 “In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,” These words indicate what The Lord would like to be for this people, but according to verse 7, “they also have erred through wine,” meaning that Judah is on the verge of following exactly the same path of rebellion trod by Ephraim. The identity of this “residue,” is further confirmed by the reference to Jerusalem, the capital of Judah, in verse 14. Thus these verses next few verses also apply to Judah, who will eventually be taken captive by Nebuchadnezzar.

“And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.” V. 6 These words are a continuation of verse 5 wherein The Lord would be a crown of glory to them, but they will not afford Him that opportunity. He would also be “a spirit of judgment,” meaning that He would make their decisions and would thus strengthen them in their ability to “turn the battle to the gate,” or turn the

enemy back to the gate from whence he had come. However, they, like Ephraim, “.....also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.” V. 7 The leaders are designated as the chief transgressors here, and bear a strong resemblance to the condition found in the Church today, where men have become drunken on the wine of religion, at the expense of the Word of God. Verse 8 bespeaks God’s opinion of this condition. “For all tables are full of vomit and filthiness, so that there is no place clean.” What a horrible indictment of the religiousness which prevailed in both Israel and Judah, at the time then present, as well as the drunken stupor present in the Church today, and it is directly because “the priest and the prophet have erred **through strong drink**, ..... they are out of the way **through strong drink**; they err in vision, they stumble in judgment.” God, however, does have the remedy if men would only listen to Him. “Whom shall he teach knowledge? and whom shall he make to understand doctrine?” The Church, exactly like God’s Chosen People of old, has forsaken the knowledge and doctrine of God’s Word, choosing instead the wine of religion. Thus they too “err in vision and stumble in judgment.” This verse continues with the answer to the question, “Whom shall he teach knowledge?” “them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:” V. 9-10 This is God’s required answer, for both Israel and The Church. He intends that His people should be weaned from the milk of the Word and become men of understanding, steadily adding “precept upon precept; line upon line,...” He has also given the glorious power with which to do that, “For with stammering lips and another tongue will he speak to this people.” V. 11 This is a direct reference to the power of the Holy Ghost, Who has been charged to “.....teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26 Men, in that day, and this, have completely rejected that promise and those of Israel and Judah paid the price of captivity for it.

Isaiah continues with the glorious promise which will eventually come to this very select people announcing: “To

whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." V. 12 It will be God's Word which eventually brings this entire nation to that glorious state of peace in the millennium, but there should be great rejoicing in our hearts today because the same pattern prevails, even now, for those who would depend on the refreshing power of The Holy Ghost to usher us into His Glorious Rest.

Isaiah further assaults this nation, plainly telling them that God had supplied all the provisions necessary to prevent their current state, but they refused to accept them. "But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." God was Faithful to present the message very meticulously, but that same message was also their undoing. Isaiah 55:11 declares plainly that My Word "...shall not return unto me void, but it shall accomplish that which I please,...." It means that The Word of God will ALWAYS have an effect. If men heed it, they will reap great benefit, but if not, the result will be to "fall backward, and be broken, and snared, and taken."

170

Because that is true, Isaiah exhorts, "Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem." Once again, the leaders are assailed for the deplorable conditions that exist. It is they who have scorned the Word of God to bring about the next awful accusation against them. "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:" V. 15 This covenant is exactly the same as that made with the antichrist, recorded by Daniel. "And he shall confirm the covenant with many for one week:...." Dan. 9:27 It was supposed to be a covenant of protection; "the overflowing scourge shall pass through, it shall not come unto us..." However, lies, are the reality, as "we have made lies our refuge," and the demise of this nation is absolutely assured except for God's immediate promise in the following verse. "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." V. 16 God's alternative has always been Christ.

Peter likewise declares this glorious truth, as he quotes this verse in reference to His exaltation. "...Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." That apostle to the circumcision goes on to declare that the same Stone "...which the builders disallowed, the same is made the head of the corner," I Pet. 2:6-7 This verse means that Christ was made Head of the Church as well as Israel's Messiah, Whom they will eventually accept. However, that glorious day will be preceded by judgment both upon the nations and Israel. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." V. 17 The Righteous Judge will indeed bring forth righteous judgment against those who have been so abusive to Israel, showing up their lies for exactly what they are. He will also deliver Israel from their ill advised covenant with the antichrist, as noted in the first part of V. 18. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand;...." The overall agreements of this covenant of death will be nullified but, great conflict is still ahead for them because they will most assuredly endure the tremendous devastation known as the "time of Jacob's trouble," (Jer. 30:7) reflected in the closing words of this verse; "when the overflowing scourge shall pass through, then ye shall be trodden down by it." They are promised that "From the time that it (that infamous covenant) goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report." V. 19 That is, it will be very hard for Israel to understand what is happening to them, because they will have been so duped and blinded by the enemy.

171

Isaiah's poetic style resurfaces with this analogy of Israel's plight. "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." It means that Israel had indeed "made her bed with the antichrist, but signing that covenant has come nowhere near the comfort and protection she had sought. Even in our day, the leaders of Israel are extremely frustrated with the lack of results which come from multiple compromises and agreements with the nations, whereby promises to them are routinely broken. The sad fact is that the pain and anxiety they are experiencing in the

political climate today, is but a small foretaste of what they will experience when they finally enter into that prophesied “covenant with death.”

The good news is that help is on the way, “For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act” V. 21 The reference to Perazim hearkens back to II Sam. 5:20-25 where The Lord enabled David to twice defeat the Philistines, the religionists of that day like unto Ephraim of our present chapter. It was indeed The LORD who fought those battles and He promises the same victory for those in the end time. Isaiah calls it “his strange work,” meaning that God’s judgment is His “strange work.” It reveals the fact that He will use the antichrist and the nations to punish Israel, but will also, in turn, punish those “tools,” which He has used, to bring His Own People to their knees. No wonder it is called His “strange work!”

172

“Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.” V. 22 The little word “therefore,” is a reference to God’s “strange work” of V. 21, and because of it, these people are instructed not be “mockers,” or doubters of God’s ability, lest their “bands,” or bondage to the nations, be increased. Isaiah declares that he has “heard from the Lord God of hosts,” and a “consumption,” or complete destruction, will encompass the whole earth. This is most assuredly a direct prophecy of the end time events foretold by Jesus wherein we read “except those days should be shortened, there should no flesh be saved:..” Matt. 24:22 The people are thus exhorted to “Give ye ear, and hear my voice; hearken, and hear my speech.” V. 23 God’s Counsel has always been to “hearken,” unto His Word, even as Jesus repeatedly instructed the seven Churches in Rev. 2-3. “He that hath an ear, let him hear what the Spirit saith.....” God asserts that His Words are not empty threats, and that He does have a definite plan in mind as emphasized by the following analogy which closes this chapter. “Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley

and the rie in their place?" V. 24-25

This parable describes a farmer who takes every precaution that he might bring forth a bountiful and protected harvest. He does not plow, and break up the ground, in vain, but rather for the purpose of sowing it. There is also the added preparation for the seed sown, for "doth he not cast abroad the fitches, and scatter the cummin,...?" These herbs are of the "parsley family," and they are used for making aromatic seed. It shows the tremendously meticulous manner in which God also pays attention to detail in order to bring forth a most valuable crop. He does indeed "plow," in order to break up the "rebellious ground," as noted previously in Hos. 10:11. However, He also assures that the sweet aromatic Seed of Christ is added, and just as much care is taken when the harvest begins. "For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen." V. 27-28 He does not use the very "heavy," potentially destructive equipment of a "cart," to thresh out the grain, even though that might produce a much quicker, less time consuming result. He rather uses the smaller "staff" and "rod," because He must protect and preserve the grain.

God has given all this instruction to the caretaker of the natural ground. "For his God doth instruct him to discretion, and doth teach him." V. 26 It is God Who teaches the "plowman," and he is the only one in all His creation with whom the Great Creator has shared this knowledge of sowing seed. Man has been indeed highly favored in this regard, but God implements this same knowledge in bringing forth His Own precious harvest. Israel and Judah are the subjects in this chapter and, as taught by this analogy, He will attend to the most minute detail in "plowing" and "threshing," this Chosen People. He will not suffer them to be damaged beyond measure, even though His tools will be the nations of the end time. His control is absolute, and will not suffer these instruments to go any further, than what is necessary to achieve optimum results. Isaiah's final word is that "This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working." V. 29 Not only is the counsel "wonderful," that is, miraculous, separate, and distinguished

from all others, it is also “excellent in working,” meaning that it exceeds all else when actually put into practice. The entire nation of Israel will reflect such counsel and excellence when God finally produces His “harvest” of redemption in them.

### Higher Ground

Born in this world, by the old Adam line,  
Living for myself, for that I could shine.  
No care for others, I did not see,  
Only what really, mattered to me.

Trudging along, with no future bright,  
Hopelessly struggling, to do what was right.  
Depending upon myself, to get the job done,  
At the expense of others, just to have fun.

But God in His mercy, reached out to me,  
I was blind but now I see.

Only by His grace, can I go on,  
That old Adam line is finally gone.

For Jesus has called me to that higher ground,  
Putting my faith in Jesus alone, is certainly sound.  
Looking for my redemption that drawth nigh,  
To see my beautiful bridegroom in the sky.

In the midst of the throne room, I want to be.

Not a palm waver, others can see.

Ruling and reigning for a thousand years,  
But now living by grace, before the Lord’s day appears.

Others say that the whole church will go,  
But I know in my heart, that isn’t so.

To every man in his own order is the way it will be,  
If they were filled with the Spirit how could they not see.

I now have a calling to be married to Jesus above,  
To worship at His feet and to fall in love.  
No more living for myself or worldly renown,  
But ever looking for that higher ground.

Alvin Goodall

## CHAPTER 29 ~ JOEL

“**W**oe to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill sacrifices.” V. 1

This chapter is a continuation of Isaiah 28, and it too, contains a message of devastating judgment, thus correlating beautifully with the next consecutive book of the Bible, which is Joel. Joel contains only three small chapters, but they are filled with proclamations of judgment, extending not only to Israel and Judah, but also to the nations. “Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. Joel 1:3 “And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?” Joel 2:11 “Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.” Joel 3:12 God’s cup of wrath will be poured out on His Own People, but this last reference, to “the heathen,” and “the valley of Jehoshaphat,” clearly prophesies the battle of Armageddon whereunto all nations will be gathered. Isaiah 28, records the fact that God will use the nations to punish Israel, but He will, in turn, punish those who have been so used.

“Ariel,” is yet another name used for Jerusalem, “the city where David dwelt.” It means “Lion of God,” and would have signified that victorious lion of victory against their enemies, had they submitted themselves to the ways of The Lord. Instead, God declares, “Yet I will **distress** (“compress, oppress”) Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against

thee.” V. 2-3 An entire “mount,” or nation will lay siege against this chosen city, and thus God Himself, actually become a “Lion,” executing great wrath against them, raising “forts,” seemingly compassing them about from multiple directions.

Verse one concludes with a reference to their religious façade, as God invites them to “....add ye year to year; let them kill sacrifices.” Those offerings have long since ceased to mean anything to Israel, and certainly The Lord Himself makes it clear that He will not accept such hypocrisy. Thus, despite all their efforts, and presumption that they will be protected, He is not impressed and declares, “...thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.” V. 4 This is a devastating indictment against them, for though they would cry out to Him in their misery, and desire for deliverance, those small voices out of the dust sound as though they are coming from a “familiar,” or idolatrous satanic spirit.

176 “Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.” V. 5-6 This is a very familiar message, which we have seen numerous times in this book. The “strangers,” and the “multitude of terrible ones,” are the nations whom God had used to punish Israel. However, these same tools of destruction have themselves, now been reduced to nothing more than small dust or powder and chaff, after the same pattern as that described by Joel. Though this has happened, it does not mean that Israel’s troubles are over, for “the LORD of hosts,” shall visit them with thunders, earthquakes, great noise, and flame of fire. These are things that are completely beyond the control men, and they are leveled against the entire world, but the next verse seems to target those nations which have been directly against Israel.

“And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, (tower,

bulwark, net) and that distress her, shall be as a dream of a night vision.” V. 7 Ariel’s “munition,” means the protection that God will provide at that time. These verses are actually a reference to Armageddon, and though Jerusalem shall be punished at that same time, God will never forsake His Own, and these nations will be severely punished for their maltreatment of her. Isaiah’s poetic style comes the fore here, indicating that all of this activity will be as only a “dream.” God will not punish either the nations or Israel, forever. This devastation will be very real, but it is only temporary, and will last only as long as it takes for Him to achieve His purposes. Isaiah’s analogy in describing this fleeting “dream,” continues in V. 8. “It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.” These nations, “that fight against mount Zion,” may think they have finally achieved their purpose in destroying this nation, but it is only a “pipe dream,” for they will awake to the grim reality that they are the ones who will be sorely disappointed. They will “awake from their dream,” to discover God’s reality for them. “Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.” V. 9-10 They are actually drunken on the wine of God’s wrath. All the “information,” from their so-called prophets and advisors has turned out to be bogus, as “..... the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is **learned**, (Israel) saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is **not learned**, (nations) saying, Read this, I pray thee: and he saith, I am not learned.” V. 11-12 This “vision of all” is undoubtedly directed to both the nations and Israel. It is that vision found in the book, The Word of God, but it is “sealed,” and none can understand it, even as is the case, in our day. This ignorance of God’s Word is

due directly to unbelief, and rebellion, and those two unsavory traits, are most prevalent in both Israel and the nations. The remainder of this chapter, however, is more aptly directed to Israel, as is seen in verses 22,23 by the reference to the children of God in Abraham and Jacob. "This people," of our next verse also seems to specifically describe Israel. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:" V. 13 Their hypocritical tongues are quite evident as they claim to be allied with God, but their hearts, are in no wise, submitted to Him, for they choose instead to follow the "precept of men." This condition would be very much like unto the days of the Judges, when "every man did that which was right in his own eyes." Jud. 17:6 Such attitudes always merit a rather severe penalty and, "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvelous (separate, wonderful, miraculous) work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." V. 14 These words are apparently directed to those who perceived themselves to be knowledgeable, having followed the ways of men rather than the instruction God would have given. The Lord designates them as "**their** wise men," and "**their** prudent men." That is, they were not sent by God, and their counsel was very much contrary to His. "Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" V. 15 These are none other than the tactics of Satan, who has always conducted his business shrouded in darkness. He is the very father of such deception, the very purpose being to "hide," their intentions from God. Such efforts have never worked and God here declares, "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" V. 16. Do these nations really think that they can dictate the foreordained purposes of God? They apparently do not realize that they, the nations, were made by the

Great Creator, but they also have the mistaken idea that they can “turn things upside down and do as they please with Israel, the subject of the following verse. “Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?” V. 17

This nation will most assuredly be restored, but only by virtue of the fact that they turn to The Lord. “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.” V. 18 “In that day” is, once again, used numerous times in this book and refers to end time days which are quickly approaching. We are told in these words that Israel will look upon that book which was “sealed” in V. 11, but now they can both hear and see the glorious message they had so long rejected. Their entire attitude of repentance is reflected in V. 19 “The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.” The abuse and discipline inflicted by the nations has produced these two glorious traits, whereby Israel as a nation finally accepts her Messiah, and finds joy and great rejoicing in “the Holy One of Israel.” They have truly become “the poor among men,” as they have been reduced to total dependence on the Lord, rather than being rich in their own strength and abilities. When they finally realize that they can no longer trust the nations, and the foolishness of the ill advised covenant with death to which they agreed in Ch. 28:15, God will come to their aid and defeat all their enemies, bringing about the glorious victory of V. 20. “For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:” The “terrible one,” is none other than the antichrist whose end will be the lake of fire. The “scorner,” would be those nations who have scorned this chosen nation throughout gentile times and all of those nations “that watch” or “hasten” “for iniquity,” will be cut off. All men who persist in ungodliness will finally get their due, but the words here are primarily addressed to those who have made a science of persecuting Israel.

179

The tactics of those “that watch for iniquity,” are further described in these words. “That make a man an offender for a

word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.” V. 21 The very slightest comment or “a word,” has indeed made Israel an “offender,” as men have tried to entrap them for years. The practice of laying “a snare for him that reproveth in the gate,” seems to refer to one who was trying to make his case “in the gate,” or before a government official. The remainder of this verse indicates that such an one would be “just,” undoubtedly presenting wise counsel, and reproof, but he is summarily turned away because these “officials,” would choose “a thing of nought,” or something entirely worthless. Such attitudes and conduct, basically discounts the way and counsel of God. “Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.” V. 22 The day of humiliation for Israel has ended, and God will put them on display as His Mighty Work. All these nations will see “up close and personal,” exactly what the power of God can accomplish. However, Jacob, or Israel seems to be the one who will especially observe and understand God’s accomplishments, as indicated by the following.

“But when he (Jacob) seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.” V. 23 There are five glorious indentifying marks of “his children” listed here, which will be fully manifest once Israel, as a nation, has come to complete repentance. God says that they are “the work of mine hands.” They truly are the product of His redemption. Secondly God is now able to “be in the midst of him,” meaning that His Hands have free course to work in the lives of His Chosen People. Third, “they shall sanctify my name,” and the attention of this entire people will now magnify only The Name of The Lord. They will, at last, understand the power of Jesus’ Name. Fourth, they will “sanctify the Holy One of Jacob.” God will finally be set aside as The One and Only God. No longer will they go a whoring after other gods, as they had done throughout their history. They will finally “have no other gods before me.” Finally they shall “fear the God of Israel.”

This will be complete surrender unto the God Who chose them in the first place.

“They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” V. 24 This final verse could undoubtedly refer to both Israel and the nations, for when Israel becomes the head and not the tail of the nations, they will lead them in righteousness. The nations, as well as Israel, have surely “erred in spirit,” but shall also come to understanding. They too murmured, but shall also learn doctrine, that is, God’s doctrine. All those nations who came against Israel, as seen in V. 7, along with those who “dreamed,” of destroying her in V. 8, and those who were “unlearned,” in V. 12, will now come to understanding God’s purposes for those whom they have so long oppressed. They will finally learn the truth of V. 16, that they cannot simply turn the purposes of God “upside down.” They will surely come to the realization that the Heavenly Potter does have “understanding,” with full acknowledgment of the fact that they must comply with the fullness of His “doctrine,” rather than their own. 181

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### *We Shall See Him*

*It may be in the gloaming  
When the light is growing dim,  
We will look above the shadows  
And our eyes shall see Him.*

*While the hours are passing slowly  
And the door is left ajar,  
We may look above the mountains  
And behold His shining Star.*

*Or it may be in the twilight  
As we rest when work is done.  
He'll show Himself all glorious,  
And we'll rise above the sun.*

## CHAPTER 30 ~ AMOS

“**W**oe to the rebellious children,.....” V. 1 This chapter corresponds with Amos who, likewise, tells the story of Israel’s rebellion and subsequent restoration. This opening verse describes “the rebellious children.” Verse 9 goes even farther calling them “lying children, children that will not hear the law of the LORD:” The language in Amos is almost verbatim. “Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:” Amos 2:4

Verse 10 of our present text, describing the actions of a rebellious people, “Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits,” is also strikingly similar to the message presented in Amos. “They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.” Amos 5:10

182 Verses 15-33 conclude this chapter with an exhortation to call on The Lord for help, which will result in glorious millennial blessings. Amos also testifies of this same end result for the Jewish Nation. “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.” Amos. 9:11-12 These verses are just a sample of the tremendous blessing waiting for Israel, but the message here in Isaiah is that there is much turmoil ahead for them because the Jews have rejected and despised the Word of God, as is manifest from the outset of this chapter.

“Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:” V. 1 The rebellion, herein attributed to Israel, results in their seeking counsel, but it is not from The Lord. They desire a “covering,” of protection from their enemies, but it is, in no wise, that of God’s spirit, and the result of their actions just adds “sin to sin.” Rather than choosing God to be their Source of information and direction, they, “.....

walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" V. 2 This seems almost preposterous after what ancient Israel suffered in Egypt, but so declares the Word of God. Egypt has long been considered a type of the entire world, and these words simply illustrate the fact that this nation, even now, would trust more in the nations, which have treated them shamefully, rather than God. There is a severe consequence for pursuing that avenue of defense, and "Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." V. 3 Could this not describe even the present day dilemma of Israel? They have indeed trusted their so-called friends and allies, but that path has produced nothing but confusion and they are oftentimes at a complete loss as to which direction they should go. Israel has seemingly sought out the help and counsel of the nations, "For his princes were at Zoan, (an ancient city of the Pharaohs) and his ambassadors came to Hanes. (another renowned city owned by the Pharaohs of Egypt) They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach." V. 4,5 This would surely describe the path pursued by Israel today. Their "princes," and "ambassadors" actively seek out help from these renowned locations, even now, but those nations are proving to be as unprofitable to them as was Egypt of old, and "They were all ashamed of a people that could not profit them,...." This has been the story for Israel throughout the ages. Rather than being a direct help to Israel, many of these nations in whom they have trusted, have become an insult or reproach to them. However, they have not changed their intent insofar as such countries are concerned. The next verse informs us that this Jewish nation will also bow to "bribery," in order to fulfill their desire for help.

183

"The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them." V. 6 The word "burden," means tribute, and it is being sent "into the land of trouble and anguish." It makes no difference that this is a land from whence the lion, viper, and fiery serpent, (all symbolic of Satanic forces) come, they are still sending "riches,"

or indeed a bribe to this land in order to obtain help for their cause. This literally happened in the days of Isaiah, but it is also taking place at this very hour, as Israel seems all too willing to literally sacrifice her “riches,” even her land, for the prospect of peace. The “bribe,” of that long ago day did not work as is recorded here, “For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.” V. 7 Likewise, all the attempts being made today will not produce the desire of Israel, as all help shall surely be “in vain.” The instruction given here “is to sit still,” and it seems that sitting still, would be the strength for both Egypt and Israel. Such a cessation from her own works would be a lesson this nation is yet to learn, and Isaiah is next instructed to write the reason as to why she is in such a predicament.

184

“Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.” V. 8-11 The prophet was to write “it,” in a book, meaning the message of verse 11 which is that the “Egyptians shall help in vain.” That is a message that will endure “for the time to come for ever and ever,” meaning that it most assuredly applies to the end time, wherein Israel must learn by experience the futility of putting their trust in man rather than God. Thus Isaiah gets to the root of the problem which is that they have completely rejected the messengers, or “seers,” that God has sent to them. They, like the rest of the world, only want to hear “smooth things,” even though that would be lies and deceit. They become even more belligerent in their attitudes demanding “Get you out of the way,.....cause the Holy One of Israel to cease from before us.” Thus men today have also turned a deaf ear to any semblance of God’s Word or even His Presence among them. There is a grave consequence for such an attitude, and the nations, as well as Israel, will reap that harvest of rejection and unbelief.

“Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach

ready to fall.....” V. 12-13 Four major “offenses,” are contained in this charge. First, they have despised “this word.” Secondly they “trust in oppression.” Third they trust in “perverseness.” Fourth, they “stay thereon.” God has emphasized repeatedly in these verses that they have completely despised or rejected the instruction of God’s Word, and would trust in the nations who oppress them rather than God. They are also extremely perverse to the ways of God, choosing instead to trust the wisdom of these same oppressive nations. Finally, they are willing to “stay thereon,” or simply continue with these rebellious ways without any thought of changing direction. God’s response is “Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.” This “iniquity,” refers to all the indictments recorded in V. 12, and these will become a “gap,” or a breach to them separating them even further from God and His purposes for them. Their demise is also pictured as a “fall,” or pit of great devastation, and also a “high wall,” again representative of separation from their God. Isaiah further prophesies that all this will come “suddenly at an instant.” So often, things in our world seem to continue unabated, but when God is ready, such “status quo,” can change in a heart-beat. 185

The consequences of rebellion continue here, as “... he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.” V. 14 Such words describe the tremendous, and all inclusive, breaking which God will inflict upon Israel when He begins to bring forth the aforementioned judgments. It will be both brutal and crushing, but very necessary, to finally bring about the result prophesied next.

“For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.” V. 15 This will be the final end for Israel, but the last phrase tells us that it will be a time before it happens, for “ye would not.” They will surely experience the glorious rest and salvation expressed here, but it will only be “In returning,” unto Him. They must learn the lessons of quietness, and confidence in The Lord, in order to enjoy these glorious blessings, but alas “.....ye said, No; for we will flee

upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.” V.16 The horses represent the strength and weaponry of the world and at this present time, Israel is convinced that they are indeed able to fight their own battles if they are just given the arms to do it. God however informs them that surely they can flee, and they may be swift, but those who pursue you will also be swift. So it is in our world today. The subject for most of the nations is nuclear weapons. We know that Israel does have them, but so do many of their enemies. Their present day nemesis, Iran, is making great strides in also achieving this end. That trend will continue, and rather than establishing security, “One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.” V. 17 What a contrast to God’s promise when this same nation marched into the land of Canaan. “One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.” Josh. 23:10 Deut. 32:30 issues the same glorious promise. “How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?” Those tables have been turned here in our text for now Israel is suffering the consequence of “rebuke” from their enemies, the reason being that God has “sold them.” They are thus left **isolated** as “... a beacon (a single pole or a mast) upon the top of a mountain, and as an ensign on an hill.” Praise God, this condition is only temporary as is indicated by God’s next decree.

“And therefore (because this state of isolation must be realized) will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.” V. 18 This was the essence of the promise to them in V. 15. They must wait or find their rest in Him to finally experience His salvation. The LORD will “wait,” until they will finally be ready for Him to “be gracious unto you.” He will then be exalted in their eyes, but they must first learn to “wait for him.” Isaiah explains earlier in this book that this glorious state comes only after they become, “...a nation scattered and peeled.” Isa. 18:2,7 When they reach that point whereby they can truly wait upon Him, the blessings will begin to flow. “For

the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.” Today Israel does not really “dwell” in Zion. Jerusalem is a city divided, with multiple factions clamoring for a piece of it. There will, however, come a day when “the people,” Israel, shall own complete dominance of that city. The day of weeping will be over and divine grace will be freely enjoyed as God will speedily answer the cries of His Own Chosen Nation. This will be a glorious reality, but the same pattern which we have seen repeatedly emerges in the following verse.

“And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:” V. 20 The “bread of adversity,” is a reference to all those circumstances which have caused this Jewish Nation to be “scattered and peeled,” thus bringing them to their knees in total dependence upon Him. They must be willing to hear the counsel of their “teachers,” whom they had removed into a corner, so that “...thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Ye shall defile (pollute) also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.” V. 21,22 That voice “behind thee,” shows forth God’s protection, indicating that none can take them by surprise. It is also a Voice of instruction, exhorting them to give up their idolatrous ways, which led to all this pain and sorrow in the first place. When all these are put away, leaving only the Voice of The Lord to direct them, “Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.” V. 23,24 Even the animals will be treated with tender loving care as they partake of grain that has been meticulously cleaned with “shovel and fan,” rather than with that which would be winnowed with large and harsh machinery. Such glorious blessings for Israel, are a direct result of God’s relentless judgment upon the nations. “And

there shall be upon every high mountain, (large nations) and upon every high hill, (smaller kingdoms) rivers and streams of waters in the day of the great slaughter, when the towers fall.” V. 25 These enemies also receive “waters,” but they are of judgment and slaughter, rather than blessing, and bespeaks the devastation of Armageddon. They are also the victims of blistering heat, even in the night seasons. “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.” V.26 This is nothing more than retribution for the maltreatment of His Own Chosen People. It reminds us of the judgments poured out in Rev.16:9. “And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.” The purpose of all this, according to Isaiah, is that “the LORD bindeth up the breach of his people, and healeth the stroke of their wound.” The nations must be punished and neutralized in order that Israel should be blessed, and so it will transpire.

188 God’s Anger is further demonstrated as “Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.” V. 27-28 God’s indignation will be all consuming and “shall reach to the midst of the neck,” that is, the rebellious necks of the nations. He will indeed put a “bridle” in their jaws letting them know that He does have the power to control and force them to do His bidding. However, the message to Israel will be just the opposite for “Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.” V. 29 The pattern has not changed. Judgment on the nations produces glorious benefit, blessing and joy for Israel, as they come victoriously “into the mountain of the LORD,” Jerusalem. Notice also that The LORD Himself takes an active part in such blessing as “...the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of

his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.” Peter portrayed this scenario well when he wrote “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:” II Pet. 2:9 He can indeed bless on the one hand, but pour out severe judgment on the other, even at the same time. Scripture plainly declares that the last 1260 days of the tribulation will carry with it horrendous devastation for this world, but Israel shall be protected, even as a “woman,” hidden and preserved in the wilderness. Rev. 12:14-17

God’s assault on these nations continues, “For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.” Assyria was the direct target of this devastation, here in Isaiah, but she is actually symbolic of all the end time nations who will use the rod of oppression against Israel in the end time. The “voice,” or Word of the Lord against them, shall be all universal, for “...in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.” V. 32 The little word “it,” which closes this verse, is a reference to the aforementioned “grounded staff,” of The Word Of God.”

Isaiah concludes that He will “fight with it,” but these words also include the pronouncement of blessing upon Israel. The “tabrets and harps,” bespeak songs of victory and joy for Israel, in the midst of the devastating calamities which will, at the same time, befall the nations.

189

Total annihilation of these nations is depicted by Tophet. “For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.” Tophet was a place of cremation or burning. We read here that it had been “ordained of old,” even directly prepared “for the king,” that is, the king of Assyria. This heated place of devastation is none other than Armageddon which has been prepared for these rebellious nations. Thus this chapter, corresponding with Amos, closes with God’s unrestrained wrath inflicted on those who have been so very free with pouring out their own wrath against Israel.

## CHAPTER 31 ~ OBADIAH

“**W**oe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!” V. 1

This chapter of our book corresponds with Obadiah, wherein the same pattern of judgment prevails. The little one chapter book of Obadiah primarily contains a scathing rebuke against Edom, the land belonging to Jacob’s brother Esau. However, the prophet clearly includes all nations which are against God’s people with these words. “All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee,.... And thy mighty men, O Teman, shall be dismayed,... For thy violence against thy brother Jacob shame shall cover thee,...” For the day of the LORD is near **upon all the heathen**: as thou hast done, it shall be done unto thee:..... Obad. 1:7,9,10,15

190

Both Isaiah and Obadiah proclaim judgment upon the nations, but both also prophesy blessing for Israel. Obadiah gloriously shouts “But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, (fire and flame of judgment against their enemies) and the house of Esau for stubble, ....And they of the south shall possess the mount of Esau; and they of the plain the Philistines: ....And the captivity of this host of the children of Israel shall possess that of the Canaanites,..... and the captivity of Jerusalem,..... shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD’S.” Obad. 1:17-21

Isaiah publishes this same theme in V. 4 “For thus hath the LORD spoken unto me, Like as the lion ....is called forth against him, ....so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.”

Before this glorious song of praise can be sung, Israel must endure great consequence of their rebellion, as indicated by the woe of v. 1. This rebellious nation is severely assailed for going “down to Egypt for help.” They would “stay on horses,

and trust in chariots,” or depend on the strength and armaments of the nations, rather than “...look not unto the Holy One of Israel, neither seek the LORD!” This has been Israel’s problem throughout their history. They chose the ways and strength of men rather than the power of God. Despite their choices, Isaiah insists, “Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.” V. 2 Both Israel and those to whom they have gone for help, are included in this indictment. God will not “call back,” or repent of His Words, but will execute His promises of judgment, and Isaiah further asserts that Israel must learn that “...the Egyptians (all nations of the world included) are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.” The Almighty will show forth that no man is His equal, and when He begins to pour out His judgment, those who have tried to help Israel shall fall, along with this people who have chosen to put their trust in the arm of flesh. The prophet assures us that his word is true, “For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.” V. 4 Jehovah, is this Lion, “roaring on his prey,” and He will, in no wise be denied. The “multitude of shepherds,” is not a reference to the religious leaders, as some suppose, but rather to the “shepherds,” or leaders of these political nations who have gathered themselves together against Israel, and we read plainly that He will “come down to fight for mount Zion, and for the hill thereof.”

191

His assault continues as now Jehovah is likened unto “... birds flying,..” meaning that “the LORD of hosts.....” will fight even from heaven in order to “defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.” Thus, since all confidence and trust in the nations has failed, Israel is exhorted to “Turn ye unto him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.” “In that day...” refers to the time

when Israel will have truly repented, recognizing that they did revolt directly against God when they sought other gods of silver and gold which their own hands had made. "In that day...." they will look upon their own True Messiah, whom they have pierced, and when that happens, God will be free to punish the nations. "Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited." V. 8 God has oft used this same pattern. He does not require a "mighty man," to bring about his purposes. Neither does He always use a "mean," man or one of "low degree. Medo-Persia was, in no wise the great and formidable nations exemplified by Babylon but they were strong enough and wise enough to accomplish the task when God ordained that Babylon should fall. Thus Assyria will fall regardless of the enemy who would come against her, and the same pattern will prevail in the end time. Rather mediocre powers will be used to punish very strong nations world powers. The closing verse of this chapter will become the lament of every nation when Jesus sets up His Own Kingdom. "And he shall pass over to his strong hold for fear,...." V. 9 The "he" in this citation is a reference to the Assyrian of V. 8, and is representative of all the end time nations who have gathered to fight against The Son Of God. All of them will try and retreat to their own "strong hold," but to no avail. All will eventually be consumed by absolute fear, "and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem." All nations will be gathered to the Middle East. They think they are coming forth to destroy Israel, but they are met instead with the "ensign" or victorious banner of The Lord, who has set up His Own Kingdom, and will flight gloriously as He pours out His devastating "fire....his furnace in Jerusalem." The great prize of so many enemies of Israel today is Jerusalem, but it will quickly turn to a blazing furnace of devastating judgment! Make no mistake. Jerusalem belongs to God, and one day, He will make that fact abundantly clear.

## CHAPTER 32 ~ JONAH

Isaiah 32 is very much likened unto the pattern presented in the book of Jonah. Verse 20 of this text declares: "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Jonah refused to "sow beside all waters" when he "rose up to flee unto Tarshish from the presence of the LORD," (Jon. 1:3) rather than go to Nineveh as God had commanded. His mind was changed after much difficulty and his restoration typifies the fact that Israel will be restored, and eventually "sow beside all waters," when they become a blessing to all the world by leading them in the ways of righteousness during the Millennium. A declaration of that glorious period is found in verse one.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment." The prophesied king is a reference to King Jesus, who will indeed reign as King of kings, and Lord of lords, after He has consumed His enemies during the great tribulation. He shall bring righteousness to this world and His "princes," Israel as a nation, shall also "rule in judgment," meaning that that God's Law and Righteousness will be predominate, and will indeed be demonstrated, by this nation which will become "....a kingdom of priests, and an holy nation," unto the rest of the world. The changes that will have been made by that time are clearly recorded in V. 2-5 "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." These verses seem to express the very result of Israel's ministry to the nations during the millennium. Israel will be that "man" who becomes "as an hiding place," or place of protection from the winds of adversity as they literally introduce the surrounding nations to the "great rock," Christ Jesus. Such a man would also be "a covert from the tempest," and provide life giving "rivers of water in a dry place." In other words, the nations will discover the inestimable value of spiritual treasure found in this nation, which has been born in one day. Isa. 66:8 Furthermore, "The vile person shall be no more called liberal, nor the churl (selfish one) said to be bountiful." All of this testifies of the fact that these millennial nations will be "born again," due to

Israel fulfilling the great commission outlined in Matt. 28:18-20

This surely does seem to be a direct parallel with the ministry of Jonah, for after his very effective preaching and warnings to Nineveh, "...the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Jon. 3:5 However, the glorious evangelistic success of this new nation, will be preceded by the horrendous judgment, on both Israel and the nations, to bring them to their knees.

"For the vile person will speak villany, (foolishness, wickedness, vile) and his heart will work iniquity, to practise hypocrisy, and to utter error **against the LORD**, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand." V. 6-8 All of this indicates the fact that these nations will persist in their rebellious unrighteous ways until God pours out judgment against them. Their hearts will be stirred into open rebellion against Him, thus justifying all the calamities that will befall them. Such hearts must be revealed outwardly in order to bring them to repentance.

194

The religious element, of Israel as well as the nations, which is becoming so rampant in this present day, is next addressed with these words: 9 "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come." V. 9-10 These words could well apply to the closing days of this Church Age, when the majority seem to be convinced that they can gather in a real "vintage," of spirituality. Scripture is quite clear that "the gathering shall not come." These "women," typical of religious leaders rather than political, are assailed because they are "at ease." They have not been diligent in spiritual leadership. They are also "careless daughters," who had evidently disregarded the Word of God, because He exhorts them to "give ear unto my speech." God exhorts them to "Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins." V 11 They are to "tremble," or "shudder with terror; to hasten (with anxiety)."

They must come “trembling,” before Him, realizing their own weakness. They must be stripped, and made “bare” of their own strength and self reliant attitudes, in order to take the garments of repentance and gird themselves with “sackcloth upon your loins.” Furthermore, “They shall lament for the teats, (breasts)....” V. 12 These “women” should have been equipped to feed those who were dependent on them for spiritual nourishment, but they are woefully lacking, even as, Christendom as a whole, during these closing days of the Church Age. This “lament” continues “for the pleasant fields, for the fruitful vine,” because such fruitfulness is a thing of the past due to the “ease,” taken by these “women” who should have been spiritual leaders. Such passive, dilatory, attitudes have also produced the following results.

“Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; (relinquish, forsaken) the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;” V. 13-14 These verses seem to be a direct reference to Israel and Jerusalem. The devastation described here surely bears strong resemblance to the conditions which prevailed when Nebuchadnezzar besieged “the joyous city,” of Jerusalem beginning Israel’s seventy year captivity. There is, however, an even greater end time fulfillment of this destruction, which Jesus described in Matt. 24. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains:” Matt. 24:15,16 This city, so sought after by a multiple of factions today, is soon to become a desolate city devoid of all their defenses, with the people in exile, as they flee to the mountains for sanctuary. Isaiah declares here that all these “forts and towers shall be for dens for ever,” undoubtedly meaning that such defenses will never be used again in this “joyous city.” The reason for this is found in V. 15.

“Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.” When this total annihilation of Jerusalem is accomplished, the spirit of the Lord will “be poured upon us from on high.” It will take such total devastation to bring Israel to her knees, but when she does accept her Messiah, He will be free to bring these

glorious blessings back to the Promised Land. The “wilderness” will become “a fruitful field,” both in the spiritual and natural. This land will literally blossom as a rose, but the greater blessing is that “Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;” V. 16-18 These are glorious Millennial blessings whereby Israel shall finally accept Jesus’ “work of righteousness,” brought about by His work of redemption at Calvary. Real peace will finally belong to them and they will finally experience the real peace and safety which has been so elusive throughout the past ages. Even if there is adversity of any sort, God promises that “When it shall hail, coming down on the forest; and the city shall be low in a low place.” V. 19 God will protect His own throughout this Millennial Reign of Christ, bringing them complete peace and rest. Not only so, but “Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.” V. 20 Just as Jonah came forth out of the fish’s belly to preach to the Gentile Ninevites, so also Israel shall emerge from the dark chasm of Jacob’s trouble to “so beside all waters,…” This nation, which will become the head and not the tail of the nations, will spread the gospel to these Gentile “waters,” and thus fulfill Jesus’ commandment when He “...came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:18-20 Note the exact order of events here. First Jesus assumes His place, to reign as God for 1000 years, as “All power is given unto me...” Then comes Israel’s 1000 year occupation of going to “all nations, baptizing them... Teaching them to observe all things whatsoever I have commanded you:....” Thus this “great commission,” will not be fulfilled until Israel sows this gospel seed “beside all waters.”

## CHAPTER 33 ~ MICAH

**I**saiah 33 forms a beautiful correlation with Micah, for like unto this current chapter, that prophet also tells us of the complete restoration of Israel when their King is finally in His Rightful Place. Verse 17 declares plainly, “Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.” Micah likewise proclaims “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” Mic. 5:2

Verse 20 of our present chapter clearly shows the restoration of Jerusalem. “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” Micah also proclaims a safe haven for this chosen people. “And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.” Mic. 4:3-4

197

All the above citations will be fulfilled in their entirety, but much trouble and adversity lies in wait for Israel before those glorious days arrive, as is seen in V. 1. “Woe to thee that spoilest, (ravage, destroy, waste) and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.” This is a message to those nations, who are gathering around Israel, even at this present day. This verse reads as though these enemies have apparently “gotten by” with their efforts to waste or destroy God’s People, for there seems to be no reprisal at all against them. Though they have dealt “treacherously” (covertly, deceitfully) against them, Israel has not responded in kind to them. That pattern will be suddenly broken, for “when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.” There will come a day of reckoning

for these nations. When God has determined that Israel “has had enough,” then the tables will be turned and all these persecutors will receive their due. We note also that God will use Israel as one of His tools to accomplish it, for Isaiah clearly asserts that “they (Israel) shall deal treacherously with thee.”

“O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.” V. 2 This is the attitude which must prevail in Israel to bring about the glorious outlined in V. 1. They must indeed recognize the God of all grace, in order that God may come to their aid and punish the enemies that surround them. The second part of this verse seems to reflect the prayer of Isaiah for the Jews, as he cries out for God to be “their arm,” or their strength. This entreaty will surely be answered during the tribulation period, and Israel seems to claim the promise, for themselves, as they say “**our** salvation also in time of trouble,” which is most assuredly in reference to the great trouble of the tribulation period. The victory they will enjoy is further described telling us that “At the noise (voice or sound) of the tumult the people fled; at the lifting up of thyself the nations were scattered.” V. 3 This undoubtedly refers to the great victory which Jerusalem gained over Sennacherib in the days of Hezekiah. Isaiah was the prophet at that time and writes this as having already happened. II Kings 19:35-36 records the story. “And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.” However, there is a beautiful prophetic message couched here, promising victory on a far greater scale than that which Israel claimed over Assyria. The nations of the end time will be “scattered” when the Lord lifts up himself against them, “And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.” V. 4 God’s devastating judgment against these enemies will be swift, bringing severe desolation upon them just as caterpillars and locusts go forth in hordes leaving nothing but destruction in their wake.

All these acts of judgment also pave the way for Jesus to claim His Own throne, for “The LORD is exalted; for he dwelleth

on high: he hath filled Zion with judgment and righteousness.” V. 5 This new King will march forth in complete control and victory during even those early days of tribulation, claiming the throne that was promised to Him from ages past. His reign shall be one of righteousness “And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.” V. 6 This Divine Wisdom and Knowledge will bring forth “stability,” during a time of horrendous crisis and chaos, but that “stability” will be mostly a steady diet of unprecedented judgment upon the nations. However, note the change in this verse as He also brings forth “strength of salvation: the fear of the LORD is his treasure.” This is in reference to the difference He will make between the nations and His Own People. Severe annihilation of these enemies becomes salvation for the Jews, the reason being that they have finally learned “the fear of the LORD,” as they submit to the complete rule of their Messiah, in unbridled surrender.

“Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.” V. 7 While Israel has found a place of refuge during this very devastating time, the nations, ---- these “valiant ones shall cry without...” All their efforts and avenues of negotiation through their “ambassadors of peace,” shall indeed weep bitterly because nothing will work for them. “The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.” V. 8 Much of this devastation and “waste,” can be attributed to the antichrist for “he hath broken the covenant,” (with Israel) and “despised the cities,..” ruling as an absolute despot regarding no man. Of course he regards no man, because he, himself, seeks to rule as God! Note also that this attitude sends destructive waves which reverberate throughout the whole world for “The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.” V. 9 These prominent and historic places in Israel will become like a “wilderness,” under the rule of antichrist, but such will also affect the entire world bringing forth the universal, and total devastation described in the next few verses. The little word “Now,” which introduces this section, defines the “time” when the LORD will rise to take vengeance on the rebellious rule of the antichrist. “**Now...**” after

the man of sin has come to power and implemented his policies of destruction against Israel, “.... will I rise, saith the LORD; **now** will I be exalted; **now** will I lift up myself.” V. 10 The proof of His exaltation will be in scattering the enemy and establishing Himself as King of kings and Lord of lords, for the whole world to behold. His will be a ministry of severe judgment against those who have risen up against Him, as “Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.” V. 11-12 Water was the element of destruction when God destroyed the earth during the time of Noah, but now all consuming fire will be employed and none will be able to resist it. However, as noted throughout all the dispensations, which consistently end in judgment, grace is most beautifully displayed, for this New Ruler sends out the following invitation: “Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.” V. 13 “Ye that are far off,” are undoubtedly the nations which could be classed as “sheep nations,” who are yet willing to hear His voice and surrender their hearts to Him. Those “that are near,” would be Israel, and all of them are exhorted to “acknowledge my might.” All of them must realize the extraordinary and supernatural power which He will display in those very momentous days.

“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” V. 14 These “sinners,” along with “the hypocrites,” must undoubtedly include both the nations and Israel, all of whom will be gathered around Zion, or Jerusalem at that time. All of them, even as is manifest at this present time, want a piece of this ancient city, whether it be for prestige or simply a sign that they have succeeded in becoming a conqueror. Jerusalem seems to be “the prize,” for them but in that day this “city of peace,” will be consumed with total fear sparked by the fires of destruction which will prevail. Jesus Himself warned “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, ..... Then let them which be in Judaea flee into the mountains:.....But pray ye that your flight be not in the winter, neither on the sabbath day:...” Mt 24:15-20 This once sought after city will be a place to abandon when the antichrist comes

to the height of his reign, for Jesus will assert His Authority, and judgment will be swift.

There is a way out, however, for “He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.” V. 15-17 Jesus is still the “way, the truth, and the life.” John 14:6 He is the only power for “He that walketh righteously,...speaketh uprightly;... despiseth the gain of oppressions, ....shaketh his hands from holding of bribes,...” and all these other manifestations of the flesh mentioned here. Such an one is rewarded with dwelling “on high,” and having a place of “defence,” (high fort, tower, refuge), with the “munitions of rocks,” (The Rock Christ Jesus) and it is all because “Thine eyes shall see the king in his beauty.” The Path to safety is the same as it has always been, and Israel will experience it as a collective nation when they finally accept their Messiah.” 201

By the time this transformation takes place in Israel, Jesus will have taken His throne (at the beginning of the tribulation period) and the latter part of V. 17 will surely occupy their vision, as “they shall behold the land that is very far off.” Even while they are still in throes of tremendous devastation, they will be able to see that “restoring the kingdom unto Israel,” is just around the proverbial corner, but the news is not so sweet for the enemies of Israel.

“Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?” V. 18 The enemies of Israel will “meditate,” the terror which surrounds them and wonder at the ineffectiveness of “the scribe,” or the “wise of this world” which plotted the strategies for the great advances of the antichrist and his ungodly regime. They failed in their mission as “the receiver,” to collect from all the endeavors of this false king and they failed to count “the towers,” of defense intended to shield them from the wrath of The Lamb and His armies. Israel is the beneficiary of all this failure as they are promised that “Thou shalt not see a fierce people, a people

of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.” V. 19 The people to whom He refers are those who have been so ignorant of the real paths to victory. They had assumed that all their ferocity would accomplish their purpose, even as is seen in our world today. They did not know God’s way, which is that “...God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;” I Cor. 1:27 Neither can such a people understand “a deeper speech,” for they reject the way of understanding the deep things of God, and the fact that they are not a people “of a stammering tongue, that thou canst not understand,” seems to be a reference to Isa. 28:11. “For with stammering lips and another tongue will he speak to this people.” We know that this is a reference to being filled with the Holy Ghost and this “fierce people,” these nations, would not submit to any of these ways of God and therefore, they can, in no wise, understand those things which will transpire beginning with the impending restoration of the Jews.

202

“Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.” V. 20-22 All these are elements of the end time restoration of Israel. The “solemnities,” of V. 20 refer to the solemn feasts they observed throughout their history and they will once again practice them in the millennium. Jerusalem will be in stark contrast to the battleground it has become today and when it is restored, it will be forever, because “not one of the stakes thereof shall ever be removed.” There will be no one laying claim to this city and trying to divide it any more. The “cords,” of God’s Ownership, will not be broken, and there will be no “galley with oars,” or enemy ships sailing close by to threaten the peaceful existence of this beloved city. The “glorious LORD” and invincible King has now assumed total control, even as Micah also prophesied, because “the LORD is our judge, the LORD is our lawgiver, the

LORD is our king; he will save us.” V. 22 All this glorious victory prevails because The Messiah has appeared and this chosen nation has enthusiastically claimed Him as her own.

This chapter closes with the full assurance that no enemy will ever be able to attack the inhabitants of Zion again. “Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.” Not only so, but “...the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.” There will be no attack from without, and because of the redemption of Jesus, complete healing will be poured out upon these inhabitants of Zion directly because their iniquities have been forgiven. Zechariah beautifully sums it up this way. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” Zech. 12:10

## *His Image*

203

I am His workmanship; and oh, the joy  
To passive lie beneath His Hand  
And know that every blow that falls  
Is making just the thing He planned.

I cannot understand the piercing pain,  
The hammer and the chisel bring;  
But I can trust and wait and pray,  
And knowing Him rejoice and sing.

Except some friction rise and irk and smart  
The polishing cannot be done.  
The little things, the thoughtless acts  
That sometimes come from dearest one.

All, all beneath the Savior’s guiding Hand.  
From glory change to glory till,  
At His appearing, I shall stand  
In His Own image by His Will.

## CHAPTER 34 ~ NAHUM

**“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.” V. 1-2**

The present text here in Isaiah presents a veritable documentary of God’s judgment, both on Israel and the Nations, and thus corresponds with Nahum. That little book, of only three chapters, is literally filled with expressions of God’s Wrath, as witness the following excerpts. “The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.....Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.” Nah. 1:1-2,6

204 “He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.” Nah. 2:1 “Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses:” Nah. 3:1-3

Isaiah’s message indicates that the judgment of God will be poured out on both upon Israel and the nations who have persecuted her. Verse one seems to be an invitation to the entire world. “Come near, ye nations, to hear; and hearken, ye people: (Israel) let the earth hear, and all that is therein; the world, and all things that come forth of it.” The “indignation of the LORD,” of which we read in V. 2 is a reference to the great tribulation, wherein God will indeed pour out “his fury upon all their armies.” Rev. 19:19 describes it thus: “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” Isaiah declares the outcome of that battle in the remainder of V. 2. “.....he hath utterly destroyed them, he hath delivered them to the slaughter.”

Verse three also continues with this devastating slaughter. "Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood." Such a description reminds us of Ezekiel's account. "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Ezek. 39:11-12 Ezekiel further paints a rather vivid portrait of this devastation with these words. "And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to **my sacrifice** that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of **my sacrifice** which I have sacrificed for you." Ezek. 39:17-19 The accounts of both Isaiah and Ezekiel agree perfectly with Rev. 19:17-18, and all of them describe the last great battle of Armageddon. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Jesus declared that this destruction would be so great that ".....except those days should be shortened, there should no flesh be saved:...." Matt. 24:22

205

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." V. 4 While there will be untold devastation on the earth when God pours out the judgment described in these verses, and warfare will prevail causing unprecedented destruction and misery for the inhabitants of the entire world, the upheaval in the heavens will also be clearly manifest. This period

of time corresponds closely with the time when Satan and his host are cast out of heaven and even the elements of heaven will be “rolled together as a scroll,” showing the tremendous power and dominion displayed only by God. The reason for all these happenings is found in the following words, which are simply a reference to God’s Word. “For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.” V. 5-6 Even the heavens shall be cleansed, or “bathed” as Satan and his imps are cast out, but the effects of “God’s Sword,” are especially revealed on earth as He smites “Idumea,” that is, the flesh or Edom, represented by the land of Esau. “The sword of the LORD,” is also wielded against the religiousness of men when IT is “made fat with fatness, and with the blood of lambs and goats...” All these expressions of judgment tell us of God’s extreme displeasure with the religion of Idumea, or the religious flesh of men when “the LORD hath a sacrifice in Bozrah...” Bozrah, a chief city in Edom means “a sheepfold,” and simply testifies of the stench of religious flesh which God, has in no wise accepted.

Ezekiel 39 also makes reference to such religious flesh. “Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.” Ezek. 39:18 These “princes,” are undoubtedly political princes as well as religious leaders, due to the fact that they are called “rams, lambs,....,” and there will be “a great slaughter in the land of Idumea,” as declared in these verses. That slaughter continues as “...the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.” V. 7 The “unicorn,” is a one horned animal, symbolic of great power, and is here designated as one coming down “with them,” that is, the goats, rams, etc. of the previous verse. The “bullocks with the bulls,” both symbols man’s strength and might, are also said to be “soaked with blood,” meaning that none of man’s efforts, be it political or religious, will be able to stand against the devastating judgment of God. All the strength and might of men will simply

vanish, as free flowing blood, in the face of this overwhelming wrath, and Isaiah continues this barrage declaring; “For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.” V. 8

Our own present day has surely manifested that there is most assuredly a “controversy of Zion.” It is a controversy of man’s making, for scripture declares plainly that “Zion,” or Jerusalem belongs to God. Isaiah emphatically calls it “The city of the LORD, The Zion of the Holy One of Israel.” Isa. 60:14 The same prophet further asserts that “The Lord of hosts dwelleth in Mt. Zion and The Lord hath founded Zion.” Isa. 8:18, 14:32. Men today, however, pay absolutely no mind to God’s Word, but there will come the day when they will learn firsthand of “the LORD’S vengeance because they refuse to acknowledge His Ownership of this chosen city. They will experience a host of “recompences” (retribution) and reap the harvest of His vengeance upon them, as we read that “...the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.” V. 9-10 The “streams thereof,” which “shall be turned to pitch,” must undoubtedly refer to the land of Idumea, the subject of this entire dissertation. It surely cannot be a reference to Jerusalem, for scripture is very plain that both Israel and this choice city shall be completely restored. However, those who sought to completely displace this chosen people and claim the city which God has given them, will endure devastating and eternal consequence. The “streams,” of blessing which they had hoped would flow toward them are now turned to devastating “pitch,” lit. “asphalt,” and bring no refreshing to them whatsoever. All their religiousness has availed them absolutely nothing but pain and misery!

Beginning with verse 9, however, the remainder of this chapter seems to be a clear reference to God’s ultimate judgment, which is outer darkness, and the lake of fire, known as hell. The literal judgment upon Idumea, seems to be but a type of the everlasting judgment depicted by such phrases as “It shall not be quenched night nor day;” and “the smoke thereof shall go up for ever:” It shall also be “from generation to generation” and

“it shall lie waste;” where “none shall pass through it for ever and ever.” V. 10 All these terms describe the eternal separation from God which will come to pass for those who follow the path of rejection outlined above. Furthermore, Isaiah also describes, in the rather poetic language used throughout this book, that the oppression, and darkness of wicked spirits will also prevail in this place which has been completely cut off from God.

208 “But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.” V. 11 Birds, in scripture, are symbolic of spirits and these are indeed **wicked** spirits, all of them associated with darkness. Such spirits had a tremendous effect on the affairs of this world, both politically and religiously, and it seems that they still “call” to those on whom the exacted such influence upon the earth. “They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.” V. 12 The nobles may have achieved a rather prestigious place while ruling on earth, but those kingdom glories will mean absolutely nothing when their reach their final destination. Not only will they be deprived of the plush way of life to which they had become accustomed as “nobles and princes,” but “.....thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr (one rendering of this word is “devil” or “shaggy goat) shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.” V. 13-15

These words, once again, seem to picture the emptiness, and darkness of hell, portraying the awful separation from God awaiting those who would deny Him. Such destruction could most assuredly picture the natural devastation of lands on this earth which have been judged because of their treatment of Israel, but the primary fulfillment of this prophecy must refer to the coming eternal destruction as seen in the aforementioned terms of V. 10 However, Isaiah also records God’s display of “mercy in the midst of judgment.” Scripture records this glorious pattern again and again, in the end of

every dispensation. Consider the invitation of V16. "Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them." These words must be heeded before the awful consequences of V. 9-15 come to pass. There will come a day when men will no longer be able to "call on the Name of The Lord," but until that time the invitation to "Seek ye out of the book of the LORD, and read:..." still prevails, and that same book promises that "...whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13 The answer is in "the book of the LORD," and if men "seek out" that message, there should be an incentive to call on the Name of The Lord, for it is one of severe warning that "no one of these (judgments of V. 9-15) will fail." They will all come to pass as God has promised, or His "mouth hath commanded..."

This verse also points out the "myth," of our day that men think they can "enjoy" hell because they will be there with "all their friends." The attitude and rebellion of these last days seems to portray this coming destruction as a mere joke, but Isaiah plainly declares that "**none shall want her mate:**" There will be no "enjoyable fellowship" among those who have chosen to completely disregard the "book of the LORD!"

"And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein." V. 17 This last verse tells us that the final decision will belong to God, rather than man. "He hath cast the lot for them,..." by virtue of their rejection, and His decision is an eternal one, for "they shall possess it for ever." Thus, this chapter of Isaiah ends much the same as Nahum; with the pronouncement of irreversable judgment. "There is no healing of thy bruise; thy wound is grievous:...." Nah. 3:19

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Hold me fast O mighty Savior, hold me fast,  
While storms and tempests lash my ship, hulk, and mast.  
Keep me safe these nights of terror – thru hours vast –  
Till the dawn, that I may hear first trumpet blast,  
Caught away in Jesus' Arms, "The First and Last."

## CHAPTER 35 ~ HABAKKUK

**“**And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.” V. 8

The promises of this chapter are marvelous as they outline “the way of holiness,” awaiting Israel. It is the same message put forth by Habakkuk, which is the 35<sup>th</sup> book of the Bible and corresponds with this chapter. Herein the prophet announces: “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” Hab. 2:14 Such glorious blessing is also declared in Ch. 3:12,13. “Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.” Habakkuk continues this same glorious theme in the next chapter declaring “Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.” Hab 3:18-19

210

All these are mighty promises of blessing for Israel, but Habakkuk, like unto Isaiah, is primarily concerned with the manifestation of God's holiness, as noted in chapter 1. “Art thou not from everlasting, O LORD my God, mine Holy One?....” Hab. 1:12 Similar language is found in chapters two and three. “But the LORD is in his holy temple: let all the earth keep silence before him.... God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.” Hab. 2:20 & 3:3

Thus Isaiah begins the glorious outlook for Israel, but it is based on their renewed relationship with a Holy God. “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.” Israel, as a nation, looks longingly for this glorious state today, and some look at the great scientific strides they have made in various technologies to implement it. However, the productivity of the desert, brought about by the limited “water treatments,” implemented today, is nothing in comparison with the massive changes that God

will make for them when they finally turn to Him. Verse two asserts that “It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.” Men today can, in no wise, trumpet the success that God will bring forth here with “joy and singing,” as they finally “see the glory of the LORD,” and His excellent works in their behalf. He has accomplished the impossible on an unimaginable scale, but as Isaiah, Habakkuk, and other prophets all proclaim, God must do an astounding work IN this people before those natural blessings in a parched desert can come to pass. The mandatory path for Israel, and pattern for ourselves, follows immediately.

“Strengthen ye the weak hands, and confirm the feeble knees.” V. 3 Those hands must be strengthened in The Lord, and indeed they will be, after Israel has been reduced to nothingness in order to bring them to repentance. They will know first hand the “feeble knees” of weakness, that they might discover the strength found only in their Messiah. God’s message to them will be plain at that time and they will be more than ready to hear it, for all other help will have forsaken them. “Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.” V. 4 The basis, or reason for this most pertinent message is found in Habakkuk’s message. “Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.” It means that God has devastated the enemies of Israel who have tried repeatedly, and incessantly, to annihilate them. When they finally develop that “weak kneed” condition, long enough to fall on their faces before Him, they will hear, loud and clear, this message which will completely eliminate their fears of destruction. They will see “first hand,” the “recompence” of God vehemently poured out upon their enemies, and those glorious blessing continue.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.” V. 5 These blind eyes actually reflect the overall condition of national Israel during this entire Church Age as Paul explains in Rom. 11:25 “For I would not, brethren,

that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Both the eyes and ears of Israel shall be opened when "the fullness of the Gentiles," that is this present Church Age, is completed. "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." V. 6 These are none other than the Millennial blessings which will follow, for the entire world, when the Nation of Israel is in her rightful place and Jesus has gained full control over the affairs of men ruling as King of kings and Lord of lords. The lame limbs, especially of Israel, will be loosed, and the mute tongue of unbelief and rebellion, set free to proclaim the message of God's salvation to all the nations. The "waters....and streams in the desert will be both spiritual and natural for the abundant blessings of both, will be fully manifest.

212

"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." This glorious new condition, for the aforementioned desert, will include a complete reversal of the damage done heretofore. The "parched ground," which, as we are told here, was "in the habitation of dragons," that is, under the Satanic powers of destruction, shall now become fruitful because this arch foe will be bound for 1,000 years. Rev. 20:2 Israel, as a nation, will finally discover the same well which Jesus unveiled before the woman of Samaria in John 4:14.

This unprecedented restoration continues as "...an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." V. 8 This is a beautiful description of Israel as a New Creation In Christ Jesus! This will be a way of life in the millennium! Their "way" will be a "highway of holiness," because of the new birth and their practical walk in the power of it. We also notice those things which will be missing, for "the unclean shall not pass over it." It is the same today. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6 Though the flesh will still be present in that day, Satan will be bound and unable to "stir it up." Thus, the holiness of God, through the new life of Christ given unto men, will rule supreme, and

“the unclean,” the Adamic nature with which all men are born, “shall not pass over it.” The “it” here is a reference to that same holy highway, and “it shall be for those,” that is, those who have experienced God’s holiness. Furthermore, “the wayfaring men, though fools, shall not err therein.” Wayfaring men signifies those who would “walk along, to and fro, or to wander,” with no real purpose or direction. These are restricted from this “highway of holiness,” and these are further designated as “fools.” That word means “silly,” and seems to reflect the image of Israel heretofore. “Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.” Hos. 7:11 Israel will yet go to the nations for help, and that is absolutely foolish in the eyes of God. Therefore, under God’s new order, such attitudes will not be permitted for those fools, “shall not err therein, again, they shall not enter in to this grand highway.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:” V. 9 The prophet is still enlarging on the “highway of holiness,” and as noted above, again emphasizes, in rather poetic language that Satan, the lion, and all his host, have been ousted from the millennial economy. It will truly be a day of utopia, when all those satanic beasts will not be found for only “the redeemed shall walk,” in that glorious superhighway “of holiness.” “And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” V. 10 Israel will finally learn the lesson that they are truly the “ransomed of the LORD,” a ransom which was paid at Calvary. We understand that such a price included the entire world, but it will be Israel, especially, who “come to Zion with songs and everlasting joy upon their heads....” This people, which has been “scattered and peeled,” will at last accept their Messiah and claim their own beloved city, which, even at this present hour, is in turmoil. Their songs will be those of redemption and restoration, and we know, from other accounts in scripture, that they will most assuredly lead the rest of the nations, in gaining access unto the “highway of holiness” which they have finally discovered by experience.

## CHAPTER 36 ~ ZEPHANIAH

“**N**ow it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.” V. 1

This thirty sixth chapter of Isaiah, forms a beautiful correlation with Zephaniah, for both of them predict the judgment, of this Chosen People, followed by their restoration. The subject, here in Isaiah, is the impending invasion of Sennacherib against Jerusalem. Assyria had already taken the ten tribes of Israel captive, as recorded in II Kings 18, and has now set her sights on Judah, assuming that She would conquer them in like manner. Sennacherib seems so confident of his success, and military prowess, that he just sends his Chief General Rabshakeh, rather than venture into the battle himself. Verse 2 of our present chapter asserts that “....the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.” That “conduit,” is beautifully symbolic of the blessing and life-giving Spirit, brought by Jesus Himself. He is the channel through which all God’s blessings flow, as Zephaniah loudly proclaims “The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.” Zeph. 3:17-20 This is the “conduit” of blessing, where Rabshakeh stood, trying to block Israel’s path and deprive them of that which is rightfully theirs.

Zephaniah’s proclamation of “...at that time,...” is prophetic of the time when the enemies of Israel will be judged, while those who have been so scattered among the nations, will be gathered back again to their homeland in peace and joy. They will gather at “the conduit,” for a bountiful supply of refreshing blessing from on high, and those, like Rabshakeh, will not be able

to “shut them off.”

The account in II Kings 18-19, also depicts this same pattern, as Judah is freed from Assyrian oppression, but Sennacherib went back to his own land, in disgrace, and perished at the hands of his own sons.

“Then came forth unto him Eliakim, Hilkiash's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.” V. 3 These three men are liaisons, sent forth, as representatives of Hezekiah, and the message imparted by Rabshakeh is, by no means edifying. “And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?” V. 4-5 We can only wonder, where or how, Sennacherib “the great king, the king of Assyria,” could conclude that Hezekiah was in rebellion, for II Kings 18:14-16 plainly outlines how Hezekiah had “apologized,” for offending him, though there is actually no evidence to support it. Hezekiah also volunteered to be put under tribute and even took treasure out of the house of the Lord to placate him. Such tactics could not buy the peace which Hezekiah sought, and the concessions and compromises which Israel has made in our day, have in no wise produced any better results.

215

Sennacherib continues his verbal assault on the King of Judah declaring that, “Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.” V. 6 He was probably right in suggesting that the King of Egypt would turn on Judah and inflict damage rather than deliverance, even as is seen in present day Israel, but his next assertion was completely false. “But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?” V. 7 Sennacherib here suggests that Hezekiah had led the Jews into idolatry, but he was actually among the seven godly kings who ruled over Judah, and must surely be considered one of the elite of that select band. He had in fact destroyed much of the idolatry implemented by his father, but then, and now, men simply do not care what lies they must tell in order to intimidate

others and gain their own political sway.

“Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.” V. 8 Rabshakeh’s next tactic is actually an invitation for Hezekiah to “give pledges,” or declare war on Assyria. His offer is basically to supply weapons of war, or “two thousand horses,” insinuating that the King of Judah could, in no wise, find men to use them. His insulting language simply implies that “even if you have all these implements of war, you are still no match for me and my army.” His language becomes even more antagonistic as he asks, “How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?” V. 9 This simply means that the least of one of my captains is sufficient to defeat you soundly. He further warns him against going to Egypt for help, and then comes the clincher of this tirade as he erroneously claims that his authority comes from The LORD.

216

“And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.” V. 10 This is another lie. The antichrist of the end time will most assuredly be given authority from the The LORD to reign for a full 1260 days, but just like Sennacherib, God will not give him permission to destroy Israel. Furthermore, He will destroy this despot for trying to do so.

“Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.” Hezekiah’s three representatives now identify themselves as servants, and request that Rabshakeh would speak his volatile words in his own language rather than that of Jews, for they evidently did not want their countrymen to be beset by fear. Rabshakeh refused to honor that request asking, “.....Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?” Intimidation, insult, and reproach was the plan from the beginning, and thus “Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus

saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.” V. 13-15 Sennacherib’s message, through Rabshakeh, bespeaks the fact that he had no intention of negotiating with Hezekiah, but rather wanted to address the people directly, in order to destroy him in the eyes and the people. He would plant the idea in their minds that their leader was simply deceiving them with promises of The Lord’s deliverance, and that one who proclaimed such lies could not be trusted. His next “offer,” would be a very generous alternative for them. “Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. V. 16-17 Surrender and become my prisoners, and you will be rewarded with a pleasant life, far better than you have now, where you will dwell in peace and have your own possessions. I will also take you to a land just like the one you are leaving. Such things are in fact lies, but how many times have these tactics been used down through the ages to deceive men into trusting men rather than God? Rabshakeh’s next message is one of warning, against The God recommended by Hezekiah, and is thus a direct attack against God. “Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?” V. 18-20 The pattern here is not new. This man simply equated The God of Heaven, with all other gods, but God will not bow to such confusion. The record in II Kings 19 informs us that Hezekiah cried out unto The Lord when he heard these words and acknowledged that all this man said was absolutely true, proclaiming that, “Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, And have cast their gods into the fire: **for they were no gods**, but the work

of men's hands..... Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.” II Kings 19:17-19 However, Hezekiah also made the distinction between these false gods and the fact that “**thou art the LORD God, even thou only,**” as he cried out for deliverance from the hand of this tyrant.

It is quite apparent from this next verse that the three emissaries, sent by Hezekiah, had been instructed not to issue any kind of response for “..... they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.” After that, they dutifully delivered Rabshakeh's message “.... to Hezekiah with their clothes rent, and told him the words of Rabshakeh.” Those rent clothes indeed reflect the attitude of repentance required, for the entire nation, in order that deliverance might come. Hezekiah responded exactly as he should have, falling on his face before The LORD and crying out for His deliverance. That glorious victory did come as noted previously, and it is once again prophetic of the tremendous blessing which shall be poured out upon this nation in the end time as prophesied by both Isaiah and Zephaniah.

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### *Keep On Praying*

When it seems your prayers are dry,  
Keep on praying.

You may please God if you try,  
Keep on praying.

He will never let you fail, By His Word you shall prevail,  
Keep on Praying.

When you feel you cannot stand,  
Keep on praying.

Let Him take you by the hand.  
Keep on praying.

Look to Christ your Conquering King,  
Till you can His praises sing.  
Keep on praying.

## CHAPTER 37 ~ HAGGAI

“**A**nd it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.” V. 1

The saga of the previous chapter continues, describing the fact that Hezekiah responded to the insulting message of Rabshakeh delivered by Eliakim, Shebna, and Joah, by immediately going into the temple. Verse 14 also tells us that he went into the house of the Lord a second time, after he subsequently received a letter, bearing this same message, from messengers sent by Rabshakeh. Hezekiah’s response, of seeking God in the temple, bears out the correlation of this chapter with Haggai, who was mightily used of God in rebuilding the temple at Jerusalem after the seventy year captivity had ended. Isaiah clearly indicates the contrite spirit of Hezekiah, while Haggai reveals that God sought that same spirit among the Jews, when He somewhat “reprimanded” the ancient men of Judah because they “wept with a loud voice,” when the foundation for the New Temple was laid. Ezra 3:12 It is evident that they were not “weeping for joy, because Zechariah declares that these same men had “despised the day of small things?” Zech. 4:10

219

Haggai was surely sent to encourage Zerubbabel, but he likewise questions the attitude of those ancient men who had seen the glory of Solomon’s temple. “Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; ... be strong, all ye people of the land, .... fear ye not. For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.” Hag. 2:2-7 Haggai’s prophecy seems to reach beyond the time then present to announce the Millennial Temple, declaring that “I will shake the heavens, and the earth,.... will shake all nations, and the desire of all nations shall come: and I will fill this house with glory,....” There is no record that this promised supernatural

“shaking” happened after this “smaller temple,” was completed, but prophecy abounds with a record of such displays in the end time. We have wondered if the Millennial Temple will indeed be only a small replica of that which was built by Solomon, in order that the Glory of God would be the main attraction. Both Isaiah and Haggai reveal God’s desire, that the attitude of contrition and absolute submission, represented by sackcloth, be on full display by all people when The Millennial Temple is restored and Israel has been returned to their promised land.

Our present text reveals that Isaiah is completely overwhelmed, and distraught, with the report delivered by his faithful subjects, and thus “....he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.” V. 2 Sackcloth, is symbolic of deep repentance, sorrow, and mourning, and represents the over-all attitude of Israel, when the great sorrows of the tribulation period will bring them to their knees, in search of God, and the deliverance brought by their Messiah. That charge is led by Hezekiah, but he must also enlist the help of Isaiah, representative of God’s instruction and decree for Israel in the last days. Deliverance from these pressures, imposed on them by the antichrist, will not be soon ended, as they will steadily increase throughout that very devastating period of time. Thus, as noted previously, one trip to the temple will not be sufficient, and only the continued barrage, of Satanic attack, will finally bring this entire nation to the threshold of the new birth.

This is basically the message delivered to Isaiah. “And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.” V. 3 Isaiah 66:8 clearly asks, and answers, this same very pertinent query in regard to national Israel. “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.” The “trouble” to which Hezekiah alludes, is defined by Jesus, in Matt. 24, as the birth pangs, or “sorrows” which will most assuredly, precede that glorious day. All these terms, “trouble, rebuke, and blasphemy,” present a graphic, and accurate description of Rabshakeh’s evil attitude and intent toward Jerusalem at this time, but they are also

symbolic of the greater, and more intense purpose of the antichrist when he seeks to annihilate the Jews of the end time.

Hezekiah's plea to Isaiah is a clear indication of his faith that "It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left." V. 4 The King of Jerusalem rightfully asserts that these insults, and blasphemies, are directly against, "...the LORD thy God,.." that is Isaiah's God. Thus he implores the prophet to pray "for the remnant that is left." Both of these desires will be answered in the end time, for God will not only "reprove" the antichrist, but completely annihilate him. He will also defend "the remnant," and, in reality, establish a new government with this new nation as the head, and not the tail, of the nations. Deut. 28:13

"So the servants of king Hezekiah came to Isaiah," with these encouraging words. ".... Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me." V. 5-6 Hezekiah was exactly right. God did take Personal offense against these blasphemous words, even though they were spoken directly to Israel. Likewise, the atrocities of the end days, when Israel will be directly assaulted by the antichrist, will be interpreted as a Personal attack against The Very God Of Heaven. It seems also that Isaiah could be very much typical of the two witnesses here, for they too will encourage the Jews with the message of "fear not," and though the fires of tribulation will wax hotter and hotter for the Jews of the last days, even as the adverse circumstance of this chapter increase, God's promise of victory, announcing the demise of the enemy still remains. "Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land." V. 7 This promise was, in no wise fulfilled immediately. Likewise, the message of the two witnesses during the first 1260 days of the tribulation, proclaiming God's deliverance, will be followed by the most intense devastation of the entire week, but He will still make good on His promise to rid the people of this arch enemy ---the antichrist.

Immediate respite seems to be forthcoming as "...

Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.” V. 8-10

Though he has been temporarily “distracted,” Rabshakeh would make it very clear to Hezekiah that he will return and carry out his threats against Jerusalem. His tone here seems to be one of ridicule, as well as rejection, making no distinction between the “gods” of the various nations he has conquered, and “thy God, in whom thou trustest,....” “Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? V. 11-13 Assyria was indeed the dominant force in this land, before Nebuchadnezzar came to power, thus establishing Babylon as the first world empire, and Rabshakeh seems very confident with his blasphemous remarks. It reminds us of the rhetoric against Israel today as a number of nations and terrorist groups, literally ignore The God of Heaven, vowing to “push Israel into the sea,” prior to the time when the antichrist comes to power. There will come the day, however, when Israel as a nation, albeit a very small remnant, will follow the same example set by Hezekiah. “And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.” We would note the, personal, change here in Hezekiah. He had previously sent a message to Isaiah urging him to cry out unto The LORD, but now he must shoulder that burden himself. This same pattern has also been repeated in the experience of many individuals as they have sought the prayers of “spiritual people,” but have eventually realized that they must learn to call on The Lord for themselves. Once again, as both Isaiah, and Haggai, plainly indicate, the day of tribulation will bring The Jews to the Feet of Their Messiah, and He will surely

be entreated of them.

“And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of Israel, that dwellest between the cherubims,.....” It is so very pertinent here, that Hezekiah should refer to God as dwelling “between the chrubims,” for it bespeaks the glorious blessing of Divine Grace. This is the place of True Intercession, where Israel as a nation will learn, by experience, the incalculable worth of the redemption wrought on Calvary by their Messiah. The desired attitude and truth of his words continue as he declares that “...thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.” V. 15,16 Hezekiah refuses to allow the Satanic suggestions of Rabshakeh to move him. He still knows that there is only One True God, and He is not only the Creator, but also the Master of all “the kingdoms of the earth.” This Supreme God is The One to Whom he will make his appeal crying out “Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.” Once again, Hezekiah rightfully took these words of Rabshakeh as a direct insult against God, but he also sets a great example for us today, as he recognized the truth of his present circumstance. “Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.” V. 18-19 This principle of honesty, and integrity, set forth by Hezekiah, remains the same, regardless of time or circumstance. Sometimes, people would deny the great difficulty facing them, some declaring that “we do not want to give a negative confession.” However, unless men acknowledge the need before them, God can, in no wise meet it. A sinner must acknowledge that he is a sinner, before God can save him. Likewise, we must “own” any other difficulty, we may face, in order for the Great Deliverer to accommodate us. Here, Hezekiah very willingly admits, that the claims of Assyria in conquering this massive array of nations, is absolutely true. He will not, however, wallow in that difficulty, and allow God to be confused with the claims that Rabshakeh has made in assuming that The LORD was no different than the gods of these other nations which had been “cast into the fire.” He will rather use all these realities, as a “spring board,” to call on The LORD.

“Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.” V. 20 There is no doubt, that Hezekiah’s chief concern is deliverance from this mighty oppressor, but he also has great regard for God’s honor, and purposes, as he expresses the desire “that all the kingdoms of the earth may know that thou art the LORD, even thou only.” God will answer that petition, but it will not be fully realized until the end of the tribulation period, when the very deliverance of Israel will be witnessed by all nations as a testimony of God’s Sovereignty.

224 “Then, Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.” V. 21-22 These words of the LORD are “concerning him,” that is, Sennacherib, and they assure us that God has most assuredly taken his attack Personally, but note that “the virgin, the daughter of Zion, hath despised thee....” Israel as a nation, can in no wise claim this state of “virginity,” at this time, but indeed they will when they finally bow to their Messiah. Then they too will enjoy this glorious superiority of having all these nations in contempt, who have despised, and scorned, and shaken their heads at them, throughout the ages of Gentile Times. One day all these nations will understand the message that God sent to Assyria. “If you reproach Israel, it is a direct insult against Me.” “Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants (Rabshakeh) hast thou reproached the **Lord**, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. Therefore their inhabitants were of

small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.” V. 23-27 All this “pomp,” of which Sennacherib is accused, sounds much like things that only God can do. It is exactly the same spirit which will prevail in the antichrist of the end time and has its origin in Satan himself. “I will ascend above the heights of the clouds; I will be like the most High.” Isa. 14:14 All these boastful assertions by Sennacherib, testify of the fact none could stand in his way, and for a time, that was absolutely true. They also outline the tremendous devastation which he intended against Jerusalem, and this glorious Promised Land of Israel, sounding very much like unto the claims from various nations today who think they are “entitled” to this ancient, and valued land of Israel. They are indeed provoked by the very spirit of antichrist, which he will fully invoke during the tribulation period.

This next portion, however, is God’s answer to Sennacherib’s ungodly agenda. “But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.” V. 28-29 The history recorded in the closing verses of this chapter confirm that this prophecy concerning Sennacherib did come to pass, and Judah never was taken captive, in any measure, by Assyria. That would not take place until Babylon conquered the entire world when Nebuchadnezzar came to power in 606 B.C.

“And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.” V. 30 While God’s former address was to Sennacherib, the next few verses seem to be a specific message to Hezekiah, as this “sign,” promising a harvest is directly related to Jerusalem. The next two years will bring forth that which “groweth of itself;...” This is undoubtedly because Jerusalem had been under siege for so long and the people had been unable to plant and harvest their crops. The third year, they were to sow, “and reap, and plant vineyards, and eat the fruit thereof.” What a glorious prospect! They are now on resurrection ground where God’s Promise of prosperity ever abounds because

of Jesus' work of redemption. Further victory is promised for the besieged city, as "...the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this." V. 31,32 While these promises were most assuredly directed to the inhabitants of Jerusalem at the time then present, they also proclaim blessing for the fledgling nation of Israel which will begin as only a very small remnant just prior to the millennium.

226 The closing verses of this chapter are a direct prophecy against the King of Assyria, and history shows that these events were fulfilled to the letter, but this message also proclaims the demise of the antichrist at the end of this age. "Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD." V. 33,34 The record is clear that Assyria was not allowed to besiege Jerusalem again, for God clearly promised that "...I will defend this city to save it for mine own sake, and for my servant David's sake." V. 35 That same promise will prevail during the time of the antichrist, the difference being that this chosen city will, for a time, be overrun even as Jesus warned, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains:" Matt. 24:15-16

However, when the "last chapter," of this chosen city is written, it will fully reveal that Jerusalem belongs to God, and it will most assuredly be prosperous and inhabited, indeed the center of all God's operations on this earth. Though there are a host of groups trying to claim a piece of this choice piece of real estate, even at this present time, God will finally proclaim to all the world ".....that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there." I Kings 11:36

God promised both deliverance for Jerusalem, and reprisal for Assyria, and those promises began to be fulfilled immediately as ".....the angel of the LORD went forth, and smote in the camp

of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.” V. 36 God asserted in V. 7 that “....I will send a blast upon him, and he shall hear a rumour, and return to his own land;” The “rumor” was brought to light in verses 7-9 with the news out of Libnah and Ethiopia. The “blast” is a fitting description of the Assyrian army which was devastated, Supernaturally, in this present text. This monarch’s military machine has been completely decimated, and thus “.....Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.” V. 27 This is the same Nineveh which Jonah tried to avoid at all costs, because they were the avowed enemies of Israel and had done great damage to them as is evidenced in this chapter.

“And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.” V. 38 Thus ends this chapter, with blessing for the Jews and devastation for their enemies, relating the same story as the prophet Haggai.

#### THE WAY TO GO

227

As you travel through life,  
Stop for a while to pray;  
Bow your head in reverence;  
Then continue on your way.

As you proceed on your journey,  
You may see someone in pain;  
Reach out a helping hand;  
Help them back into the right lane

God is always there.  
He knows your every need.  
He knows before you ask Him;  
Your every thought He does read.

So as you work from day to day  
In whatever role you’re cast,  
Just relax a bit and enjoy this life,

But, remember,  
Only what’s done for Christ will last.

Rex Coopridner

## CHAPTER 38 ~ ZECHARIAH

“In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.” V. 1

This chapter of Isaiah corresponds with Zechariah, where Hezekiah is very much typical of the entire nation of Israel as they cry out to the Lord in the end time due to the tremendous hardship they shall endure which will indeed produce the broken spirit before The Lord demonstrated here. Zechariah uses the term, “...in that day,...” repeatedly, in this chapter, to define the time in which these things will come to pass. “And it shall come to pass **in that day**, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” V. 9-10 “That day...” will bring both judgment to the nations and glorious comfort to the “house of David,” but it will be because they have finally bowed their knee in true repentance to accept their Messiah. Zechariah further explains that “**In that day** shall there be a great mourning in Jerusalem,...And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.” V. 11-14 The idea of “mourning apart,” is tremendously informative, for it means that this repentance, this mourning, directly for “... me whom they have pierced,...” is not for public display or to impress someone with so-called spirituality. It is rather deep heart-felt sorrow, manifested as though no one else were around, and it leads to the condition whereby God is now able to pour out His “spirit of grace and of supplications:...” upon the house of David. This same spirit is here displayed in Hezekiah, and likewise leads also to his healing. Note however, that Hezekiah demonstrates exactly the same pattern recorded in Zechariah.

“In those days...” is a reference to the previous chapter when Jerusalem was besieged by Assyria. It is typical of “the last days,” when enemy nations will once again descend upon them, threatening their total demise even as Hezekiah was “sick unto death.” God also sent the prophet Isaiah to him with the message “...for thou shalt die, and not live.” “Then Hezekiah turned his face toward the wall, and prayed unto the LORD,” V. 2 This is exactly the same scenario published in Zechariah as the various groups of people “mourned apart.” Isaiah is likewise “isolated,” turning “his face toward the wall” for no one else was around. Israel will likewise cry out only unto Him, because all other resources have failed them.

Thus Hezekiah “...said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.” V. 3 It may seem, by these words, that Hezekiah was trying to “bargain” with God, insisting on his own righteousness and thus conveying the message “you owe me.” However, God apparently saw the desire of a true king who was also interested in his people, much like his father David in II Sam. 24:17, for God said to Isaiah, “Turn again, and tell Hezekiah **the captain of my people**, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.” II Kings 20:5 It seems that God recognized this man as a godly leader, “the captain of my people,” who had indeed, “...walked before thee in truth and with a perfect heart, and have done that which is good in thy sight,” setting a practical example of godliness before them. Judah **needed** such a man at this time and God honored his request. Thus Isaiah reports his own first-hand account of this matter as he says “Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it

was gone down.” V. 4-8 These verses inform us that Hezekiah was a man like unto us, for he too experienced the fact that Satan often throws his darts in “bunches.” The city was besieged and he was in the midst of his own personal difficulty and battle, all at the same time. However, he also portrays the beauty of God’s care for His Own, and in the midst of all these troubles, issues glorious promises of victory. God assures the king that Jerusalem will be delivered “out of the hand of the king of Assyria: and I will defend this city.” He further asserts that fifteen years shall be added to Hezekiah’s life and turns the sun back ten degrees to prove His point. The account in II Kings 20 reveals that all this would happen in three days, thus putting Hezekiah on resurrection ground.

The remainder of this chapter is from the, “memoirs” of Hezekiah, and are a record of his experience before he was healed. “The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.” V. 9-11 We can only wonder how long this man was sick before Isaiah came and told him that he would indeed die. This account was written after he was healed, but surely these words are not a record of his thoughts immediately following Isaiah’s announcement of healing. The message here seems to be that Hezekiah knew he was dying even before Isaiah told him. The terms used reflect complete hopelessness and, are in fact, prophetic of the dark days which Israel will experience in the end time, before they finally turn to the Lord. Such words undoubtedly describe the most dismal days he had endured, but note Hezekiah’s knowledge, and acknowledgment, of God’s authority, which springs forth in the next verse. “Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.” It is ultimately God who will make the decisions of life and death, and though Hezekiah is in such deep misery, his thoughts are exactly in harmony with scripture, for “There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that

war;" Eccl. 8:8 Israel, as a nation, will likewise learn that their future is determined by The Lord rather than themselves or the nations. Such control is also emphasized by the following words. "I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me." V. 13 We know that God must literally "break them in pieces," in order to achieve the desired results and make them like unto "... a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me." V. 14 This is the same mourning of which Zechariah speaks, but what troubles must Israel endure before such an end is achieved? Jesus' message in Matt. 24 indicates that the tribulation would become so severe that "... except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22 Just as God did not allow the destruction of Hezekiah, neither will Israel endure affliction never to be seen again. In fact, these days will be shortened for the sake of the elect, the reason being, that such an elect has learned the lessons of repentance and accepted their Messiah. We would also note that it is in the midst of great despair when Hezekiah's faith reached beyond his present circumstance, knowing that life and recovery are waiting in the wings. "What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." V. 15-17 This is exactly the same glorious message that national Israel will learn when they finally accept the lowly Jesus of redemption, when they, at long last, look on Him Whom they have pierced and realize that He has taken away all their sins. It is the same message we know today, but this will be on a collective, and national level, and we would emphasize that Hezekiah laid claim to these words while he was still in the midst of his difficulty. Likewise will Israel claim their safety in Christ while they are still in the throes of Jacob's troubles, and will be the woman protected in the wilderness for the 1260 day reign of the antichrist. Rev. 12:14

Hezekiah's ode of despair continues as he proclaims that

“...the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.” V. 18 These words loudly proclaim the thought that there is no victory if Israel goes down into oblivion, and that absolutely will not happen. Life, is the answer, for them and the world, not total destruction as some seem to indicate. The psalmist further asserts that “The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.” V. 19 “The father... is Hezekiah who would, as intimated earlier, “make known thy truth,...” to the children, that is, the children of Israel. This new born, and living nation, which God envisioned from the beginning, will, like unto Hezekiah, proclaim truth throughout the Millennium, for “The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.” V. 20

232

The remainder of this chapter records the specifics of Hezekiah’s healing, and verse 21 loudly preaches redemption. “For Isaiah had said, Let them take a lump of figs, and lay it for a plaister (to soften by rubbing or pressure; hence (medicinally) to apply as an emollient) upon the boil, and he shall recover.” The word “lump” means “to press together; a cake of pressed figs.” It bespeaks Christ who was intensively “pressed,” or bruised for us, even as we read in Isa. 53:5, “...he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” We know there was no merit in the figs, but faith in the work of redemption at Calvary provided glorious healing for Hezekiah and will do the same for us today. Israel shall likewise be healed because of this same glorious work of redemption. Verse 22, the closing verse of this chapter, is a reference to the narrative described in II Kings 20, to which we alluded earlier. “Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?” God offered such a sign to Hezekiah who requested that the sun should go backward by ten degrees and according to II Kings 20:11 “...he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.” This is undoubtedly just a small demonstration of the miraculous power which God will unleash when he delivers His People during those dark days of tribulation.

## CHAPTER 39 ~ MALACHI

“At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.” V. 1

The saga of King Hezekiah continues. The actual time of events, recorded here, occurs well before Nebuchadnezzar would come to power as the ruler of the first Gentile World Power known as The Babylonish Empire. Multiple events, however, have already begun to bring that to pass. The assault by Assyria has been averted, but Hezekiah was very much aware of what had already happened to the ten tribes of Israel, which had been taken captive by the same nation about 8 years earlier. Scripture also predicted, and history has confirmed, that Babylon rather than Assyria, would become the dominant force, and that Judah would be taken captive by this same Babylon. Hezekiah’s sickness and recovery, is typical of Israel’s purification in the fires of the tribulation followed by her complete restoration.

This chapter forms a beautiful correlation with Malachi, the last book of the Old Testament. Both accounts predict judgment followed by the golden promise of blessing. Isaiah prophesies in verse 6: “Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.” This is a direct prophecy of the 70 year captivity which Israel will endure, but Hezekiah, as noted in the previous chapter, is a beautiful type of her complete recovery in the last days. His personal “remaining days” were spent in “...peace and truth...” (V.8) just as the final chapter in Israel’s life will be unprecedented blessing after the tribulation period is over.

Malachi follows this exact same glorious pattern. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.” Mal. 4:1 These words are prophetic of the “...proud, yea, and all that do wickedly,...” that is, the nations who will be destroyed because of their maltreatment of Israel. Devastation will be complete for God’s fire “...shall leave them neither root nor branch.” The next verse, however is a special reference to the remnant of that day. “But unto you that

fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.” Mal. 4:2-3 Israel, though only a small remnant, will be a nation “...that fear my name...” after they accept Christ as their Messiah, “...the Sun of righteousness...” and then shall they go forth as a nation, “...to tread down the wicked:...” This beautiful story is told a number of times in scripture. The nations have punished Israel unmercifully, but God will use those who have been so oppressed, as an instrument to punish the same ungodly aggressors, that afflicted them, and God asserts in His Own authoritative way, “...that I shall do this, saith the LORD of hosts.”

“And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.”

234

V. 2 This was a major error on Hezekiah’s part. II Kings 24 also reveals that he showed them all the glorious treasures of the temple, the same treasure which would later be carried away by Nebuchadnezzar. Hezekiah would have been better served had he just testified of God’s miraculous healing power, for the consequences indeed proved to be great. His actions here, however, are very instructive, teaching us that it is often after great victories wherein we are the most vulnerable. Isaiah likewise reproved him for this error. “Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.” V. 3-7

“...that which thy fathers have laid up in store until this day,...” is a reference to all the treasures in the house of the Lord, which had been preserved throughout Israel’s history. It is also very likely that Daniel, and the three Hebrew children, “...Hananiah, Mishael, and Azariah:...” were the fulfillment of this prophecy for they were of the “royal line,” or “...children of Israel, and of the king's seed, and of the princes;...” and were made eunuchs.” Dan. 1:3,7

“Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.” V. 8 Thus ends this chapter, with glorious victory for Hezekiah but dark days ahead for Judah. The ten tribes of Israel had already been taken captive by Assyria around 740 B.C. Judah would follow about 66 years later in 606 B.C. when Nebuchadnezzar fulfilled the specific prophecies of this chapter.

### Caught Up

Caught up! Caught up! No wing required;  
Caught up to Him, by love inspired,  
To meet Him in the air.

Spurning the earth with upward bound  
Nor casting a single glance around,  
Nor listing a single earth born sound,  
Caught up in the radiant air.

Caught up with rapture and surprise,  
Caught up – our fond affections rise,  
Our coming Lord to meet.

Hearing the trumpet’s glorious sound,  
Soaring to join the rising crowd,  
Gazing beyond the parted cloud  
Beneath His pierced feet.

Oh blessed, Oh thrice-blessed word,  
To be forever with the Lord.  
In heavenly beauty fair!

Up! Up! We long to hear the cry;  
Up! Up! The absent Lord draws nigh.  
Yes, in the twinkling of an eye,  
Caught up in the radiant air.