



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

[www.chapel-flock.com](http://www.chapel-flock.com)



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## Worship Music

[Go Light The World-  
Kathy Troccoli](#)

[This Little Light Of  
Mine-Addison Road](#)

[Shake-Mercy Me](#)

## Prayer

Lord, I thank You for making me a phenomenal, walloping, conquering force. Because of what Jesus has done for me, I am no longer a struggling loser. Instead, I possess the power to be an enormous overcomer!. Holy Spirit, I ask You to help me take my eyes off my past failures so I can focus on You, Jesus, and that You live in me for greater is He that is in me than that is in the world. I ask it in Jesus' name. Amen....

Sparkling Gems from the Greek.

## Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

## Bible Study Sites

[Chuck Smith  
Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-  
Cathe Laurie](#)

["The Cross"](#)

Billy Graham

[" The Cure "](#)

Pastor Chuck Smith

Chapel Flock.....text a prayer..... request telephone number.....

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Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

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## Isaiah 1:1-31 (AMP)

1 THE VISION [seen by spiritual perception] of Isaiah son of Amoz, which he saw concerning Judah [the kingdom] and Jerusalem [its capital] in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. 2 Hear, O heavens, and give ear, O earth! For the Lord has spoken: I have nourished and brought up sons and have made them great and exalted, but they have rebelled against Me and broken away from Me. 3 The ox [instinctively] knows his owner, and the donkey his master's crib, but Israel does not know or recognize Me [as Lord], My people do not consider or understand. 4 Ah, sinful nation, a people loaded with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the Lord, they have despised and shown contempt and provoked the Holy One of Israel to anger, they have become utterly estranged (alienated). 5 Why should you be stricken and punished any more [since it brings no correction]? You will revolt more and more. The whole head is sick, and the whole heart is faint (feeble, sick, and nauseated). 6 From the sole of the foot even to the head there is no soundness or health in [the nation's body]—but wounds and bruises and fresh and bleeding stripes; they have not been pressed out and closed up or bound up or softened with oil. [No one has troubled to seek a remedy.] 7 [Because of your detestable disobedience] your country lies desolate, your cities are burned with fire; your land—strangers devour it in your very presence, and it is desolate, as overthrown by aliens. 8 And the Daughter of Zion [Jerusalem] is left like a [deserted] booth in a vineyard, like a lodge in a garden of cucumbers, like a besieged city [spared, but in the midst of desolation]. 9 Except the Lord of hosts had left us a very small remnant [of survivors], we should have been like Sodom, and we should have been like Gomorrah. 10 Hear [O Jerusalem] the word of the Lord, you rulers or judges of [another] Sodom! Give ear to the law and the teaching of our God, you people of [another] Gomorrah! 11 To what purpose is the multitude of your sacrifices to Me [unless they are the offering of the heart]? says the Lord. I have had enough of the burnt offerings of rams and the fat of fed beasts [without obedience]; and I do not delight in the blood of bulls or of lambs or of he-goats [without righteousness]. 12 When you come to appear before Me, who requires of you that your [unholy feet] trample My courts? 13 Bring no more offerings of vanity (emptiness, falsity, vainglory, and futility); [your hollow offering of] incense is an abomination to Me; the New Moons and Sabbaths, the calling of assemblies, I cannot endure—[it is] iniquity and profanation, even the solemn meeting. 14 Your New Moon festivals and your [hypocritical] appointed feasts My soul hates. They are an oppressive burden to Me; I am weary of bearing them. 15 And when you spread forth your hands [in prayer, imploring help], I will hide My eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood! 16 Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes! Cease to do evil, 17 Learn to do right! Seek justice, relieve the oppressed, and correct the oppressor. Defend the fatherless, plead for the widow. 18 Come now, and let us reason together, says the Lord. Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be like wool. 19 If you are willing and obedient, you shall eat the good of the land; 20 But if you refuse and rebel, you will be devoured by the sword. For the mouth of the Lord has spoken it. 21 How the faithful city has become an [idolatrous] harlot, she who was full of justice! Uprightness and right standing with God [once] lodged in her—but now murderers. 22 Your silver has become dross, your wine is mixed with water. 23 Your princes are rebels and companions of thieves; everyone loves bribes and runs after compensation and rewards. They judge not for the fatherless nor defend them, neither does the cause of the widow come to them [for they delay or turn a deaf ear]. 24 Therefore says the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will appease Myself on My adversaries and avenge Myself on My enemies. 25 And I will bring My hand again upon you and thoroughly purge away your dross [as with lye] and take away all your tin or alloy. 26 And I will restore your judges as at the first, and your counselors as at the beginning; afterward you shall be called the City of Righteousness, the Faithful City. 27 Zion shall be redeemed with justice, and her [returned] converts with righteousness (uprightness and right standing with God). 28 But the crushing and destruction of rebels and sinners shall be together, and they who forsake the Lord shall be consumed. 29 For you will be ashamed [of the folly and degradation] of the oak or terebinth trees in which you found [idolatrous] pleasure, and you will blush with shame for the [idolatrous worship which you practice in the passion-inflaming] gardens which you have chosen. 30 For you shall be like an oak or terebinth whose leaf withers, and like a garden that has no water. 31 And the strong shall become like tow and become tinder, and his work like a spark, and they shall both burn together, with none to quench them.

Let's get into the book of Isaiah.

The book of Isaiah is a marvelous book of prophecy. Of course, it is the longest book of prophecy in the Bible, and it would seem that God gave to Isaiah a clearer vision of the redemptive work of Jesus Christ than any other of the Old Testament prophets. He writes much concerning the Messiah that is to come.

In the first verse he tells us the historical time of his prophecies, beginning when Uzziah was king of Judah, which puts it about 760 BC. And he lived through the succeeding reigns of Jotham, Ahaz and into Hezekiah's reign. And there is some conjecture that he lived through Hezekiah's reign until the reign of Hezekiah's son Manasseh, who was an extremely wicked king. And there are some stories that Manasseh the son of Hezekiah ordered Isaiah to be sawed in two, and that in the New Testament the eleventh chapter of Hebrews, where it tells us about the Old Testament heroes.

It's interesting the New Testament in Hebrews calls them men of faith, but some modern evangelists today would tell you they lacked faith, because it tells you how they suffered. And it's amazing that the men of greatest faith were marked by their suffering. And it tells how they were imprisoned, how they were stoned, and it does say how they were sawed asunder, or sawed in two. And there are those that believe that that is a reference to the fate of Isaiah under the king Manasseh, the son of Hezekiah.

But Isaiah names these kings through Hezekiah as the kings under which he served. In the Old Testament, if you go back to II Chronicles beginning with chapter 26 and on through to chapter 32, you will get the historic background for Isaiah's prophecies. Because in II Chronicles, chapter 26-32, these kings, their reigns are listed, and for special credit for the course, you'll go back and read II Chronicles 26-32 in order to best understand the prophecies of Isaiah as they fit in their historic setting.

There is always a tremendous value in understanding the message of the prophet to read in the contextual historic background the

things that were happening to the nation at the time that he was prophesying. It would appear that the first five chapters of Isaiah are during the reign of Uzziah. Uzziah was a very popular king. In chapter 6, Isaiah records the death of Uzziah and the resulted effect that it had upon his own life. So the first five chapters are probably written during the time of the reign of Uzziah who was a very popular king, a very prosperous king over Judah.

So it is,

The vision of Isaiah the son of Amoz (Isa 1:1),

Which is not the same as the prophet Amos--different Hebrew word.

that he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, Hezekiah, the kings of Judah (Isa 1:1).

Now it's as though man isn't listening anymore. It's as though Israel isn't giving heed to the word of the prophet, so he calls unto the heavens and unto the earth to hear. Have you ever sat in a conversation and you're talking and you look up and no one is paying attention to what you're saying? They're in conversation and you discover that you've just been talking and no one is paying any attention. Quite often in a restaurant I'll be talking and I'll look up and no one is paying any attention to what I say. So I pick up the vase of flowers in the middle and I say, "Now as I was saying, I really think that..." And it's like people aren't listening anymore, so he says,

Hear, O heavens, give ear, O earth (Isa 1:2):

Man isn't listening to the word of God, so he's calling the heavens and the earth to bear witness to what the Lord hath spoken. And God gives here His indictment against the nation of Judah. Now it's interesting that as you read it in its historic context, Uzziah was a fairly good king. It would seem that under his reign there was an outward revival among the people. They were going to temple, they were observing the Sabbath, and under Uzziah's reign they were also observing the feast days, the Passovers and all. And though there was an outward form of religion, yet the Lord is calling out to the nation because underneath of it God had this indictment against Judah at the time.

I have nourished and brought up children, and they have rebelled against me (Isa 1:2).

So God's first indictment is that His own children have rebelled against Him. It is interesting that God gives this figure of father and children to the nation of Judah at this time, even as we still see the same figure, as we are children of God. But God said He has nourished these children, but they have rebelled against Him. "I've brought forth these children, I've nourished them, and now they are rebelling against Me." They have become worse than animals for,

The ox knows his owner, and the ass his master's crib: but Israel does not know, my people doth not consider (Isa 1:3).

In other words, at least an animal has enough innate sense. An ox, and we say a dumb ox, but an ox has enough sense to know his owner, and a donkey has enough sense to know his master's crib.

A few years ago in Jerusalem a crime was committed and the criminal in escaping left his donkey at the scene of the crime. And the detective, who happened to know a little bit of scripture who was examining the case, came and said, "Well, just turn the donkey loose," and they followed him and led them to his master's crib. And the man was apprehended.

The donkey has enough sense to know his master's crib. But God said, "But Israel doesn't know. My people do not consider." They have not taken God into consideration that God has been providing for them. "They don't know Me," God is complaining.

As I said this morning, how long would you keep a dog if it would attack you viciously every time you went into your backyard? He didn't know his owner, he didn't know who was buying the dog food. You'd have to throw his food out the window. Where every time you went out in the back yard he'd come attacking you viciously, biting at you. But yet, if strangers, or a burglar would come into the yard, he'd go up wagging his tail and greeting him. How long do you think you'd keep a dog like that? I'd get rid of a dog like that in a hurry.

Think how patient God has been with some of you. Think of how long-suffering God is. Even an animal has enough sense to know his owner, to know his master's crib. To know where his provisions are coming from. But God says, "My people haven't considered; Israel doesn't know Me."

The third indictment that God has against them is they have become

A sinful nation, a people who are loaded down with iniquity, they are a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, and they have gone away backwards (Isa 1:4).

Or they have backslidden. They have gone away backwards from God. They're not going forward towards God, going backwards from God. What a heavy indictment God lays upon them here.

And then God questions,

Why should you be stricken any more? (Isa 1:5)

Now they had already been suffering. The condition of the nation was vastly deteriorating, weakening. Their enemies had been coming in. They had lost a vast amount of their treasures. They had lost a vast amount of their cities. They were in a period of decline. And God said, "Why should you receive any more strife? Why should you be stricken anymore?"

[Why is it that] you revolt still more and more: for the whole head is sick, and the whole heart is faint. From the sole of the foot to the top of the head there is no soundness in it; but there are wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment (Isa 1:5-6).

Here's the nation battered, bruised, bleeding because they have turned their backs on God. And God has allowed the judgment, the chastisement to come to His children, but still they're not learning the lesson, still they are not turning to God. "Why should you be stricken still? Why should it have to go on?" And the whole idea is turn to God.

Now I've always said that you can make it easy on yourself, or make it hard on yourself. And some people just make it hard on themselves. In a few chapters we are going to read, "Woe unto those who strive with their Maker." Whenever you strive with God you're making it hard on yourself. You're gonna hurt, you're gonna come out the loser. "Why should you be stricken any more?" God said. Covered with bruises.

Now God turns and He speaks of the desolation of the land. He deals, first of all, with the people as the result of their sin the land has been ravished.

Your country is desolate, your cities are burned with fire (Isa 1:7):

Now this is equivalent to the wounds and the bruises and the putrefying sores. He is just talking about how the nation has been ravished.

your land, the strangers devour it in your presence, it is desolate, it is overthrown by strangers. The daughter of Zion is left as a cottage in a vineyard, as a lodge in the garden of cucumbers, as a besieged city (Isa 1:7-8).

Become isolated and just alone like a city that is under siege.

Except the LORD of hosts had left us a very small remnant, we should have been as Sodom, and would have been like unto Gomorrah (Isa 1:9).

Unless God had spared the small remnant that was left, they would have totally been wiped out as was Sodom and Gomorrah. They would have been devastated.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah (Isa 1:10).

So God, here He brings up the reference of Sodom and Gomorrah, the destruction by God's judgment, and now He speaks of Jerusalem as a present Sodom and Gomorrah, as we in a figurative sense would speak of San Francisco as a modern Sodom and Gomorrah. Where the same openness of the same sin, the parading and the flaunting of that sin that brought the destruction of Sodom and Gomorrah is being flaunted in San Francisco. So God then talks about Jerusalem as being Sodom and Gomorrah. In Revelation, John picks up the same figure and uses, "which is spiritually Sodom," he said concerning Jerusalem, where the bodies of the prophets are slain.

To what purpose, [God said,] is the multitude of your sacrifice? (Isa 1:11)

Now He gets into the religious aspect of their lives. And getting into the religious aspects, God shows that the outward form of religion is without value. God isn't interested in religious forms; God is interested in your heart. The attitude of your heart is far more important to God than the actions. There are many people who are going through the right actions but have the wrong attitudes. And that's a sad condition. God is interested in the attitude of your heart. And, of course, this is certainly manifested in the Sermon on the Mount where Jesus speaks of the importance of attitude. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I'm full of burnt offerings of rams, the fat of fed beasts; I delight not in the blood of bullocks, or in lambs, or of he goats. When you come to appear before me, who's required this at your hand to tread in my courts? (Isa 1:11-12)

I didn't ask you to come, God said. Who invited you into My courts? They were coming; they were still going through the religious exercises. They were still observing the Sabbaths and the new moons and the feast days, but God said, "Hey, I'm full up with your sacrifices. That's not what I want." David said, "Sacrifice and offering Thou wouldst not, else I wouldst give it. But a contrite heart, O Lord, that You will not turn away." This after his sin with Bathsheba and his fifty-first Psalm, a prayer of forgiveness. "Sacrifices and offerings, Lord, You're not really interested in, but the contrite, broken and contrite heart, Lord, You're not going to turn away." God is interested in the broken and contrite heart much more than your bringing some sacrifice to Him.

We look at the evil of the church and the church history that gave the impression to man that he could buy the forgiveness of his sins. "That's all right, just as long as you can make a healthy contribution." We'll pat you on the back and say, "Fine fellow. Sit down here in the front row. We got your name with a gold star on the window, crystal. We've got your name here. You've donated. You're in good standing." It's been the curse of the church. To make men feel comfortable thinking that because of their contributions and all that they're well accepted and God has an open-door policy. God is interested in the heart. God says, "Hey, I've had it up to here with your sacrifices. I didn't ask you to come in. Who invited you into My courts? Who required you to come along?"

Don't bring me any more of these vain oblations; your incense is an abomination unto me; and the new moons and the sabbaths, and the calling of the assemblies, I cannot away with it; it's iniquity, even in your solemn meetings (Isa 1:13).

Even in your sacred services are just filled with iniquity.

Your new moons and your appointed feasts my soul hates: they are a trouble; I am weary to bear them (Isa 1:14).

Oh how God is just so sick of the religious forms if your heart isn't in it.

And when you spread forth your hands (Isa 1:15),

Now, of course, this is in their prayer, as they would come to the time of the solemn assembly to pray, they would stretch forth their hands to heaven. And God said, "When you stretch forth your hands that is in prayer,"

I will hide my eyes from you: yes, when you make many prayers, I will not hear: for your hands are full of blood (Isa 1:15).

The president of the Southern Baptist Association got into a lot trouble recently for a careless statement that he made concerning whose prayers God hears. But here God Himself declares that there are certain prayers He's not gonna listen to. People that are spreading their hands towards God, but God said, "Hey, I'm not gonna hear." Why? Because your hands are full of blood.

God does answer prayer that's the basic thrust of prayer. That's why we continue to pray and that's our encouragement for prayer. But it is true that there are prayers that God doesn't hear. David said, "If I regard iniquity in my heart the Lord does not hear me when I pray." In the fifty-ninth chapter of Isaiah it says, "God's hand is not short that He cannot save, neither is His ear heavy that He cannot hear, but your sins have separated between you and God." Here God is saying, "When you stretch forth your hands to pray and you offer your prayers, I'm not gonna hear them, for your hands are full of blood."

Wash yourselves, make yourself clean; put away the evildoings from before my eyes; and cease doing evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow (Isa 1:16-17).

So the things that God was really concerned about is that they would really seek an honest judgment, that they would relieve the oppressed people, that they would give a true judgment to the fatherless and to the widow. After this indictment against them for their sins declaring the desolation that has come to their nation as a result of it and of God's total abhorrence to their formal religious exercises without any heart behind it, He calls for them really to repent to cease doing their evil, learn to do well, learn to do the things that God wants. It is interesting that God didn't want the sacrifices. God didn't want the offerings or whatever that were being brought to Him. He wanted them to start living right, to deliver the oppressed. So God said,

Come now, let us reason together, saith the LORD (Isa 1:18):

God never challenges a person to take a leap of blind faith. The concept and idea of blind faith has been invented by those outside the church. It is not a scriptural term, nor is it something God has challenged any man to do. It is something that man is being challenged to do by the existential philosophers today. For the philosophy of existentialism has concluded that truth, good, evil do not exist on a universal base, that they only exist in the experience of an individual, and because we are all different, we must all then experience for ourselves what is good. And that if you live in reality, real honesty or reality is hopeless and despairing. And their net result of their search for truth has led them to hopelessness and despair. It doesn't exist. It is only relative as it relates to you. Therefore, because we as human beings cannot exist in hopelessness and despair, we must take our leap of faith, blind faith, hoping that we might find something to sustain us when we land. No guarantees, but you've got to take your leap of faith. And they start talking about the ultimate experience, the search for that ultimate experience. Take your leap of faith; maybe you can discover it.

One of the professors in Germany had so many students commit suicide that were taking his course started interjecting into his lessons, "We don't know that suicide is the ultimate experience. Now it may be, but we're not sure of that." Of course, Huxley thought the ultimate experience would be to die on a wild LSD trip. So as he was dying, he took a large dose of LSD. He thought that was the ultimate experience. It probably was. Hopelessness and despair, but you can't live in that, so you've got to take a leap of faith into a non-reasoned religious experience. Now that is why the Eastern religions, the mystics, the occultists, and so forth are so popular today. That's why some little guru with a high whiny voice can say, "I have flowers, I love me..." and all this and everybody starts contemplating their navels and start chanting their ohmmms. Because somehow as they get into this transcendental meditation, they get into an altered conscious state that they can not explain, but they have a sense of well being and a sense of peace and tranquility. "Can't give you any reason for it, it's just that I felt in oneness with the great creative force of the universe," or something. And that's why you see these kids with their shaved heads and finger symbols and their white robes and they're dancing and chanting, because they are discovering some kind of a feeling that they cannot explain. It's a non-reasoned religious experience, a state of altered consciousness. And that's what philosophy says we must experience, you've got to experience it for yourself and thus you might discover what to you is relevant or meaningful or true.

But God doesn't say, "Take a leap of blind faith." God says, "Hey, come, let's reason together." God wants you to be reasonable. "Let us reason together, saith the Lord." Not a non-reasoned religious experience. God will give you a reason and a base for your peace. God gives you a reason why you're upset, a reason why there is the inner turmoil, a reason why there is that emptiness within. And God will give you a reason for believing and trusting.

One of the areas where we have strong evidence that God wrote the book and that God knew what He was talking about is in the area of prophecy. God challenged the false gods in Isaiah 41 to bring forth their strong reasons by telling us something before it happens.

So that after it happens we really know you're a god. Show us a sign, a miracle, and wonder in heaven or on the earth that we might wonder at it and know that you are god. Prove yourself, give some evidence. Don't demand that we blindly follow you. Give some evidence. "That you might know," He said, "that I am God, I'm going to tell you things before they ever transpire."

Jesus said to His disciples, "Now I've told you those things before they come to pass so that when they come to pass you might believe." It's to give you a basis for your faith. Not blind faith. To give you a reason to believe. So I tell you in advance the things that are going to take place so that after these things take place you will believe. A reason for it. "Come now, let us reason together saith the Lord."

Then God makes a challenging offer to these rebellious children who have sunk lower than the animals, who are covered with bruises, whose hands are filled with blood. He said,

Though your sins be as scarlet (Isa 1:18),

The word scarlet has as its background, double-dyed, soaked in the dye so long, dried and soaked again until the dye has permeated the very fibers of the fabric and it is impossible to remove. And some people are so steeped in sin that it has penetrated the very fibers of their being and sin has become second nature to them. You by nature are a sinner, but when it has become second nature, you are in big trouble. You are a rank sinner. Second nature, you do it without thinking. It's just second nature to you, but even though your sins be double-dyed, even though your sins have permeated the very fiber of your being, though they be as scarlet, they may be as white as snow; though they be red as crimson, they may be as wool (Isa 1:18).

Again, very white. What a marvelous offer by God to sinning man. And this, of course, is an offer of grace. You can't do it yourself. You can't bring it about by sacrifice, by offering; God is sick of those. You can only do it by receiving the grace of God. Come now, let us reason together, though you are in this terrible, hopeless state, I'll wash you, I'll cleanse you, I'll make you over again--if you be willing. That's the key, if you are willing. It has to be your choice. God is not going to force His will upon any man, for God has created you with a capacity of choice and that would be totally meaningless unless He respected the choices that you made. So,

If you are willing and obedient [God said], you can eat of the good of the land (Isa 1:19):

The land that is wasted and desolate and taken over by your enemies, you can eat of it again, the good of it again.

But if you refuse and you rebel, then you will be devoured with a sword: for the mouth of the LORD has spoken it (Isa 1:20).

That's it. You've got your choice. Come, let's reason together. If you're willing, if you'll be obedient, you can have the best. If you continue to rebel, you're gonna get cut off.

Hey, with those kind of terms it would be reasonable to accept God's offer of grace and forgiveness. That would be the only reasonable thing under those terms. It would be very unreasonable to continue in your rebellion at that rate, to be cut off. So God speaks of Jerusalem,

How is the faithful city become as a harlot! (Isa 1:21)

Speaking, of course, in spiritual terms. The city that God had chosen, the city that God had selected from all the cities of the earth to place His name there that the people might come to it to worship Him, and yet, they had established within the city the various groves, and high places and the worship of false gods and Mammon and Molech and Baal.

It's interesting some recent archeological excavations that have been done above the springs of Gihon, going up from the Pool of Siloam and the Spring of Gihon, just above the two and heading on up towards the temple mount, recent archeological excavations have uncovered the ruins of the ancient city of Jerusalem, some of the houses that were there in Isaiah's day and on up to the fall of Jerusalem. They have found the ruins of the houses that were destroyed by Nebuchadnezzar when he did come in and level the city. And there are marvelous interesting artifacts that they have discovered in these houses that were torn down and broken down by Nebuchadnezzar's army. And within the houses they have found multitudes of little idols to the various pagan gods. Confirming what the prophets were saying to the nation of Judah as they were warning of the impending destruction, even as Isaiah said here, "The faithful city has become a harlot!" Because they've turned from the love of God, the true God, the living God. And as Jeremiah said, "You've forsaken the fountain of living waters and you've hewn out cisterns that can't hold water." And so they're turning to these idols and to these other gods. They've turned, as God would say, spiritually, unto harlotry. They've become a harlot.

the city is full of judgment; righteousness once lodged in it; but now murderers. Thy silver has become dross, thy wine is mixed with water: Your princes are rebellious, and companions of thieves (Isa 1:21-23):

Bribery was rampant.

and every one loves gifts, and they follow after rewards (Isa 1:23):

And thus, their judgment is perverted.

they do not really judge the fatherless, neither does the cause of the widow come to them (Isa 1:23).

Because they are receiving bribes, the total breakdown of the judicial system.



concern for the poor, they did not say these things because they had come to a more enlightened vision than their contemporaries. Rather, they appealed to the ancient covenant, of which justice and social concern were an essential part: for example, concern for widows and orphans, for the poor, and for foreigners, as well as the provisions of the Year of Jubilee, which (if kept) would make it impossible for any family to descend permanently into landless poverty.

The Prophets of Israel and Judah; The chart below shows that the early prophets and the earliest writing prophets addressed Israel (the northern kingdom), which ceased to exist in 722 b.c. when the Assyrians destroyed Samaria. Beginning with Isaiah, the prophets addressed Judah, the southern kingdom. (Note that the dates are approximate; the dates of Obadiah and Joel are uncertain.)

To:		Joshua	Israel	Nineveh	Babylon	Captives From Judah	Edom
<b>Early Prophets</b>							
<b>Samuel</b>							
(1 Samuel)	1050–1000 b.c.	x					
<b>Elijah</b>							
(1 Kings 17–2 Kings 2)	875–848 b.c.		x				
<b>Elisha</b>							
(1 Kings 19; 2 Kings 2-13)	848–797 b.c.		x				
<b>Micaiah</b>							
(1 Kings 22)	849 b.c.		x				
<b>Assyrian Age</b>							
<b>Jonah</b>	770 b.c.			x.			
<b>Amos</b>	760 b.c.		x				
<b>Hosea</b>	760–730 b.c.		x				
<b>Isaiah</b>	740–700 b.c.	x					
<b>Micah</b>	737–690 b.c.	x					
<b>Babylonian Age</b>							
<b>Nahum</b>	650 b.c.			x			
<b>Habakkuk</b>	630 b.c.	x					
<b>Zephaniah</b>	627 b.c.	x					
<b>Jeremiah</b>	627–580 b.c.	x					
<b>Daniel</b>	605–530 b.c.				x		
<b>Ezekiel</b>	593–570 b.c.					x	
<b>Persian Age</b>							
<b>Haggi</b>	520 b.c.	x					
<b>Zechariah</b>	520–518 b.c.	x					
<b>Joel</b>	500 b.c.	x					
<b>Obadiah</b>	500 b.c.						x
<b>Malachi</b>	443 b.c.	x					
-----Based on John H. Walton, Chronological and Background Charts of the Old Testament							

## Isaiah; The Messianic Prophet

"Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory." Isaiah 6:3

You will keep in perfect peace him whose mind is steadfast, because he trusts in you. Isaiah 26:3

"Arise, shine, for your light has come, and the glory of the Lord rises upon you." Isaiah 60:1

Isaiah is called the messianic prophet because he was so thoroughly imbued with the idea that his nation was to be a nation through whom one day a great and wonderful blessing would come from God to all nations: the Messiah, sent from God, who would bring peace, justice, and healing to the whole world. He was continually focused on the day when that great and wonderful work would be done.

The New Testament says that Isaiah "saw the glory of Christ, and spoke of him" ( John 12:41 ).

The Man Isaiah; Isaiah was a prophet of the southern kingdom, Judah, at the time the northern kingdom, Israel, had already been destroyed by the Assyrians. Isaiah lived during the reigns of kings Uzziah, Jotham, Ahaz, and Hezekiah. God called him in the year of Uzziah's death, but he may have received some of his visions earlier (see on Isaiah 6:1 ). According to Jewish tradition, Isaiah was executed by King Manasseh. We may tentatively place his active ministry at about 740–700 b.c. Rabbinic tradition has it that Isaiah's father, Amoz (not the same as Amos the prophet), was a brother of King Amaziah. This would make Isaiah a first cousin of King Uzziah and a grandson of King Joash, and thus of royal blood, a man of the palace. Isaiah wrote other books, which have not been preserved to us: a Life of Uzziah ( 2 Chronicles 26:22 ) and a Book of the Kings of Israel and Judah ( 2 Chronicles 32:32 ). He is quoted in the New Testament more than any other prophet. What a mind he had! In some of his rhapsodies he reaches heights unequalled even by Shakespeare, Milton, or Homer. An unsubstantiated Jewish tradition (The Ascension of Isaiah) claims that Isaiah was sawed in half during the reign of King Manasseh of Judah. Hebrews 11:37 ("they were sawed in two") may refer to Isaiah's death.

The Assyrian Background of Isaiah's Ministry; The Assyrian Empire had been expanding for 150 years before the days of Isaiah. As early as 840 b.c. , Israel, under King Jehu, had begun to pay tribute to Assyria. While Isaiah was still a young man (734 b.c. ), Assyria took away the population of the northern part of Israel. Thirteen years later (721 b.c. ), Samaria fell, and the rest of Israel was forced into exile. Then, a few years later, Sennacherib of Assyria came into Judah, destroyed 46 walled cities, and took 200,000 captives with him. Finally, in 701 b.c. , when Isaiah was an old man, the Assyrians were stopped before the walls of Jerusalem by an angel of God ( 2 Chronicles 32:21 ). Thus Isaiah's whole life was spent under the shadow of the threat of Assyria, and he himself witnessed the ruin of his entire nation at their hands, except Jerusalem.

### ARCHAEOLOGICAL NOTE: The Isaiah Scroll

All original copies of Bible books, as far as is known, have been lost. Our Bible is made from copies of copies. Until the invention of printing in a.d. 1454, these copies were made by hand.

Old Testament books were written in Hebrew (and a few sections in Aramaic). New Testament books were written in Greek. The oldest known, extant, complete Bible manuscripts date from the 4th and 5th centuries a.d. They are in Greek, containing, for the Old Testament, the Septuagint, which was a Greek translation of the Hebrew Old Testament made in the 3rd century b.c. (See The Septuagint under "Writings" and The Old Testament Canon .)

The oldest known existing Hebrew manuscripts of Old Testament books were made about a.d. 900. These contain what is called the Masoretic Text of the Hebrew Old Testament, from which our English translations of Old Testament books have been made. The Masoretic Text comes from a comparison of all available manuscripts, copied from previous copies by many different lines of scribes. In these manuscripts there is so little variation that Hebrew scholars are in general agreement that our present Bible text is essentially the same as that in the original books themselves.

Then, in 1947, at Ain Fashkha, about seven miles south of Jericho and one mile west of the Dead Sea, some wandering Arab Bedouins, carrying goods from the Jordan Valley to Bethlehem and searching for a lost goat in a wadi (stream or river bed) that empties into the Dead Sea, came upon a partially collapsed cave, in which they found a number of crushed jars from which ends of scrolls protruded. The Bedouins pulled out the scrolls, took them along, and passed them on to St. Mark's Syrian Orthodox Convent in Jerusalem, who turned them over to the American Schools of Oriental Research. These and other scrolls that were later found in that same vicinity, Qumran, are known as the Dead Sea Scrolls.

One of these scrolls was identified as the book of Isaiah, written 2000 years ago—1000 years older than any known manuscript of any Hebrew Old Testament book. It is a scroll, written in ancient Hebrew script on parchment, about 24 feet long, made up of sheets of about 10 by 15 inches, sewn together. It was made in the 2nd century b.c.

This and the other scrolls had originally been carefully sealed in earthenware jars. Evidently they were part of a Jewish library that had been hidden in this isolated cave in time of danger, perhaps during the Roman conquest of Judea.

Bible scholars have concluded that the Dead Sea Scrolls of Isaiah are essentially the same as the book of Isaiah in our Bible—a voice from 2000 years ago confirming the integrity of our Bible. In all, 22 copies of the book of Isaiah have been found at Qumran, though not all are complete.

### The Grand Achievement of Isaiah's Life

Isaiah's greatest achievement was the deliverance of Jerusalem from the Assyrians. It was through his prayer, and by his advice to King Hezekiah, and by the direct miraculous intervention of God, that the dreaded Assyrian army was sent home in disarray from before the walls of Jerusalem. (See Isaiah 36–37 .) Sennacherib, king of Assyria, lived 20 years after this, but he never again marched against Jerusalem.

#### Isaiah 1. The Appalling Wickedness of Judah

This frightful indictment seems to belong to the middle period of Hezekiah's reign, after the fall of the northern kingdom, when the Assyrians had invaded Judah and had carried away a large part of its population, so that Jerusalem alone was left ( vv. 7–9 ). Hezekiah's reforms had barely scratched the surface of the rotten life of the people. The dreaded Assyrian tornado was drawing ever closer and closer.

But it made no difference. The diseased nation, instead of cleansing itself, only paid more meticulous attention to the camouflage of devotion to religious services. Isaiah's scathing denunciation of their hypocritical religiosity ( vv. 10–17 ) reminds us of Jesus' merciless condemnation of the scribes and Pharisees ( Matthew 23 ). The point is that making a show of religiosity is of no avail for "Sodom" ( Isaiah 1:10 ). Only genuine repentance and obedience would save them ( vv. 16–23 ). Then Isaiah turns from this sickening picture to the day of Zion's purification and redemption, when the wicked will be left to burn like a dried-up oak tree ( vv. 24–31 ).

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; Pages 362-370)

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 997-1013)

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