



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Vol. 43 Issue 831

Jan. 21, 2014

Worship Music

[The More I Seek You-
Kari Jobe](#)

[Steady My Heart-
Kari Jobe](#)

[One Desire-Kari Jobe](#)

Prayer

Lord, I ask You to give me the insight and wisdom I need for this moment in my life. There is so much I need to know, but I am unable to figure it all out by myself. Today I ask that the Holy Spirit would take away the veil that has obscured my view. I ask that my eyes be opened to see exactly what I need to know. I ask You to give me a real revelation about my life, my situation, and the truth I need to know right now, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Radio Stations

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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.

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

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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 2:1-22 (AMP)

1 THE WORD which Isaiah son of Amoz saw [revealed] concerning Judah and Jerusalem. 2 It shall come to pass in the latter days that the mountain of the Lord's house shall be [firmly] established as the highest of the mountains and shall be exalted above the hills, and all nations shall flow to it. 3 And many people shall come and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that He may teach us His ways and that we may walk in His paths. For out of Zion shall go forth the law and instruction, and the word of the Lord from Jerusalem. 4 And He shall judge between the nations and shall decide [disputes] for many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. 5 O house of Jacob, come, let us walk in the light of the Lord. 6 Surely [Lord] You have rejected and forsaken your people, the house of Jacob, because they are filled [with customs] from the east and with soothsayers [who foretell] like the Philistines; also they strike hands and make pledges and agreements with the children of aliens. 7 Their land also is full of silver and gold; neither is there any end to their treasures. Their land is also full of horses; neither is there any end to their chariots. 8 Their land also is full of idols; they worship the work of their own hands, what their own fingers have made. 9 And the common man is bowed down [before idols], also the great man is brought low and humbles himself—therefore forgive them not [O Lord]. 10 Enter into the rock and hide yourself in the dust from before the terror of the Lord and from the glory of His majesty. 11 The proud looks of man shall be brought low, and the haughtiness of men shall be humbled; and the Lord alone shall be exalted in that day. 12 For there shall be a day of the Lord of hosts against all who are proud and haughty and against all who are lifted up—and they shall be brought low— 13 [The wrath of God will begin by coming down] against all the cedars of Lebanon [west of the Jordan] that are high and lifted up, and against all the oaks of Bashan [east of the Jordan], 14 And [after that] against all the high mountains and all the hills that are lifted up, 15 And against every high tower and every fenced wall, 16 And against all the ships of Tarshish and all the picturesque and desirable imagery [designed for mere ornament and luxury]. 17 Then the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and the Lord alone shall be exalted in that day. 18 And the idols shall utterly pass away (be abolished). 19 Then shall [the stricken, deprived of all in which they had trusted] go into the caves of the rocks and into the holes of the earth from before the terror and dread of the Lord and from before the glory of His majesty, when He arises to shake mightily and terribly the earth. 20 In that day men shall cast away to the moles and to the bats their idols of silver and their idols of gold, which they made for themselves to worship, 21 To go into the caverns of the rocks and into the clefts of the ragged rocks from before the terror and dread of the Lord and from before the glory of His majesty, when He rises to shake mightily and terribly the earth. 22 Cease to trust in [weak, frail, and dying] man, whose breath is in his nostrils [for so short a time]; in what sense can he be counted as having intrinsic worth?

Chapter 2

Now chapter 2 is introduced again.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem (Isa 2:1).

And now God takes him off to the future.

And it shall come to pass in the last days [or in the latter days], that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it (Isa 2:2).

So Isaiah goes from the dark, bleak history and now he jumps forward to a day yet future when Jesus Christ the Messiah comes and establishes the kingdom. And the Jews, as the scripture said, will look upon Him whom they have pierced, and they will recognize Him and they will weep over Him. Weep over their national blindness and their failure to recognize that He was their Messiah. And He will establish His kingdom there on the top of the mountains in Jerusalem.

Traditionally, it is felt that the top of Mount Zion will be the place of the throne of Jesus Christ in the Kingdom Age. And this is going ahead now to the Kingdom Age. All nations show flow unto it.

And many people shall go and say, Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he shall 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 (Isa 2:3).

So the Bible tells us in other passages that the kings of the earth will come to Jerusalem to offer their gifts unto the Lord and to just have celebrations there. Now who are the kings of the earth that are referred to here? Now you're looking at King Charles. In Revelation, chapter 1, as he speaks of Jesus Christ he said, "Unto Him who loved us, and gave himself for us and hath made us unto our God kings and priests," and we shall reign with Him on the earth. To the church he said, "He that overcometh will I grant that he shall sit with Me on the throne of My kingdom, even as I have sat down at the throne of my Father's kingdom. And they shall rule over the earth with a rod of iron." And then in Revelation chapter 5, as the lamb takes the scroll out of the right hand of Him who is sitting upon the throne when the prayers of the saints are offered before the throne of God, the golden vials full of odors which are the prayers of the saints they sang a new song saying, "Worthy is the lamb to take the scroll and loose the seals, for He was slain and He has redeemed us by His blood out of all the nations, tribes, tongues and people and hath made us unto our God kings and priests and we shall reign with Him upon the earth." So actually, it's talking about you when it says, "Come, let us go up to the mountain of the Lord to the house of the God of Jacob and He will teach us of His ways and we will walk in His paths." Wouldn't it be exciting to go to Jerusalem and just sit down and let Jesus teach us for a while? You know that sounds so exciting to me. And that's just thrilling to me the concept and the whole idea to realize that we'll be having annual trips to Jerusalem just to sit there and to listen to the Lord expound the love, and the grace, and the goodness of God unto us. The law of the Lord. He will teach us of His ways. "For out of

Zion shall go forth the law and the word of the Lord from Jerusalem."

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: and nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come, let us walk in the light of the LORD (Isa 2:4-5).

Looking forward to that glorious day when Jesus is reigning and the military budgets are used for agricultural development, beating their swords into plowshares and their spears into pruning hooks.

Last year over one trillion dollars were spent throughout the world forging swords and spears, weapons of war. Military budgets of the world totaled over a trillion dollars last year, and this year we're expanding our military budget. There are many who are warning that war is imminent. I have a personal friend who is a high-ranking officer who has kept in touch with me. He's back in the Pentagon right now going through briefings. And he said, "Chuck, we've never been closer to war before. We're on the verge." And he said, "Everybody is scared."

But a day is coming when no one is going to have to fear war anymore. We're not gonna have to fear mass destruction. You're not going to have to fear the exotic poison gases, neutron, hydrogen bombs. They'll study war no more; the war colleges will all be closed. The Lord will reign. Now this is the blessing that is to come, but before the blessing can come there is going to be some rough times.

Therefore thou has forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made (Isa 2:6-8):

So the idea of man worshipping and serving the creature rather than the Creator is brought up here. Men worshipping the works of their own hands more than the Creator. What an apt description of humanism. And really, the materialism of the present day where man has placed his value upon the material objects, the works of his own hands rather than upon the Lord. God speaks of this time.

And the mean man bows down, and the great man humbles himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. 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. 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 (Isa 2:9-12):

Now this could very well be referring to the time after the exodus of the church, for when the church makes its exodus out of the world, it's gonna be a time of great world prosperity, for a time. At the beginning of the reign of the man of sin, people are gonna be singing, "Happy days are here again," because this man is gonna come in with a program of peace and of economic prosperity, and they will move in to take the wealth of the church that has departed. So they're gonna have this twenty acres and these buildings, my house, my car. They can have it all. And suddenly they're gonna have all this extra thrown in to the whole economy and you won't have the housing shortage in Orange County. There will be a lot of empty houses for people to move into. People can grab a second car, and they're going to really get into a real materialistic kick because of all of these things that have been left. But then, after three and a half years, then God is gonna bring down the proud; God is gonna begin to smite the earth.

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 they will be brought low; and upon all the cedars of Lebanon, those that are high and lifted up, and upon all the oaks of Bashan, 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 the 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. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD (Isa 2:12-19),

Remember in Revelation in the sixth seal it said and they cry unto the rocks and the mountains, "Fall on us and hide us from the face of the Lamb, for the day of His wrath has come and who shall be able to stand"? Going into the holes of the rocks and the caves of the earth, for the fear of the Lord.

and for the glory of his majesty, when he arises to shake terribly the earth (Isa 2:19).

God said, "Once more I'm gonna shake this earth until everything that can be shaken shall be shaken until only that which cannot be shaken shall remain." And all of these lofty works of man... Man, I wouldn't want to be in downtown Los Angeles when this shaking takes place; all of these lofty works of man brought low.

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 arises to shake terribly the earth (Isa 2:20-21).

You read how that in Athens and Italy there after the earthquakes the people were living outside. They were afraid to go back into the houses because of the shaking and all. It would be the same experience only on a worldwide basis where people will be afraid to move back in the houses. And they would get a cave or something to live in for a while for fear of the shaking that is taking place as God once more shakes the earth terribly.

Isaiah 3:1-26 (AMP)

1 FOR BEHOLD, the Lord, the Lord of hosts, is taking away from Jerusalem and from Judah the stay and the staff [every kind of prop], the whole stay of bread and the whole stay of water, 2 The mighty man and the man of war, the judge and the [professional] prophet, the one who foretells by divination and the old man, 3 The captain of fifty and the man of rank, the counselor and the expert craftsman and the skillful enchanter. 4 And I will make boys their princes, and with childishness shall they rule over them [with outrage instead of justice]. 5 And the people shall be oppressed, each one by another, and each one by his neighbor; the child shall behave himself proudly and with insolence against the old man, and the lowborn against the honorable [person of rank]. 6 When a man shall take hold of his brother in the house of his father, saying, You have a robe, you shall be our judge and ruler, and this heap of ruins shall be under your control— 7 In that day he will answer, saying, I will not be a healer and one who binds up; I am not a physician. For in my house is neither bread nor clothing; you shall not make me judge and ruler of the people. 8 For Jerusalem is ruined and Judah is fallen, because their speech and their deeds are against the Lord, to provoke the eyes of His glory and defy His glorious presence. 9 Their respecting of persons and showing of partiality witnesses against them; they proclaim their sin like Sodom; they do not hide it. Woe to them! For they have brought evil [as a reward upon themselves]. 10 Say to the righteous that it shall be well with them, for they shall eat the fruit of their deeds. 11 Woe to the wicked! It shall be ill with them, for what their hands have done shall be done to them. 12 As for My people, children are their oppressors, and women rule over them. O My people, your leaders cause you to err, and they confuse (destroy and swallow up) the course of your paths. 13 The Lord stands up to contend, and stands to judge the peoples and His people. 14 The Lord enters into judgment with the elders of His people and their princes: For [by your exactions and oppressions you have robbed the people and ruined the country] you have devoured the vineyard; the spoil of the poor is in your houses. 15 What do you mean by crushing My people and grinding the faces of the poor? says the Lord God of hosts. 16 Moreover, the Lord said, Because the daughters of Zion are haughty and walk with outstretched necks and with undisciplined (flirtatious and alluring) eyes, tripping along with mincing and affected gait, and making a tinkling noise with [the anklets on] their feet, 17 Therefore the Lord will smite with a scab the crown of the heads of the daughters of Zion [making them bald], and the Lord will cause them to be [taken as captives and to suffer the indignity of being] stripped naked. 18 In that day the Lord will take away the finery of their tinkling anklets, the caps of network, the crescent head ornaments, 19 The pendants, the bracelets or chains, and the spangled face veils and scarfs, 20 The headbands, the short ankle chains [attached from one foot to the other to insure a measured gait], the sashes, the perfume boxes, the amulets or charms [suspended from the ears or neck], 21 The signet rings and nose rings, 22 The festal robes, the cloaks, the stoles and shawls, and the handbags, 23 The hand mirrors, the fine linen [undergarments], the turbans, and the [whole body-enveloping] veils. 24 And it shall come to pass that instead of the sweet odor of spices there shall be the stench of rotteness; and instead of a girdle, a rope; and instead of well-set hair, baldness; and instead of a rich robe, a girding of sackcloth; and searing [of captives by the scorching heat] instead of beauty. 25 Your men shall fall by the sword, and your mighty men in battle. 26 And [Jerusalem's] gates shall lament and mourn [as those who wail for the dead]; and she, being ruined and desolate, shall sit upon the ground.

Chapter 3

For, behold, 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, the mighty men, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and the babes shall rule over them (Isa 3:1-4).

And so God is speaking now, it would seem, of more of a near, local kind of a situation rather than the long-term that He had spoken of in chapter 2.

And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable. When a man shall take hold of his brother in the house of his father, saying, Thou hast clothing, be thou our ruler and let this ruin be under thy hand: In that day shall he swear, saying, I will not be a healer; for in my house is neither bread nor clothing: make me not a ruler over 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. The show of their countenance doth witness against them; and they declare their sin as Sodom, and hide it not (Isa 3:5-9).

They have the same kind of open, flagrant demonstration of their sin as did Sodom. They don't seek to hide it, but they become very brazen in their desire for recognition.

Woe to their soul! for they have rewarded evil unto themselves. Say to the righteous (Isa 3:9-10),

This is to comfort the righteous with all the devastation that is to come.

Say to the righteous that it shall be well with him (Isa 3:10):

It is going to be well with you. When God shakes the earth, it is going to be well with you.

for they shall eat the fruit of their own labors. But woe unto the wicked! it will be ill with him: for the reward of his hands will be given him. As for my people, children are their oppressors, women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths (Isa 3:10-12).

God is talking about the corrupted government at that time. Sounds sort of familiar.

The LORD stands up to plead, and stands 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. What mean ye that you beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts. Moreover the LORD saith, Because the daughters of Zion are haughty and they walk with stretched forth necks and wanton eyes, walking and mincing 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. 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 all of the mantles, and the wimples, and the crisping pins, the glasses, the fine linen, the hoods, the veils. And it shall come to pass, that instead of sweet smell there shall be a stink; and instead of a girdle a tear; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground (Isa 3:13-26).

And here God is describing the judgment that is to come upon Judah and Jerusalem for their iniquity. Speaking of the proudness and of the material aspects of their lifestyles. How things are going to be changed because they didn't take God into consideration in their lives. How Judah and Jerusalem were destroyed and ravaged by Babylon.

Isaiah 4:1-6 (AMP)

1 AND IN that day seven women shall take hold of one man, saying, We will eat our own bread and provide our own apparel; only let us be called by your name to take away our reproach [of being unmarried].

2 In that day the Branch of the Lord shall be beautiful and glorious, and the fruit of the land shall be excellent and lovely to those of Israel who have escaped.

3 And he who is left in Zion and remains in Jerusalem will be called holy, everyone who is recorded for life in Jerusalem and for eternal life,

4 After the Lord has washed away the [moral] filth of the daughters of Zion [pride, vanity, haughtiness] and has purged the bloodstains of Jerusalem from the midst of it by the spirit and blast of judgment and by the spirit and blast of burning and sifting.

5 And the Lord will create over the whole site, over every dwelling place of Mount Zion and over her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for over all the glory shall be a canopy (a defense of divine love and protection).

6 And there shall be a pavilion for shade in the daytime from the heat, and for a place of refuge and a shelter from storm and from rain.

Chapter 4

Now Isaiah looks on through the Lord to the future.

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and we will wear our own clothes; only let us be called by your name, to take away our reproach (Isa 4:1).

It was a reproach to a woman in those days, of course, not to bear a child. But there will be a shortage of men, so seven women will take hold of one man and say, "Hey, we'll take care of ourselves. We'll provide our own food and everything else, but we want you to take away our reproach and give your name really to our child."

But in that day shall the branch of the LORD be beautiful (Isa 4:2)

The branch of the Lord, of course, is one of the terms by which Christ is described, the branch of Jehovah. He is called, actually, the branch of David, and Jehovah's servant, the Branch, in Zechariah and the term branch is used many times in reference to Jesus Christ.

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. And it shall 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: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. 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 defense. 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 the storm and from the rain (Isa 4:2-6).

So going ahead again from the darkness of the impending judgment and the long period of time in which the Gentiles shall rule to the day of the Lord when He shall once again rule, and Israel and Jerusalem shall be blessed in the center of God's righteous reign upon the earth.

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So going ahead again from the darkness of the impending judgment and the long period of time in which the Gentiles shall rule to the day of the Lord when He shall once again rule, and Israel and Jerusalem shall be blessed in the center of God's righteous reign upon the earth.

Isaiah 5:1-30 (AMP)

1 LET ME [as God's representative] sing of and for my greatly Beloved [God, the Son] a tender song of my Beloved concerning His vineyard [His chosen people]. My greatly Beloved had a vineyard on a very fruitful hill. 2 And He dug and trenched the ground and gathered out the stones from it and planted it with the choicest vine and built a tower in the midst of it and hewed out a winepress in it. And He looked for it to bring forth grapes, and it brought forth wild grapes. 3 And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, between Me and My vineyard [My people, says the Lord]. 4 What more could have been done for My vineyard that I have not done in it? When I looked for it to bring forth grapes, why did it yield wild grapes? 5 And now I will tell you what I will do to My vineyard: I will take away its hedge, and it shall be eaten and burned up; and I will break down its wall, and it shall be trodden down [by enemies]. 6 And I will lay it waste; it shall not be pruned or cultivated, but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it. 7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant planting [the plant of His delight]. And He looked for justice, but behold, [He saw] oppression and bloodshed; [He looked] for righteousness (for uprightness and right standing with God), but behold, [He heard] a cry [of oppression and distress]! 8 Woe to those who join house to house [and by violently expelling the poorer occupants enclose large acreage] and join field to field until there is no place for others and you are made to dwell alone in the midst of the land! 9 In my [Isaiah's] ears the Lord of hosts said, Of a truth many houses shall be desolate, even great and beautiful ones shall be without inhabitant. 10 For ten acres of vineyard shall yield only about eight gallons, and ten bushels of seed will produce but one bushel. 11 Woe unto those who rise early in the morning, that they may pursue strong drink, who tarry late into the night till wine inflames them! 12 They have lyre and harp, tambourine and flute and wine at their feasts, but they do not regard the deeds of the Lord, neither do they consider the operation of His hands [in mercy and in judgment]. 13 Therefore My people go into captivity [to their enemies] without knowing it and because they have no knowledge [of God]. And their honorable men [their glory] are famished, and their common people are parched with thirst. 14 Therefore Sheol (the unseen state, the realm of the dead) has enlarged its appetite and opened its mouth without measure; and [Jerusalem's] nobility and her multitude and her pomp and tumult and [the drunken reveler] who exults in her descend into it. 15 And the common man is bowed down, and the great man is brought low, and the eyes of the haughty are humbled. 16 But the Lord of hosts is exalted in justice, and God, the Holy One, shows Himself holy in righteousness and through righteous judgments. 17 Then shall the lambs feed [among the ruins] as in their own pasture, and [among] the desolate places of the [exiled] rich shall sojourners and aliens eat. 18 Woe to those who draw [calamity] with cords of iniquity and falsehood, who bring punishment to themselves with a cart rope of wickedness, 19 Who say, Let [the Holy One] make haste and speed His [prophesied] vengeance, that we may see it; and let the purpose of the Holy One of Israel draw near and come, that we may know it! 20 Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! 21 Woe to those who are wise in their own eyes and prudent and shrewd in their own sight! 22 Woe to those who are mighty heroes at drinking wine and men of strength in mixing alcoholic drinks!— 23 Who justify and acquit the guilty for a bribe, but take away the rights of the innocent and righteous from them! 24 Therefore, as the tongue of fire devours the stubble, and as the dry grass sinks down in the flame, so their root shall be like rottenness and their blossom shall go up like fine dust—because they have rejected and cast away the law and the teaching of the Lord of hosts and have not believed but have treated scornfully and have despised the word of the Holy One of Israel. 25 Therefore is the anger of the Lord kindled against His people, and He has stretched forth His hand against them and has smitten them. And the mountains trembled, and their dead bodies were like dung and sweepings in the midst of the streets. For all this, His anger is not turned away, but His hand is still stretched out [in judgment]. 26 And He will lift up a signal to call together a hostile people from afar [to execute His judgment on Judea], and will hiss for them from the end of the earth [as bees are hissed from their hives], and behold, they shall come with speed, swiftly! 27 None is weary or stumbles among them, none slumbers or sleeps; nor is the girdle of their loins loosed or the latchet (thong) of their shoes broken; 28 Their arrows are sharp, and all their bows bent; their horses' hoofs seem like flint, and their wheels like a whirlwind. 29 Their roaring is like that of a lioness, they roar like young lions; they growl and seize their prey and carry it safely away, and there is none to deliver it. 30 And in that day they [the army from afar] shall roar against [the Jews] like the roaring of the sea. And if one looks to the land, behold, there is darkness and distress; and the light [itself] will be darkened by the clouds of it.

Chapter 5

Now in the fifth chapter the Lord takes up the parable of a vineyard in which He likens Judah or Israel, His people, unto a vineyard.

Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof (Isa 5:1-2),

And you that have been over know what a job it is to gather the stones out of the vineyard and you see how that they gathered the stones and make walls with the stones and terraces with the stones. And you that have been there get a good mental picture of that.

and planted it with the choicest vine, and he built a tower in the midst of it (Isa 5:2),

Some of these watching towers you'll still discover over there as you go through the land. They have these towers where during the summer season the people move out of the cities and onto the plots of ground that they own in the country. And on these plots of ground they have these towers, and in these towers are the living quarters for the family. And while they are taking care of the crops and harvesting during the summer and autumn period, they live in these towers out in the midst of the fields. And the towers, of course, also serve as watchtowers where they can watch over their land from people who come and try to steal the fruit of the land. So, "He built a tower in the midst of it."

and also he made a winepress therein: and he looked that it should bring forth grapes, but it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard.

Now you determine. You make the judgment.

What could have been done more to my vineyard, that I have not done in it? (Isa 5:2-4)

In other words, God said, "What more could I have done for the people? I brought them into the land. I established them there. They built and established their cities. They planted it. And I did everything for them. What more could I have done for them that I haven't already done? Judge."

Wherefore [or why is it], that when I looked and it should have brought forth grapes, that it brought forth wild grapes? And now go; I'm going to tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I'm going to break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; and there shall come upon it briers and thorns: that will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold there was oppression; he looked for righteousness, but there was a cry from those who were being oppressed (Isa 5:4-7).

God was looking for fruit from His vineyard.

Now, Jesus said, "I am the true vine, My Father is the husbandman, and every branch in Me that bringeth forth fruit He purges or cleanses it that it bringeth forth more fruit" (John 15:1-2). Again, over there in the land you will notice that as you go through the area of Eshcol, where they grow some of the most delicious grapes in the world... man they're great! You go over there in October. Ah, fabulous! But you'll notice these grapevines in Eshcol grow on the ground. Big old main branches that are on the ground, and they prop them up with rocks. They do have some of the grapevines on trellises, but through the valley of Eshcol, most of these big luscious grapes actually grow right on the ground. And you'll see these big old vines just growing on the ground propped up with rocks. And when the grapes come out on the vines they actually lay right on the ground. So as the grapes are developing they will go through the vineyard and they will take these grapes that are there on the ground and they will pick them up and they will wash them, get the dirt and all off of them, as they are developing, and then will usually prop them on a rock or something in order that it might bring forth better fruit. If they just lie on the ground, then the little bugs and all start eating them, so they prop up the grapes after they've washed them in order that they might bring forth better fruit, more fruit. So Jesus is making reference to this.

Now, "My Father is the husbandman and I am the true vine and you're the branches and every branch in me that is bringing forth fruit, He cleanses it, washes it that it might bring forth more fruit." Now He said, "You are clean through the word that I have spoken unto you" (John 15:3). The washing of the Word in my life, the cleansing. Now what is the purpose of the Word? In order that I might bring forth more fruit for God. What is God interested in my life? Fruit. What was He interested in for the nation of Israel? That they would bring forth fruit. Why did He do so much for them? So they would bring forth fruit. Why is God doing so much for us? That we would bring forth fruit unto Him. "And herein is the Father glorified, that you bear much fruit" (John 15:8). That's what God desires of your life, that you bring forth much fruit. So the Lord comes to His garden and He's looking for fruit.

Now it is interesting in the same context in which Jesus takes the vine and makes now the application to the church, He then speaks of the new commandment that I give you that you love one another, and He relates this loving with the fruit that God was looking for. So it's significant that Paul tells us in Galatians, "Now the fruit of the spirit is love" (Galatians 5:22).

Now this is really what God is looking for, because out of love proceeds true judgment, fairness. If you really love, you are not gonna be oppressing someone. So where in the Old Testament it was, "Let's have righteousness, judgment. Let's not oppress the poor," and these kind of things, in the New Testament, it is put in a positive sense, "Hey, let's love one another as we love ourselves. For if we love each other as we love ourselves, we're not gonna be taking advantage of each other. We're not gonna be oppressing each other, but we're gonna be helping one another. We're gonna be lifting up the one that has fallen. We're gonna be giving aid to those that are down. We're going to be concerned with the needs of others." And that's exactly what God is... that's the kind of fruit that God is looking for, for in our lives and in the church today that we really have a genuine love and concern for each other, where we are giving to one another those that are in need, for when one member suffers, they all suffer. We all step in to help the one that is hurting, that is down. That beautiful love within the body where we begin to bear one another's burdens, and thus, we fulfill the law of Jesus Christ. And that's the kind of fruit that God wants from our lives.

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because they have no knowledge: and their honorable men are famished, and the multitude is dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall

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Now the opposite to this is selfishness. And that is one of the biggest problems that we have to deal with is our own self-centeredness and our own selfishness, where we're wanting everything for ourselves. We will give as long as it doesn't take away from me, and as long as it doesn't hurt me. But God wants the fruit of love to come forth from His vineyard, and so God comes to His garden to collect His fruit. And if He finds nothing but wild grapes, He'll forsake the garden. He'll say, "This is what I'm gonna do. I'm gonna break down the hedge. I'm just gonna let go. If it's going to bear wild grapes, it doesn't need Me. I'm just gonna forsake the garden."

Now God pronounces His woes upon Israel. There are six of them.

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! (Isa 5:8)

Sounds like Orange County--all of our subdivisions and condominiums and townhouses; joining house to house; lay field to field so there is no room left.

In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair houses will be without inhabitants (Isa 5:9).

And land that will no longer produce, the land will be worn out.

Ten acres of a vineyard will only yield eight gallons of fruit, and eighty-six gallons, a homer, of the seed will only yield about a bushel (Isa 5:10).

So real famine conditions.

Woe unto them [second woe] that rise up early in the morning, that they may follow strong drink; that continue until night (Isa 5:11),

The description of the alcoholic, really.

till wine inflame them! (Isa 5:11)

When you really get to the... real alcoholism is when you start drinking the moment you get up in the morning, take your first drink to get your day started. That is a sign of real alcoholism. When you get to that point, you are a full-fledged alcoholic when you need to get your day started with a drink. Woe unto them until the wine inflames them!

And the harp, and the viol, the tabret, and pipe, and the wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands (Isa 5:12).

People are just looking for entertainment and pleasures, but they don't give God a consideration in their life.

Therefore (Isa 5:13)

Because of this, because people have become pleasure mad, because people have not regarded God in their lives, God has given them over to captivity.

be humbled: But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat (Isa 5:13-17).

The next woe:

Woe unto them that draw iniquity with cords of emptiness, and sin as it were with a cart rope (Isa 5:18): So much sin that it takes a cart rope, a huge rope, to draw it. That 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! (Isa 5:19) They begin to challenge God and challenge the judgment of God, "If it's so, let God do something that we might see it, you know. If He's really there."

The next woe:

Woe unto them that call evil good, and good evil (Isa 5:20); They call those who believe in creation misfits and fools. that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! (Isa 5:20)

Now, of course, we are living, I feel, in an age in which we are really calling evil good and good evil. Men who try to stand up for something that is decent and moral are made to look like fools in the paper. If people who are interested in decency and morality get together and decide to do something about child prostitution, child pornography, and some of these other things, then the papers begin to say, "Oh, a threat of Nazism or something, and here they're wanting to rule." And they'll have a picture of Khomeini and they make them look like a bunch of half-witted idiots, you know, that are trying to force moral standards, their own moral standards, upon everyone. All we're saying is we'd like to have a decent place to live. We don't want our children to be exposed to the Playboy cover girls when they have to go to the store to buy a quart of milk. We don't want them to have to deal with the wicked, vile imaginations of perverted men when we send them out to the playgrounds. We want some laws that will really deal with these perverted men who want to display themselves and shock these precious little daughters of ours who are eight and nine years old. We feel that the sickos ought to be put away and should not be a threat to our children. And so we're made to look like a bunch of fools and prudes and idiots. Yet, the gay community gets together and they have a large banquet in Los Angeles to raise funds in order to lobby for certain legislation that will bring a liberalization for their activities and Governor Brown comes to speak, and the papers herald it as a glorious event, a step of progress for these people. And you don't find a lot of overtones and threats in the papers of all the evil that will take place because the gays have had this big fund-raising dinner and they're going to have money to lobby against legislation that would restrict and restrain their activities to their own kind. But this is heralded in the paper as a marvelous thing. Woe unto those that call good evil and evil good, the editors of our liberal press today. Boy, it's right there. I could go on, but I won't. It's easy to climb on your little box and really wail. Woe unto those who are wise in their own eyes, and prudent in their own sight! (Isa 5:21) Men who do not look at themselves in the light of God, men who do not judge themselves by God's standards, but by their own standards. The sixth woe, and the last: Woe unto them that are mighty to drink wine, men of strength to mingle strong drink: Which justify the wicked for a reward, and take away the righteousness of the righteous from him! (Isa 5:22-23)

God is talking here about the legislators and the judges, and it is interesting that the highest alcoholic consumption in the United States is in Washington, DC. The highest consumption per capita is in Washington D.C. I think that's tragic. All of the lobbying, "which justify the wicked for reward and take away the righteousness of the righteous from him," a lot of these edicts that are coming from these boozed legislators and judges and all, and it's tragic. You don't have to go to Washington to find it, you can find it right here in your own local community. It might be a good idea that you examine some of the judges that are sitting on the bench.

Now, I don't blame them for becoming alcoholics. I wouldn't want to be a judge. I wouldn't want to have on my conscience the things that they must have on theirs. And you've got to do something to live with yourself and sleep at night, so I don't blame them for becoming alcoholics. If I weren't a Christian, I'd probably be an alcoholic too. How else are you gonna cope with this stupid world? But woe unto them.

Therefore as the fire devoureth the stubble, and the flame consumes 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. Therefore is the anger of the LORD 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, but his hand is stretched out still (Isa 5:24-25).

God has brought his judgment, but He's not through yet. For he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly; none shall be weary nor stumble among them; 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 whose bows are bent, their horses' hoofs shall be counted like flint, and the wheels like a whirlwind: Their roaring shall be like a lion, and they shall roar like a young lion; yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall be able to deliver it (Isa 5:26-29).

And so Judah, Jerusalem was carried away captive unto Babylon. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof (Isa 5:30). So, the opening of Isaiah, the opening judgments of God that are proclaimed, plus always, the glorious light at the end of the tunnel when God has finished with His judgment the glorious kingdom that is coming. And so we will continue next week with some fabulous

prophecies as we get into chapters 6-10. We begin to see the glorious light of the coming Messiah as he begins to make the predictions of that One that God is going to send who will establish a righteous kingdom and bring forth righteous judgment upon the earth.

Shall we stand.

The Bible study tonight can have one of two effects upon you, and it all depends on what you are. Blessings unto the righteous; you'll eat of the fruit of the land. Woe unto the wicked; you think it's bad now, it's gonna get worse. What a hope we have, a blessed hope, of the glorious appearing of our great God and Savior Jesus Christ, who, when He comes, He is gonna change our vile bodies that they might be fashioned just like His own glorious image.

As we get to the twenty-sixth chapter, we find the glorious promise of the Lord taking away His people and hiding them while the time of His indignation and wrath is poured out upon the earth. For a little season, until the judgments are through, then the unfolding of the glory of His new kingdom of which you may all have a part - it's up to you. "Come now let's us reason together saith the Lord." Why should He have to lay more stripes upon you? What's it gonna take to turn you around? What's it gonna take to awaken you to God's love and that which God wants to do for you if you just give Him the chance? Though your sins be as scarlet, they may be as white as snow. God is willing tonight to wash you and cleanse you from every sin, from all iniquity. He's willing to make you over a new person. He's willing, but that's not enough. You must be willing too. If you are, I'd encourage you just go back to the prayer room. Get on your knees before God and say, "God, be merciful to me a sinner." He will. And though your sins be as scarlet, you can walk out of here tonight as white as snow.

Isaiah 6:1-13 (AMP)

1 IN THE year that King Uzziah died, [in a vision] I saw the Lord sitting upon a throne, high and lifted up, and the skirts of His train filled the [most holy part of the] temple. 2 Above Him stood the seraphim; each had six wings: with two [each] covered his [own] face, and with two [each] covered his feet, and with two [each] flew. 3 And one cried to another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory! 4 And the foundations of the thresholds shook at the voice of him who cried, and the house was filled with smoke. 5 Then said I, Woe is me! For I am undone and ruined, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts! 6 Then flew one of the seraphim [heavenly beings] to me, having a live coal in his hand which he had taken with tongs from off the altar; 7 And with it he touched my mouth and said, Behold, this has touched your lips; your iniquity and guilt are taken away, and your sin is completely atoned for and forgiven. 8 Also I heard the voice of the Lord, saying, Whom shall I send? And who will go for Us? Then said I, Here am I; send me. 9 And He said, Go and tell this people, Hear and hear continually, but understand not; and see and see continually, but do not apprehend with your mind. 10 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 hearts and turn again and be healed. 11 Then said I, Lord, how long? And He answered, Until cities lie waste without inhabitant and houses without man, and the land is utterly desolate, 12 And the Lord removes [His] people far away, and the forsaken places are many in the midst of the land. 13 And though a tenth [of the people] remain in the land, it will be for their destruction [eaten up and burned] like a terebinth tree or like an oak whose stump and substance remain when they are felled or have cast their leaves. The holy seed [the elect remnant] is the stump and substance [of Israel].

By Chuck Smith

Shall we turn now in our Bibles to Isaiah, chapter 6, as Isaiah records for us his commissioning by God for his ministry. Now you remember in chapter 1 that Isaiah tells us that his time of prophecy extended through the kingdom or through the kings of Uzziah, Jotham, Ahaz and Hezekiah. As we pointed out, it is thought that he was put to death by the evil son of Hezekiah, Manasseh. But his call to his ministry as a prophet is given to us in chapter 6, and it so happened that it came,

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple (Isa 6:1). Uzziah was a very popular king. He had reigned over Israel for fifty-two years. He began his reign when he was just sixteen years old. Under his reign the nation, and actually I say Israel, but it was the Southern Kingdom of Judah over which he was reigning. And during this period, Judah had great military advancement and great prosperity. They developed a great water system, enlarged their agricultural area. They enlarged their territory by moving into the territory of the Philistines—something that they weren't able to do prior to this under the other kings. He tore down the walls of Gath and of Ashdod, the great Philistine stronghold. He planted settlements in the Philistine territory. He had a very strong and powerful standing army of 310,000 men. They set their scientists at work building new types of war weapons for those days, great slings to throw huge stones and to shoot arrows and so forth. And he overall strengthened the nation mightily, so that the people felt very secure and very comfortable during the reign of Uzziah. He was a popular man.

The name of Uzziah spread abroad throughout all the land, even to the going down to Egypt. Everybody heard of him. And not only that, everybody was talking about him. And the name Uzziah was on the lips of all the people. And very importantly we read, "And as long as he sought the Lord, God made him to prosper" (II Chronicles 26:5). He was a prosperous king. He was a popular king, the kind of a man that you have great confidence in because of his accomplishments. And so the people had great confidence in Uzziah. They had come to trust in him and rely upon him, perhaps too much so, as is often the case with a good, popular leader.

the Lord, God has to remove the man. And oftentimes God does take that man that you've been relying on and trusting in and removes him out of the scene, in order that you might get your eyes upon God. Such was the case with Uzziah. And so it's very significant that Isaiah would say, "In the year the king Uzziah died I saw the Lord." Prior to that his eyes were on Uzziah. Prior to that his trust was in Uzziah. He was a good, popular king. Things are going well. Things are prosperous. Yet you don't, it seems, unfortunately, think about the Lord so much in prosperity. It's when all of a sudden calamity strikes.

The throne is empty. What are we going to do? Uzziah's son is not the same as his dad. He's surely not capable as was his father. The Northern Kingdom is going down the tubes. Anarchy is reigning, actually. One king after another is being assassinated. There is confusion. And they are in danger of being wiped out. What are we going to do? Uzziah's dead. The throne is empty. But Isaiah received a vision. A vision of the Lord in which he realized that the throne is not empty. "In the year king Uzziah died I saw the Lord sitting on the throne, high and lifted up, and His train filled the temple." So God having removed his idol, Isaiah got his eyes now upon the Lord, and he sees that the throne is not vacated. That God is upon the throne. Oh, how important it is for us to realize that God is on the throne. That God is ruling over the affairs of our lives and God is ruling over the affairs of the world. We are prone to tremble when we see the world conditions. As you just look at the things that are happening in the world today, it's enough to scare any sane man and give him a heart attack. But if you look beyond and realize hey, God is ruling, God is in control, then I can rest. I can sleep at night, only because I know that God is in control. I know that God is sitting upon the throne. So important that we realize that God is upon the throne. In our lives God rules, God reigns. That's the important thing. So because God does reign, whatever does come upon my path is there because God has allowed it to come upon my path. The Lord reigns. And it is so important that we have this as a mental concept constantly. God reigns. Now he describes the throne of God. He sees the seraphim that are above the throne of God. And he describes the seraphim. Now we are told that there are also cherubim around the throne of God, and these are angelic beings. And evidently there is a great similarity between the cherubim and the seraphim. Now in Ezekiel, he also, and we'll be getting to that soon, he also had a vision of the throne of God in chapter 1 and chapter 10. And he described the cherubim, other angelic beings that are around the throne of God. In John, chapter 4, he had a vision of the throne of God. And he saw the glassy sea in front of the throne. He saw the emerald around the throne of God, and then he also saw these living creatures. Whether the seraphim or the cherubim that John describes, we do not know. But basically their ministry is that of just worshipping and leading the worship of God around His throne, as the cherubim or the creatures in Revelation cry, "Holy, holy, holy, Lord God almighty, which is, which was, which is to come" (Revelation 4:8), so here the seraphim. They are described as having six wings. With two of them they cover their face, with two of them they cover their feet and they use two of them to fly. Interesting looking creatures to be sure. They are not, though, to be mistaken as birds or some kind of an animal, because they are highly intelligent creatures. And one cries to another, and says, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory (Isa 6:3). Declaring the glory of God and the holiness of God. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke (Isa 6:4). And so he describes the heavenly scene, even as John described the heavenly scene in Revelation, chapter 4 and 5, and even as Ezekiel describes in chapter 1 and 10. Now I would recommend these chapters as important reading for any serious child of God. Because he is describing something that you're going to be seeing before very long. Events that you're going to be watching. And if you don't read about them and know what's going on, then you're going to look like some hick when you get to heaven, mouth open, and everybody will know you didn't do your homework. So these are interesting portions to study, so that when you get there and the whole thing is coming down and the cherubim are saying, "Holy, holy, holy, Lord God almighty which is, which was, which is to come," then you can say, "All right, now watch those twenty-four guys. Watch them, they're going to take their crowns and throw them on that glassy sea. Watch this now, you know." And you'll be able to really play it cool because you know the sequence of the worship there about the throne of God. So I highly recommend the reading of these portions where the throne of God is described. Always with each description there is that awesomeness of God, the Creator of the universe, as He sits upon His throne, as He rules and reigns over the universe, and that worship and acknowledgment of Him about the throne. Isaiah had the vision of the throne of God.

Then said I, Woe is me! (Isa 6:5)

Because now he sees himself in a whole new light. Up till now he had been looking at himself in the dim light of the world in which he lived. And in the dim light of the world around us we don't look too bad. In fact, we look pretty good. But I'll tell you, be careful of looking at yourself in a mirror in the sunshine. Nothing is hid. I mean, looking at yourself in that light is a whole different story. And so looking at ourselves in the light of God is a whole different story. I don't know, I don't know of a single man who has had a true vision of God who didn't more or less with Isaiah say, "Woe is me!" When Peter realized it was the Lord, he said, "Depart from me, Lord. I'm a sinful man." When Daniel describes his vision of God and all, he said, "My beauty turned into ugliness." Seeing God, we see ourselves in the true light. And no man can be proud. You see a man who is proud, you see a man who has not yet seen God. Jesus in the beatitudes, in His great manifesto in Matthew 5, 6 and 7 began the beatitudes. In fact, He began the whole sermon by saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matthew 5:3). Now He begins the sevenfold description of the Christian in these beatitudes, the characteristics that mark the Christian. But the first characteristic is poor in spirit. From whence comes this poverty of spirit? It comes when I see God. That's the beginning of my walk with God. My vision of God begins my walk with Him, and in the vision of God, seeing God, I see myself. And as I see myself I say, "Hey, woe is me. I'm nothing." Poverty of spirit. "Blessed are they which mourn," the next characteristic, "for they shall be comforted" (Matthew 5:4). My poverty of spirit leads me to weeping over my condition. How could I do those things? How could I have done that? And I see myself now in God's light and oh, what a revelation that is. "Then said I, 'Woe is me!'"

for I am undone (Isa 6:5); I'm crooked and I dwell amongst.

and I have unclean lips, and I dwell amongst a people of unclean lips (Isa 6:5):

So he saw one of the seraphim then that flew, and with his tongs he took a glowing coal from off the altar. Now the study of the tabernacle is extremely interesting, because the tabernacle is a model of heaven and the throne of God. And so if you want to really know what heaven is going to look like, that is the throne of God area of heaven, you can study the tabernacle and there you have a little model. And God said to Moses, "Make sure that you make it according to the specifications." Why? Because it's a model of heavenly things. So even in the earthly tabernacle they had the altar with the coals, so there in heaven is an altar with coals. And one of the seraphim went to the altar with tongs, took these coals and he brought it to Isaiah and he touched his lips with that glowing coal. And he said, "Your iniquity is taken away, or your crookedness is taken away." His cry, "Woe is me for I am crooked." Your crookedness is taken away. And your sin is cleansed. I'm a man of unclean lips. "Your sin is purged," he said, "or cleansed." So the cleansing by the work of God. Notice it wasn't Isaiah's work. It was God's work. Isaiah's was the recognition of his condition. God's work was that of the cleansing then once he recognized his condition. All God wants you to do is acknowledge your condition. He doesn't ask you even to reform. That comes. But He asks you to just acknowledge, to confess. "If thou shall confess thy sins, He is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness" (I John 1:9). But you got to confess your sin. "Woe is me! I'm undone. I'm dwelling amongst the people of unclean lips. I have unclean lips." Your crookedness is taken away. Your uncleanness, your sin is cleansed. What a glorious thing, the work of God. And it comes immediately upon my acknowledgment and confession. David in the thirty-second Psalm begins the psalm, "O how happy is the man whose transgression is forgiven, whose sin is covered" (Psalm 32:1). And before I confess my sin, hey, I was just dried up inside. It was like the drought of summer. I was so dry and parched. My bones were aching. For the hand of God was heavy on me. Then I said, "I will confess my sin unto the Lord and Thou forgavest my sin" (Psalm 32:5). Just before he got the words out of his mouth, the minute in his heart he said, "Oh, I'm so horrible, I'm just going to confess. I'm going to just turn it over to God," in that moment the cleansing and the forgiveness came. And that's just how anxious God is to cleanse and forgive you. The moment in your heart you say, "God, I have sinned. I'm sorry. Woe is me; I'm crooked. My lips are unclean." Just that quick the seraphim came and said, "Hey, your crookedness is taken away. Your sin is cleansed." Oh, the beautiful work of God's grace and the forgiveness in His love for us. All He asks is you just confess. He is willing and wanting to wash and cleanse you from all your sins.

But that isn't the end of it. God does want to work in your life. God will work in your life if you give Him the opportunity. But God never stops there. God wants to work through your life. There is a needy world out there. It's in darkness. You are dwelling in the midst of people of unclean lips. And they need to know that God will wash and cleanse them also. So the work of God in your life always ends up objectively. First of all subjective, what God can do for you. But then what God can do through you to touch others. And that's what it's all about.

So I saw God. When I saw God, I said, "Woe is me!" When he heard them declare, "Holy, holy, holy," declaring the holiness of God, then you see yourself and, "Woe is me, I'm crooked." Then I heard the voice of the Lord, saying, Whom shall we send, who will go for us? Then said I (Isa 6:8), Now he's speaking again. But now this is a different, this is a man who is now being cleansed. This is a man whose life has been touched by the fire of God. And He said, "'Who shall we send?' 'Then said I,'"

Here am I [Lord]; send me (Isa 6:8). Once God has touched your life, then God wants to use your life to touch others. God has a work that He wants to do. And the problem is always, who will go for us? Whom will we send? Jesus said, "Behold the fields are white unto harvest but the laborers are few" (Matthew 9:37). Who will go for us? Whom shall we send? The man whose life has been touched by God becomes an available instrument for God. "Here am I, Lord. Send me." And his commission: And so God said to him, Go, and tell this people (Isa 6:9), Now at this time Judah was on the road down. They have forsaken the living God. Idol worship had been introduced. There were times of spiritual reform, but they were usually surface. They never got into the real heart of the nation itself. And yet, God wasn't going to just let them be destroyed without still a witness. But they weren't going to really listen to the witness, but still God was going to be faithful and witness to them anyhow. And that is, to me, an interesting thing about God. Even though a person isn't going to respond, even though a person won't listen, yet God will still give them the chance. God will still speak to them. He doesn't cease talking. And so He said, "Go tell this people."

You may hear indeed, but you don't understand; you may see indeed, [but you're really not seeing,] you don't perceive (Isa 6:9).

And so God said, Make the heart of the people fat (Isa 6:10), That is, give them the word. Give them the message of God. That they'll have no excuse. their ears heavy (Isa 6:10),

Just hang the message on them. shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and be healed. Isaiah responded to the Lord, How long? And he answered, Until the cities are wasted without inhabitant, and the houses without man, and the land be utterly desolate (Isa 6:10-11), Now God was going to continue to preach to these people and continue to warn these people and continue to give them opportunity until the whole land was desolate, till the last one was left. God will continue His witness. Even as God will continue His witness to the world today and is bearing witness to the world today, but the world today isn't listening. They're making fun of the witness of God. But still we are to witness. God will not leave Himself without a witness. Oh, the political cartoonists on the editorial pages are having a field day with the moral majority, and with creation and evolution.

I saw on Daily Pilot today in the editorial page a cartoon of some big, fat slob saying to his little son who's coming home from school with his books, "God made me in His own image, you know, and after His likeness. I didn't evolve." It's just dispersion that is cast against God, really. And still we're to preach. Still we're to bear witness. Still we're to warn. Though they don't listen, though they don't see, though their hearts are heavy, though their eyes are blinded, still God wants a witness left with them. Until the place is desolate there's nothing left, God will bear witness.

Now the church is the instrument by which God is bearing His witness to the world today. But the church will soon be taken out. The witness of the church is just about over. Once the church is taken out, it doesn't mean God's witness is over. Just the witness of the church is over. God's going to send two witnesses, powerful witnesses with all kinds of power, and He's sending them to Jerusalem. God will also seal 144,000 of the Jews that will be witnesses for Him during these dark, dark, dark hours that are coming upon the earth. And then God is even going to send angels flying through the midst of heaven orbiting the earth bearing witness and preaching the everlasting gospel and warning men not to take the mark of the beast. Even down to the end, even by angelic beings God is going to keep His witness going until the whole place is desolate, left without inhabitants. For God is faithful in bearing His witness to the people.

So how long, Lord? Till the whole thing is over. So the witnesses, God had His witnesses, His prophets, who were warning the people right up until and through the time that Nebuchadnezzar carried off the first captives. Jeremiah was still there bearing witness to the people. Telling them to repent and turn to God and get right with God.

And the LORD has removed people far away, and there be a great forsaking in the midst of the land. But yet it shall be that a tenth will return, and shall be eaten: as a teil tree, and an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof (Isa 6:12-13).

In other words, an oak tree cast its leaves. It looks like it's dead, but yet it comes back. The teil tree looks like it's so dead, but yet it comes back. So it will look like the nation Israel is dead. It will appear that way, but yet God said, "I'll bring them back. A tenth part, only one in ten will return. But I will bring them back." And so God's promise of bringing the people back from the captivity.

(Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

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

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