



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[Find It On The Wings-](#)
[Sandi Patty](#)

[I'll Give You Peace-](#)
[Sandi Patty](#)

[Always-Sandi Patty](#)

Prayer

Lord, I ask You to give me Your heart for brothers and sisters who are living in sin. Forgive me for the times I have been insensitive to the dangerous nature of sin. Help me to be passionate and fervent in prayer for them and to keep praying for them until their deliverance is complete and they are fully restored. Help me consider the way I would want others to pray for me if I were in the same situation, 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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Isaiah 7:1-25 (AMP)

1 IN THE days of Ahaz son of Jotham, the son of Uzziah, king of Judah, Rezin the king of Syria and Pekah son of Remaliah king of Israel went up to Jerusalem to wage war against it, but they could not conquer it. 2 And the house of David [Judah] was told, Syria is allied with Ephraim [Israel]. And the heart [of Ahaz] and the hearts of his people trembled and shook, as the trees of the forest tremble and shake with the wind. 3 Then said the Lord to Isaiah, Go forth now to meet Judah's King Ahaz, you and your son Shearjashub [a remnant shall return], at the end of the aqueduct or canal of the Upper Pool on the highway to the Fuller's Field; 4 And say to him, Take heed and be quiet; fear not, neither be fainthearted because of these two stumps of smoking firebrands—at the fierce anger of [the Syrian King] Rezin and Syria and of the son of Remaliah [Pekah, usurper of the throne of Israel]. 5 Because Syria, Ephraim [Israel], and the son of Remaliah have purposed evil against you [Judah], saying, 6 Let us go up against Judah and harass and terrify it; and let us cleave it asunder [each of us taking a portion], and set a [vassal] king in the midst of it, namely the son of Tabeel, 7 Thus says the Lord God: It shall not stand, neither shall it come to pass. 8 For the head [the capital] of Syria is Damascus, and the head of Damascus is [King] Rezin. Within sixty-five years Ephraim will be broken to pieces so that it will no longer be a people. 9 And the head (the capital) of Ephraim is Samaria, and the head of Samaria is Remaliah's son [Pekah]. If you will not believe and trust and rely [on God and on the words of God's prophet instead of Assyria], surely you will not be established nor will you remain. 10 Moreover, the Lord spoke again to King Ahaz, saying, 11 Ask for yourself a sign (a token or proof) of the Lord your God [one that will convince you that God has spoken and will keep His word]; ask it either in the depth below or in the height above [let it be as deep as Sheol or as high as heaven]. 12 But Ahaz said, I will not ask, neither will I tempt the Lord. 13 And [Isaiah] said, Hear then, O house of David! Is it a small thing for you to weary and try the patience of men, but will you weary and try the patience of my God also? 14 Therefore the Lord Himself shall give you a sign: Behold, the young woman who is unmarried and a virgin shall conceive and bear a son, and shall call his name Immanuel [God with us]. 15 Butter and curds and wild honey shall he eat when he knows [enough] to refuse the evil and choose the good. 16 For before the child shall know [enough] to refuse the evil and choose the good, the land [Canaan] whose two kings you abhor and of whom you are in sickening dread shall be forsaken [both Ephraim and Syria]. 17 The Lord shall bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim [the ten northern tribes] departed from Judah—even the king of Assyria. 18 And in that day the Lord shall whistle for the fly [the numerous and troublesome foe] that is in the whole extent of the canal country of Egypt and for the bee that is in the land of Assyria. 19 And these [enemies like flies and bees] shall come and shall rest all of them in the desolate and rugged valleys and deep ravines and in the clefts of the rocks, and on all the thornbushes and on all the pastures. 20 In the same day [will the people of Judah be utterly stripped of belongings], the Lord will shave with the razor that is hired from the parts beyond the River [Euphrates]—even with the king of Assyria—[that razor will shave] the head and the hair of the legs, and it shall also consume the beard [leaving Judah with open shame and scorn]. 21 And [because of the desolation brought on by the invaders] in that day, a man will [be so poor that he will] keep alive only a young milk cow and two sheep. 22 And because of the abundance of milk that they will give, he will eat butter and curds, for [only] butter and curds and [wild] honey [no vegetables] shall everyone eat who is left in the land [these products provided from the extensive pastures and the plentiful wild flowers upon which the bees depend]. 23 And in that day, in every place where there used to be a thousand vines worth a thousand silver shekels, there will be briers and thorns. 24 With arrows and with bows shall a man come [to hunt] there, because all the land will be briers and thorns. 25 And as for all the hills that were formerly cultivated with mattock and hoe, you will not go there for fear of briers and thorns; but they will become a place where oxen are let loose to pasture and where sheep tread.

Chapter 7

Now Uzziah is dead and his grandson Ahaz is reigning.

It came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, the king of Judah, that Rezin was the king of Syria, and Pekah was the son of Remaliah, the king of Israel (Isa 7:1),

So Pekah was ruling in Israel. He had assassinated the previous king. And Syria and Israel, the Northern Kingdom, had confederated together to attack Judah, the Southern Kingdom. And so they

came up toward Jerusalem to war against it, but they could not prevail against it. And it was told the house of David, saying, Syria has confederated with Ephraim. And his heart was moved, and the heart of the people, as the trees of the wood are moved with the wind (Isa 7:1-2).

In other words, they began to tremble because they said, "Oh, there's a confederacy. Those two nations are coming against us, you know. What are we going to do?"

Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub (Isa 7:3)

Now Shearjashub means a remnant shall return. That was the name of his son, Shearjashub. Quite a name for a boy, but he's got one with a better name—Mahershalalhashbaz. That's quite a tag to put on a kid, isn't it? And meet them.

[at the conduit,] the end of the conduit of the upper pool in the highway that is the fuller's field; And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin, and because of the son of Remaliah [or Pekah]. Because (Isa 7:3-4)

Don't be afraid, don't be fainthearted. Just be quiet before God.

Because Syria and Ephraim have taken evil counsel against thee, saying, Let us go up to Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: Thus saith the Lord GOD, It shall not stand (Isa 7:5-7),

Their confederacy isn't going to stand.

neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin [who was the king]; and within sixty-five years Ephraim will be broken, that it be not a people (Isa 7:7-8).

So the Northern Kingdom of Israel, of which Ephraim was the chief tribe, in sixty-five years they're not going to exist any longer. And sure enough, within sixty-five years the Assyrians destroyed them.

The head of Ephraim is Samaria (Isa 7:9),

That was the capital city of the Northern Kingdom.

and the head of Samaria is Remaliah's son (Isa 7:9).

Which was Pekah.

If ye will not believe, surely ye shall not be established (Isa 7:9).

Now don't be afraid, don't be fainthearted, God's going to take care of it. The confederacy that they've made against you isn't going to stand. God's going to break it.

Moreover the LORD spake again unto Ahaz, saying, Ask a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that you abhor shall be forsaken of both of her kings (Isa 7:10-16).

So these kings, Rezin and Pekah, are going to be wiped out.

Now herein is where the prophets wrote as they were inspired of the Holy Spirit, but did not understand the things that they were writing about, and how that he was writing of a local instance, but yet it had a prophetic aspect towards the future. And much of prophecy has a two-fold interpretation. They call it the near and the far. And this is true of much prophecy. In fact, it says that these men wrote of things that they did not understand. Earnestly they desired to know these things of which they wrote. But they really didn't understand but they were writing, inspired of the Holy Spirit.

And in the near prophecy, a child was to be born. Or, before a child born at that period was old enough to know evil, to choose good, or the age of accountability, twelve, thirteen years old, or what he is saying, within twelve or thirteen years, both Pekah and Rezin are going to get wiped out. They'll no longer be reigning over Syria and over Samaria within twelve or thirteen years.

But the prophecy in its long-term was a prophecy of the birth of Jesus Christ in that, "The Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." We know that that is a prophecy of Jesus Christ, because it is interpreted by the Holy Spirit in Matthew's gospel, chapter 1, verse 23 as a prophecy. When it speaks there of how Mary and Joseph were engaged; before they had had relations, Mary was found to be with child by the Holy Spirit, that it might be fulfilled according to the word of the prophet saying, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." So Matthew's gospel, as Matthew writing by the Holy Spirit interprets this passage of scripture. He interprets it to be a prophecy of the virgin birth of Jesus Christ.

Now the Hebrew scholar Gesenius who has written a Hebrew lexicon and is recognized as one of the outstanding Hebrew scholars has suggested that the Hebrew word here translated virgin should be translated "a young maiden." You know why he suggests that? Because he said he doesn't believe in miracles and it will be a miracle for a virgin to have a child. And so that's why he said, and that's why he translates this young maiden. And of course, Revised Standard and a lot of the new translations pick up the unbelief of Gesenius and translate this, "a young maiden shall conceive."

Well, what so much of a sign about that? That happens every day. It takes away the whole thrust of the scripture. But a virgin shall conceive. The Greek word that was translated by these seventy scholars who translated the Septuagint, the Greek version of the Old Testament 200 years before Christ, they chose to translate this Hebrew word with a Greek word that can only mean virgin. And that God intended virgin is obvious because of Mary. "Therefore, the Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Which means, "God is with us." Beautiful name. God is with us.

So that is the far interpretation of this prophecy. The near was that within twelve years a child born now within twelve years, by the time he's age of accountability, knows good from evil, both these kings that have conspired against you will be wiped out, and that was true.

Now he does predict the impending invasion of Judah.

The LORD shall bring upon thee, and upon thy people, and upon thy father's house (Isa 7:17),

Remember he's talking to Ahaz the king.

days that have not come, upon the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. In the same day shall the Lord shave with a razor that is hired, namely, those that are beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard (Isa 7:17-20).

Now what God is talking about is that God is going to raise up another kingdom, and that is the kingdom of Assyria. And Assyria is going to invade and wipe out Syria. Assyria was over a little further north and east from Syria, and so sometimes people get confused with Syria and Assyria. Syria is going to be destroyed. Here they're planning an invasion, but Syria will be destroyed by Assyria. And God is going to bring Egypt up in an invasion within the land.

And it shall come to pass in that day, that a man shall nourish a young cow and two sheep (Isa 7:21);

And he speaks of

the abundance of milk that they shall give (Isa 7:22),

Actually, because there's not very many people left around, the land, the tilled land is turned into briars and thorns.

And all of the hills will be digged with the mattock, and there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle (Isa 7:25).



Isaiah 8:1-22 (AMP)

1 THEN THE Lord said to me, Take a large tablet [of wood, metal, or stone] and write upon it with a graving tool and in ordinary characters [which the humblest man can read]: Belonging to Maher-shalal-hash-baz [they (the Assyrians) hasten to the spoil (of Syria and Israel), they speed to the prey]. 2 And I took faithful witnesses to record and attest [this prophecy] for me, Uriah the priest and Zechariah son of Jeberechiah. 3 And I approached [my wife] the prophetess, and when she had conceived and borne a son, the Lord said to me, Call his name Maher-shalal-hash-baz [as a continual reminder to the people of the prophecy], 4 For before the child knows how to say, My father or my mother, the riches of Damascus [Syria's capital] and the spoil of Samaria [Israel's capital] shall be carried away before the king of Assyria. 5 The Lord spoke to me yet again and said, 6 Because this people [Israel and Judah] have refused and despised the waters of Shiloah [Siloam, the only perennial fountain of Jerusalem, and symbolic of God's protection and sustaining power] that go gently, and rejoice in and with Rezin [the king of Syria] and Remaliah's son [Pekah the king of Israel], 7 Now therefore, behold, the Lord brings upon them the waters of the River [Euphrates], strong and many—even the king of Assyria and all the glory [of his gorgeous retinue]; and it will rise over all its channels, brooks, valleys, and canals and extend far beyond its banks; 8 And it will sweep on into Judah; it will overflow and go over [the hills], reaching even [but only] to the neck [of which Jerusalem is the head], and the outstretched wings [of the armies of Assyria] shall fill the breadth of Your land, O Immanuel [Messiah, God is with us]! 9 Make an uproar and be broken in pieces, O you peoples [rage, raise the war cry, do your worst, and be utterly dismayed]! Give ear, all you [our enemies] of far countries. Gird yourselves [for war], and be thrown into consternation! Gird yourselves, and be [utterly] dismayed! 10 Take counsel together [against Judah], but it shall come to nought; speak the word, but it will not stand, for God is with us [Immanuel]! 11 For the Lord spoke thus to me with His strong hand [upon me], and warned and instructed me not to walk in the way of this people, saying, 12 Do not call conspiracy [or hard, or holy] all that this people will call conspiracy [or hard, or holy]; neither be in fear of what they fear, nor [make others afraid and] in dread. 13 The Lord of hosts—regard Him as holy and honor His holy name [by regarding Him as your only hope of safety], and let Him be your fear and let Him be your dread [lest you offend Him by your fear of man and distrust of Him]. 14 And He shall be a sanctuary [a sacred and indestructible asylum to those who reverently fear and trust in Him]; but He shall be a Stone of stumbling and a Rock of offense to both the houses of Israel, a trap and a snare to the inhabitants of Jerusalem. 15 And many among them shall stumble thereon; and they shall fall and be broken, and be snared and taken. 16 Bind up the testimony, seal the law and the teaching among my [Isaiah's] disciples. 17 And I will wait for the Lord, Who is hiding His face from the house of Jacob; and I will look for and hope in Him. 18 Behold, I and the children whom the Lord has given me are signs and wonders [that are to take place] in Israel from the Lord of hosts, Who dwells on Mount Zion. 19 And when the people [instead of putting their trust in God] shall say to you, Consult for direction mediums and wizards who chirp and mutter, should not a people seek and consult their God? Should they consult the dead on behalf of the living? 20 [Direct such people] to the teaching and to the testimony! If their teachings are not in accord with this word, it is surely because there is no dawn and no morning for them. 21 And they [who consult mediums and wizards] shall pass through [the land] sorely distressed and hungry; and when they are hungry, they will fret, and will curse by their king and their God; and whether they look upward 22 Or look to the earth, they will behold only distress and darkness, the gloom of anguish, and into thick darkness and widespread, obscure night they shall be driven away.

Chapter 8

So in chapter 8 he continues in this prediction of the Assyrian invasion.

Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz (Isa 8:1).

And that is interpreted, it's a Hebrew name that means, or word that means, "Haste ye, haste ye to the spoil." Quite a name.

And I took me a faithful witness to record, Uriah the priest, and Zechariah. And I went unto the prophetess [that is his wife]; and she conceived, and she bore a son. Then said the LORD unto me, Call his name Mahershalalhashbaz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria (Isa 8:2-4).

So he went out unto his wife and she conceived, bore a son. God said, "Call him Mahershalalhashbaz because before this kid is three years old, can say Mama and Daddy, Syria is going to get wiped out by Assyria. Damascus will be overrun by the Assyrians."

The LORD spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and they rejoice in Rezin and in Remaliah's son [who is Pekah]: Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all of his glory: and he shall come up over all his channels, and go over all his banks (Isa 8:5-8):

So it's speaking figuratively. It's going to be like a flood. Assyrians are going to come and they're going to take both Syria and the Northern Kingdom of Israel, which indeed did happen.

And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken to pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, it shall come to nothing; speak the word, and it shall not stand: for God is with us (Isa 8:8-10).

So he is challenging now this confederacy. You think that you're going to join together and wipe out God's people? Not going to make it. God isn't going to let it stand, for God is with us.

For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all of those to whom this people shall say, A confederacy; neither fear ye, nor be afraid (Isa 8:11-12).

The idea of two nations getting together to fight against one was an awesome thing indeed. And so that word, "Oh, there's a confederacy," just really struck terror into the hearts of the people. Really was wiping them out. And so the Lord said, "Hey, just forget that stuff, because it's not going to stand."

Sanctify the LORD of hosts himself; let him be your fear, let him be your dread (Isa 8:13).

Don't be afraid of what man can do or what a confederacy might do. You better be afraid of what God is going to do. Jesus said, "Don't be fearful of those who can kill your body, and after that have no power. But rather fear Him who after the body is dead is able to cast both soul and spirit into hell. Yea, I say unto you, fear ye Him" (Luke 12:4-5). For God shall be for a sanctuary.

And he shall be for a sanctuary; but for a stone of stumbling and a rock of offense to both the houses of Israel, a gin [or a trap] and a snare to the inhabitants of Jerusalem (Isa 8:14).

Now, here again is one of those prophecies that suddenly just flashes the flash of the Messiah again. Even as Jesus became a stumbling stone to the Jew, a rock of offense. And Paul the apostle refers how that Jesus, "We preach unto you Christ crucified. To the Jew a stumbling stone, to the Greek foolishness. But unto us who are saved, the power of God unto salvation" (I Corinthians 1:23-24). So Christ became a stumbling stone to the Jew. And even as it is prophesied here.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hides his face from the house of Jacob, and I will look for him. Behold, I and the children whom the LORD hath given me are for signs (Isa 8:15-18)

Now this is Isaiah. He and his children, their names especially were to be for signs.

and for wonders in Israel from the LORD of hosts, which dwells in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards those that peep, and mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isa 8:18-20).

Now people were looking to the spiritists to guide them. They were looking to a communication with the dead for guidance, for instruction, for wisdom. And God speaks out against this. Should you not actually seek a living God rather than the spirit of a departed dead person? And yet, it's amazing how many people today are involved in spiritism, who are seeking to communicate with spirits, the spirits of the dead. And how many feel that they have actually come into contact with the spirits of dead people. So many people into this who are writers and all who have guides who direct them in their writings. Some famous author of the past, and they feel that they are guiding them and so forth, spirit guides. And people are looking to the dead for advice and for counsel. But should you not be seeking the living God for counsel? And to the law of God and to His testimony?

Isaiah 9:1-21 (AMP)

1 BUT [in the midst of judgment there is the promise and the certainty of the Lord's deliverance and] there shall be no gloom for her who was in anguish. In the former time [the Lord] brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time He will make it glorious, by the way of the Sea [of Galilee, the land] beyond the Jordan, Galilee of the nations. 2 The people who walked in darkness have seen a great Light; those who dwelt in the land of intense darkness and the shadow of death, upon them has the Light shined. 3 You [O Lord] have multiplied the nation and increased their joy; they rejoice before You like the joy in harvest, as men rejoice when they divide the spoil [of battle]. 4 For the yoke of [Israel's] burden, and the staff or rod for [goading] their shoulders, the rod of their oppressor, You have broken as in the day of [Gideon with] Midian. 5 For every [tramping] warrior's war boots and all his armor in the battle tumult and every garment rolled in blood shall be burned as fuel for the fire. 6 For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father [of Eternity], Prince of Peace. 7 Of the increase of His government and of peace there shall be no end, upon the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from the [latter] time forth, even forevermore. The zeal of the Lord of hosts will perform this. 8 The Lord has sent a word against Jacob [the ten tribes], and it has lighted upon Israel [the ten tribes, the kingdom of Ephraim]. 9 And all the people shall know it—even Ephraim and the inhabitants of Samaria [its capital]—who said in pride and stoutness of heart, 10 The bricks have fallen, but we will build [all the better] with hewn stones; the sycamores have been cut down, but we will put [costlier] cedars in their place. 11 Therefore the Lord has stirred up the adversaries [the Assyrians] of Rezin [king of Syria] against [Ephraim], and He will stir up their enemies and arm and join them together, 12 The Syrians [compelled to fight with their enemies, going] before [on the east] and the Philistines behind [on the west]; and they will devour Israel with open mouth. For all this, [God's] anger is not [then] turned away, but His hand is still stretched out [in judgment]. 13 Yet the people turn not to Him Who smote them, neither do they seek [inquire for or require as their vital need] the Lord of hosts. 14 Therefore the Lord will cut off from Israel head and tail [the highest and the lowest]—[high] palm branch and [low] rush in one day; 15 The elderly and honored man, he is the head; and the prophet who teaches lies, he is the tail. 16 For they who lead this people cause them to err, and they who are led [astray] by them are swallowed up (destroyed). 17 Therefore the Lord will not rejoice over their young men, neither will He have compassion on their fatherless and widows, for everyone is profane and an evildoer, and every mouth speaks folly. For all this, [God's] anger is not turned away, but His hand is still stretched out [in judgment]. 18 For wickedness burns like a fire; it devours the briars and thorns, and it kindles in the thickets of the forest; they roll upward in a column of smoke. 19 Through the wrath of the Lord of hosts the land is darkened and burned up, and the people are like fuel for the fire; no man spares his brother. 20 They snatch in discord on the right hand, but are still hungry [their cruelty not diminished]; and they devour and destroy on the left hand, but are not satisfied. Each devours and destroys his own flesh [and blood] or his neighbor's. 21 Manasseh [thirsts for the blood of his brother] Ephraim, and Ephraim [for that of] Manasseh; but together they are against Judah. For all this, [God's] anger is not turned away, but His hand is still stretched out [in judgment].

Chapter 9

Now as we get into chapter 9, he said,

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her that was by the way of the sea, beyond Jordan, in the Galilee of the nations (Isa 9:1).

Now the invasion, of course, began with the north and the tribes of Zebulun and Naphtali wherein the northern part, the upper Galilee regions. There's where the invasion began. When they began to move into there, you would think that the people would repent and turn to God and really seek the Lord, but they didn't.

Now, again, he leaves the immediate scene and prophecy flashes to the future. And here is where you come into prophecy.

The people that walked in darkness [that is, the Gentile world] have seen a great light: and they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and the men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, and the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and the garments rolled in blood; but this shall be with the burning and a fuel of fire (Isa 9:2-5).

And now the fabulous prophecy concerning the birth of Jesus Christ and His ministry:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. And of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this (Isa 9:6-7).

So the beautiful flash of inspiration, prophetic inspiration, as Isaiah again looks beyond the immediate turmoil. This confederacy with Syria and Samaria, it's not going to stand. It's going to fall. Assyria's going to move in and take that territory. Assyria's going to come down into this area, but they won't take this area. But on down into the future, the hope of the future isn't in man. The hope of the future is in a child that would be born of a virgin. "For unto us a child is born." That is looking at the birth of Jesus Christ from the human side. A child is born in Bethlehem. "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11). A child is born. Looking at it from the divine side, a Son is given. The two aspects. From the human side a child is born. From the divine side, it's more than just a child born; a Son is given. "God so loved the world that He gave His only begotten Son" (John 3:16). Humanly, a child is born; divinely, a Son is given. "And the government shall be upon His shoulder." Now that portion of the

divinely, a Son is given. "And the government shall be upon His shoulder." Now that portion of the prophecy is not yet fulfilled. That portion of the prophecy is yet to be fulfilled.

Now this is why, and please, let's have mercy and understanding for the disciples. They were completely confused with Jesus. They were looking for their Messiah. They were waiting for the Messiah, anticipating the Messiah, for they knew these prophecies. And whenever Jesus would start to talk about His death, they would get bugged because they didn't want to talk about His death; they wanted to talk about Him sitting upon the throne of David. They wanted to talk about the kingdom and the reigning over the world. And so every time He would bring up the fact that He was going to be crucified, Peter said, "Lord, be that far from Thee." Peter began to rebuke Him for talking about His crucifixion. And in turn got rebuked. They didn't understand. And they were always saying, "Well, Lord, when are You going to set up Your kingdom? When is that aspect going to come?" Jesus said, "Hey, there's a job to be done in the meantime. Don't you know that a point in His time He's going to do that. But in the meantime, there's a job to be done."

Now the kingdom shall be established. This portion of the prophecy is yet unfulfilled. The child was born; the Son was given. Given in a way that they didn't anticipate. His life was given as a ransom for our sins. But now we await the day when the government will be upon His shoulder. But that day will come very soon. I'm convinced of that. When Jesus returns to set up the kingdom, the government will be upon His shoulder, and His name will be called Wonderful, Counselor, The mighty God. Whose name is going to be The mighty God? The child that was born, the Son that was given. Oh, how that bugs the Jehovah Witnesses.

Even more, The everlasting Father. And the Prince of Peace. His name. "And of the increase of His government and peace there shall be no end." And He shall reign forever and ever. "Of the increase of His government and peace there shall be no end." Thinking of Micah's prophecy, "And thou, Bethlehem of Judea, though thou be little among the provinces of Judah, yet out of thee shall come He who is to rule my people Israel; whose going forth is from henceforth, even forever" (Micah 5:2). Ruler on the throne of David, "and upon His kingdom, to order it, to establish it with judgment and with justice from now on even forever. For the zeal of the Lord of hosts."

So fabulous prophecy of that yet future time when Jesus comes and establishes the kingdom. Coming again in power and in great glory. Not coming as a child, as a servant to die. He died once and for all. He's coming now to reign, to establish His eternal kingdom.

Now God is going to bring His judgment upon these people, and he comes back now to the immediate.

The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim [that is, the Northern Kingdom] and the inhabitant of Samaria [the capital of the Northern Kingdom], that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones (Isa 9:8-10):

In other words, they've attacked us and they've knocked down our bricks, but we will build with stones.

the sycamores are cut down, but we will change them into cedars. Therefore the LORD shall set up the adversaries of Rezin against him, and join the enemies together; The Syrians before, and the Philistines behind; and they shall devour Israel with an open mouth. For all of this his anger is not turned away, but his hand is stretched out still (Isa 9:10-12).

In other words, God is going to start bringing Samaria, even the confederacy that they've made with Rezin, Syria is going to come against Samaria and they will be joined by the Philistines in the attack. But even that the people's hearts are stiffened and hardened against God. And thus, God continues His judgment. His hand is stretched out still, because this isn't going to change them and bring them revival.

For the people turns not [they turn not] unto him that smites them, neither do they seek the LORD of hosts (Isa 9:13).

Now God oftentimes brings judgment into our lives or chastisement into our lives, or judgment in the life of a sinner in order to turn that sinner unto God. And if you don't respond, it will get worse and worse and worse, until you'll finally be destroyed. And so the nation, His hand is stretched out still. For all of this they will not turn to God. They will not hearken.

Therefore the LORD will cut off from Israel the head and the tail, the branch and the rush, in one day. The ancient and the honorable men, [the older men or] the head; and the lying prophets or the tail (Isa 9:14-15).

God's going to wipe them out.

For the leaders of this people cause them to err; and they that are led of them are destroyed (Isa 9:16).

That's a tragic thing when the leaders and supposed spiritual leaders are leading the people into error. Jesus said, "If the blind lead the blind, they're both going to fall in the ditch" (Luke 6:39). That makes sense. And if people are following blind leaders, false prophets who are leading them into error, then the people will be destroyed. I think of Jim Jones and that tragedy of Guyana which never needed to be. Except that he began to put himself and his word above the Bible. He began to be the god unto the people. The people were left without a true authority of God's Word. They were led to challenge and to doubt the Word of God as authority and they began to accept the word of man as an authority.

There are a lot of people today who are being led by false prophets. There are so many hypes in the world today. So many of these big-named ministers, evangelists and all, who are using totally worldly practices in order to try to gain support for their ministries. Sending out these letters in which they are begging for funds. But there is such a total inconsistency in it all. If anybody has eyes, surely they can see the inconsistency in these letters that are being sent out.

They used to have a radio station down in Del Rio, Texas that used to broadcast every wild evangelist in the country. And the gimmicks that these guys would offer you can't believe. There was one fellow who was offering miracle wallets. You could send in for this miracle wallet and he guaranteed that you'd never be broke as long as you kept this miracle wallet. Blessed of God, a miracle wallet, and it will always have something in it. And he would, you know, ten-dollar donation and all, you get this miracle wallet. But then he'd say, "Now friends, I want to talk to you about the program. We're needing your support and if you don't send your support right away, we're going to have to go off the air, friends. So please now, send in your tithes and your offerings so that we don't have to go off the air. And if you give a generous offering, I'll send you the miracle wallet, you know." Man, is that inconsistent! Why doesn't he use one of the wallets himself and stay on the air? And so they send these poor-mouth letters where, "Our ministry is being threatened. We're not going to be able to carry on this great program of God." Or, they usually don't say the great program, "our great ministry. We won't be able to carry it on unless we hear from you. And if we hear from you, we will send you our free book on how to be healthy, wealthy, and wise. How to have more faith." Why don't they exercise their faith as far as the funding of their program? Or their possibility thinker, why don't they use that for themselves? Why do they have to send out letters begging people for the funds? And why in the letters do they say, "We are trusting in you." That's why. Because they are trusting in you and not trusting in God, and that's why they're having financial problems. If they were trusting in the Lord, they wouldn't be going through the financial problems. But you can read the inconsistencies right into the letters. And those that follow them are being led astray. The blind are leading the blind.

"The leaders of this people cause them to err; and they that are led of them are destroyed." It's tragic. Tragic indeed. All of the spiritual hype that is going on in the country today. All of these computerized letters that these people are receiving.

We received a letter the other day with a check enclosed. Person said, "We really enjoy your program. We wanted to send in some support. But please don't put us on a mailing list, because this is all we're going to send, you know." And I wrote back and I said, "Thank you for your check. Rest at ease, we don't have a mailing list. We don't need a mailing list. I don't read of Paul the apostle or of Jesus using mailing lists to support their missionary endeavors. They trusted in the Father." It was neat. I was up in Napa Friday night at a special service. The auditorium was just packed. People standing around on the outside. And it was so glorious that I could stand before those people and say, "I'm not here tonight because I had nothing else to do. Probably have a lot that I could be doing this evening. I'm not here tonight because I need an offering, because I'm not going to receive one penny of the offering that you gave tonight. Not one penny comes to me. In fact," I said, "we spent more money coming up here and putting Future Survival on your television than what the offering will even cover. It won't even cover expenses. But that's not why we're here. Because I have a very wealthy Father who takes care of my own needs and my expenses wherever I go. So we're not up here depending on you." And it's so glorious to be able to say that. To go into a community and not say, "Well, we're going to have to have ten thousand dollars in order..." But just to go in and say, "Hey, we're here for one reason. Because we believe that Jesus Christ is coming soon and He sent us out to warn you." And to just be able to go out and freely preach the gospel and not have to beg the people for money or anything else, because that always makes, to me, the whole issue suspect if you get up and spend the first hour in taking up an offering and telling the people the great needs. You really wonder, "Why did they try and get me out here tonight?" Well.

Therefore the LORD shall have no joy in their young men, neither shall he have mercy on the fatherless or the widows: for every one is a hypocrite, an evildoer, every mouth speaks folly. For all of this his anger is not turned away, but his hand is stretched out still (Isa 9:17).

Even in all of this, when they have become desolate, still they're not turning. For wickedness burns as the fire: and it shall devour the briars and the thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all of this his anger is not turned away, but his hand is stretched out still (Isa 9:18-21). The stretched out hand of God in judgment, but still the people are not turning but staying up obdurate in their ways.



Isaiah 10:1-34 (AMP)

1 WOE TO those [judges] who issue unrighteous decrees, and to the magistrates who keep causing unjust and oppressive decisions to be recorded, 2 To turn aside the needy from justice and to make plunder of the rightful claims of the poor of My people, that widows may be their spoil, and that they may make the fatherless their prey! 3 And what will you do in the day of visitation [of God's wrath], and in the desolation which shall come from afar? To whom will you flee for help? And where will you deposit [for safekeeping] your wealth and with whom leave your glory? 4 Without Me they shall bow down among the prisoners, and they shall fall [overwhelmed] under the heaps of the slain [on the battlefield]. For all this, [God's] anger is not turned away, but His hand is still stretched out [in judgment]. 5 Woe to the Assyrian, the rod of My anger, the staff in whose hand is My indignation and fury [against Israel's disobedience]! 6 I send [the Assyrian] against a hypocritical and godless nation and against the people of My wrath; I command him to take the spoil and to seize the prey and to tread them down like the mire in the streets. 7 However, this is not his intention [nor is the Assyrian aware that he is doing this at My bidding], neither does his mind so think and plan; but it is in his mind to destroy and cut off many nations. 8 For [the Assyrian] says, Are not my officers all either [subjugated] kings or their equal? 9 Is not Calno [of Babylonia conquered] like Carchemish [on the Euphrates]? Is not Hamath [in Upper Syria] like Arpad [her neighbor]? Is not Samaria [in Israel] like Damascus [in Syria]? [Have any of these cities been able to resist Assyria? Not one!] 10 As my hand has reached to the kingdoms of the idols [which were unable to defend them,] whose graven images were more to be feared and dreaded and more mighty than those of Jerusalem and of Samaria— 11 Shall I not be able to do to Jerusalem and her images as I have done to Samaria and her idols? [says the Assyrian] 12 Therefore when the Lord has completed all His work [of chastisement and purification to be executed] on Mount Zion and on Jerusalem, it shall be that He will inflict punishment on the fruit [the thoughts, words, and deeds] of the stout and arrogant heart of the king of Assyria and the haughtiness of his pride. 13 For [the Assyrian king] has said, I have done it solely by the power of my own hand and wisdom, for I have insight and understanding. I have removed the boundaries of the peoples and have robbed their treasures; and like a bull I have brought

down those who sat on thrones and the inhabitants. 14 And my hand has found like a nest the wealth of the people; and as one gathers eggs that are forsaken, so I have gathered all the earth; and there was none that moved its wing, or that opened its mouth or chirped. 15 Shall the ax boast itself against him who chops with it? Or shall the saw magnify itself against him who wields it back and forth? As if a rod should wield those who lift it up, or as if a staff should lift itself up as if it were not wood [but a man of God]! 16 Therefore will the Lord, the Lord of hosts, send leanness among [the Assyrian's] fat ones; and instead of his glory or under it He will kindle a burning like the burning of fire. 17 And the Light of Israel shall become a fire and His Holy One a flame, and it will burn and devour [the Assyrian's] thorns and briars in one day. 18 [The Lord] will consume the glory of the [Assyrian's] forest and of his fruitful field, both soul and body; and it shall be as when a sick man pines away or a standard-bearer faints. 19 And the remnant of the trees of his forest shall be few, so that a child may make a list of them. 20 And it shall be in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more lean upon him who smote them, but will lean upon the Lord, the Holy One of Israel, in truth. 21 A remnant will return [Shear-jashub, name of Isaiah's son], a remnant of Jacob, to the mighty God. 22 For though your population, O Israel, be as the sand of the sea, only a remnant of it will return [and survive]. The [fully completed] destruction is decreed (decided upon and brought to an issue); it overflows with justice and righteousness [the infliction of just punishment]. 23 For the Lord, the Lord of hosts, will make a full end, whatever is determined or decreed [in Israel], in the midst of all the earth. 24 Therefore thus says the Lord, the Lord of hosts, O My people who dwell in Zion, do not be afraid of the Assyrian, who smites you with a rod and lifts up his staff against you, as [the king of] Egypt did. 25 For yet a little while and My indignation against you shall be accomplished, and My anger shall be directed to destruction [of the Assyrian]. 26 And the Lord of hosts shall stir up and brandish a scourge against them as when He smote Midian at the rock of Oreb; and as His rod was over the [Red] Sea, so shall He lift it up as He did in [the flight from] Egypt. 27 And it shall be in that day that the burden of [the Assyrian] shall depart from your shoulders, and his yoke from your neck. The yoke shall be destroyed because of fatness [which prevents it from going around your neck]. 28 [The Assyrian with his army comes to Judah]. He arrives at Aiath; he passes through Migron; at Michmash he gets rid of his baggage [by storing it]. 29 They go through the pass, they make Geba their camping place for the night; Ramah is afraid and trembles, Gibeah [the city] of [King] Saul flees. 30 Cry aloud [in consternation], O Daughter of Gallim! Harken, O Laishah! [Answer her] O you poor Anathoth! 31 Madmenah is in flight; the inhabitants of Gebim seize their belongings and make their households flee for safety. 32 This very day [the Assyrian] will halt at Nob [the city of priests], shaking his fist at the mountain of the Daughter of Zion, at the hill of Jerusalem. 33 [But just when the Assyrian is in sight of his goal] behold, the Lord, the Lord of hosts, will lop off the beautiful boughs with terrorizing force; the high in stature will be hewn down and the lofty will be brought low. 34 And He will cut down the thickets of the forest with an ax, and Lebanon [the Assyrian] with its majestic trees shall fall by the Mighty One and mightily.

Chapter 10

Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! (Isa 10:1-2)

And this is the thing that upsets me most. I think about these computerized letters and all. If they go out to these poor little widows on Social Security and these little, you know, these people are sending in their money to these guys that are driving Cadillacs and living high. That just galls me. They're making a prey of the widows; they're robbing the fatherless. These people that can't afford it, and yet they don't have enough sense to read between the lines and they send in their pension money to these fellows. Oh, that is upsetting to me. They live in fancy mansions and... God's going to deal with them. Woe unto them! You bet your woe!

In II Peter, chapter 2, "But there were false prophets also among the people, even as there shall be false teachers among you." How are you going to know them? "Who privately will bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through [this is how you recognize them, through] covetousness shall they with feigned words make merchandise of you" (II Peter 2:1-3).

Any time a person by flattery or feigned words seeks to make merchandise of you, you know he's a false prophet. A true shepherd is interested in feeding the flock rather than fleecing the flock. Pray for me. God help me. I could... The Bible says suffer not thy mouth to cause thee to sin. And I have to be careful that I don't let my mouth get me into deeper trouble.

And what will you do in the day of visitation (Isa 10:3),

That is the day when God visits in His judgment.

in desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still (Isa 10:3-4).

Going deeper and deeper, and yet they continue in their ways and God's hand is still stretched out. So God is going to use Assyria now as a rod to punish the Northern Kingdom.

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither does his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? (Isa 10:5-9)

In other words, I've destroyed these other capital cities. I've destroyed these other nations, and aren't one just like another? I'll just go through and wipe them all out.

Now here's an interesting thing. God says, "I'm going to use Assyria as the rod of my judgment to come down and to wipe out Samaria." And yet, though Assyria is used as God's rod of judgment, because Assyria destroys God's people, then God's going to wipe out Assyria. They didn't realize that they were being used of God in this and they began being lifted up in pride.

Now the interesting thing when you go back into Chronicles and you read of Hezekiah, when Sennacherib came against Jerusalem and he began to challenge the men who were sitting there on the wall, he said, "Don't let Hezekiah the king tell you that God is going to take care of things. That God will defend you. For where are the gods of the Syrians?" And he began to name all of these nations that they have conquered. "Their gods weren't able to help them and neither is your God able to help you. Don't listen to Hezekiah. He's telling you just, you know, 'Don't worry, God can take care.' Listen, the other gods weren't able to handle them and your God isn't able to handle you." And the very thing that Isaiah predicted is actually the very taunt that the Assyrian ambassador spoke against the people.

And so because God said, "Because they said I'm not able to defend, watch what I'm going to do." And in one night the angel of the Lord went through the camp of the Assyrians and wiped out 185,000 of the first line troops. Just broke the back of the Assyrian invasion. They woke up in the morning, the Israelis did, and looked out, and their enemy was just nothing but a bunch of corpses out there. A hundred and eighty-five thousand in one night. An angel of the Lord.

That is always interesting to me to realize what one angel can do in one night, because I remember the statement of Jesus when Peter drew his sword to defend the Lord. You know, so many times we're seeking to defend the Lord. "I'll defend You, Lord." The day the Lord needs my defense He's in big trouble. The day He...just like the day He needs my support to keep His program going. If He's not able to keep His own program going, I'll never keep it up. Jesus said to Peter, "Hey, put away your sword. Don't you realize, Peter, I could call ten thousand angels that would come to my defense right now? In fact, they're chomping at the bit. Don't you realize I could call 10,000 angels? Put your sword away, Peter. The cup that the Father has given Me to drink, shall I not drink it? I'm in control, Peter. Don't worry about. I'm on the throne; I'm in control, Peter. Put your sword away now. I'm in control. I could call 10,000. I could get out of this if I wanted," is what He is saying. "But the cup that the Father has given Me to drink, shall I not drink it?"

If one angel could wipe out 185,000 Assyrians in one night, surely the 10,000 angels could have delivered Him easily out of the hand of those Roman soldiers and the high priest and anybody else. But He drank the cup for you and for me. He submitted Himself unto the will of the Father and He paid the price that you might have redemption. That you might have the forgiveness of your sins. That you might be able to dwell with Him eternally in His kingdom.

Now, inasmuch as He has purchased that for you, isn't it rather ridiculous that a person not accept now the offer that He gives? Since He's paid the price for it. And all you have to do is accept it. It is rather foolish not to accept it. So the Assyrians are going to be lifted up with pride because God is delivering Samaria into their hands. They're going to think that they've done it themselves. As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria (Isa 10:10); In other words, they're going to think that their gods are superior and that's why they are conquering these other lands, because their gods are superior. And that's exactly what Sennacherib said. Rabshakeh who was the spokesman for Sennacherib. Wherefore it shall come to pass, when the Lord hath performed his whole work upon mount Zion and upon Jerusalem, I will punish [the Assyrians,] those with a stout heart of the king of Assyria, and the glory of his high looks (Isa 10:12). "I'll put him down," and God did. Wiped them out, 185,000. And Rabshakeh went back and was assassinated in his temple, even as the prophet declared he would be. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, I have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped (Isa 10:13-14). So the Assyrian began to exalt himself. "I, I, I, I have done all of this," not realizing that he was just a tool that God had used. He was just an instrument that God had used. And inasmuch as he was just an instrument in the hand of God, God said, So the Assyrian began to exalt himself. "I, I, I, I have done all of this," not realizing that he was just a tool that God had used. He was just an instrument that God had used. And inasmuch as he was just an instrument in the hand of God, God said,

Shall the axe boast itself against him that chops with it? (Isa 10:15)

The axe is only the instrument. The axe without a man's hand, without the man's arm is just lying there dormant. It can't do a thing. It's only when the axe is being used by a man that it can have any value in chopping.

shall the saw boast against the guy who is shaking it? (Isa 10:15)

In other words, the instrument should never seek to take glory in itself. The glory should go to the one who uses the instrument, for the instrument by itself can do nothing. Now what a lesson that is for us tonight who seek to be instruments in the hand of God. "Shall the axe boast against him that hews with it or the saw against him who is shaking it?" All I can be is an instrument in the hand of God. Anything that comes forth of any value out of my life I cannot take credit for it. I am only an instrument, and if God's hand isn't upon me, if God isn't using me, then whatever I do is absolutely worthless and useless. Without God's hand I'm just lying dormant. I can't do a thing. Of and in myself I can do nothing. And therefore it would be totally wrong and foolish for me to try to take credit for anything that God has wrought, because at best I am only an instrument in the hand of God. And the glory and the credit to whatever has been accomplished should always go to God, never to the instrument. The instrument is never to boast or glory itself or in itself. It is only an instrument and nothing more. Your life is just an instrument in the hand of God. And if God uses you, praise the Lord, that's great. But don't take glory for it. Don't think, "Oh, look at me, God used me. Well, the reason why He used me is because I was so sharp."

You know, some way we want to get credit in there for ourselves. Not so. Just be an instrument. Let God use you. And then give glory to God for whatever comes of it, because to God be the glory, great things He has done. as if the rod could shake itself (Isa 10:15)

Can't. Assyria's My rod but it can't shake itself.

against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them (Isa 10:15-19). In other words, He's going to wipe them out and a child will be able to count the remnant that remains. And a child could count the soldiers that came back from the Assyrian invasion of Judah after God fulfilled His word and wiped them out. Because of their pride, because they began to glory in themselves, rather than the fact that God was using them. Now Isaiah looks forward to a yet future day, very soon to be fulfilled. When God preserves His remnant in the Great Tribulation, as God takes the remnant and preserves them down at the rock city of Petra during the time of the Great Tribulation. We will get more of this when we get to chapter 16 and chapter 26. But now Isaiah looks forward to the Great Tribulation. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth (Isa 10:20).

You see, they have been deceived by the antichrist, who when he comes into power, he makes a covenant with the nation Israel whereby he helps them to rebuild their temple. And because he helps them to build their temple, they're going to acclaim him as their Messiah. An interesting thing today, if you go to Israel and you ask them about the Messiah, of course, they disclaim Jesus Christ as being the Messiah. You talk to the Orthodox Jew, they'll tell you they're expecting the Messiah any time. In fact, there's a little prophet going up and down the streets of Jerusalem telling them that their Messiah is coming in 1981, '82. And the people are generally looking for the Messiah because the nation is in very serious shape. In fact, forty percent of the people in Israel in a recent poll said that they would prefer a dictator to their present form of government. Because the government has been inept in handling the crisis of the inflation and so forth, and people are really discouraged with their present form of government. Forty percent said they would like to see a dictatorship.

Now to these people, you talk to the Orthodox Jew and you say, "How are you going to recognize your Messiah when He comes?" And they will tell you, "He will help us build our temple." That's what the Orthodox Jew is looking for. A man to come and help them build their temple. Now that is what the antichrist is going to do. Jesus said, "I came to you in my Father's name, you did not receive Me. Another is going to come in his own name and him you're going to receive" (John 5:43). And they're going to hail this man. They're going to acclaim him, "This is the Messiah." They said, "We're not looking for a divine Son of God. We're looking for a man like Moses. He's going to be just a man like Moses is a man, but he'll help us build our temple." I've had them tell me that over and over again. Now the Bible tells us that's exactly what's going to happen. The prince of the people shall come, will make a covenant with the nation Israel, but in the midst of the seven-year period, after three-and-a-half years he'll break the covenant as he comes to the rebuilt temple, stands it and declares that he himself is God. So here we read about that. The remnant that escaped. Jesus said when that happens, when you see the abomination of desolation standing in the holy place, as was spoken by Daniel the prophet, then flee to the wilderness. Don't even stop in your house to get your coat. Get out of here. So the remnant that flees from Jerusalem will no more again trust in the antichrist, but here will be the national conversion and they will turn to the Lord and begin to trust in Him. They will stay upon the Lord, the Holy One of Israel in truth. And they're going to turn, tremendous revival.

The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet only a remnant of them shall return: and the consumption decreed shall overflow with righteousness (Isa 10:21-22). God will destroy through the judgment the world, but just a remnant will make it through. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land (Isa 10:23).

The Great Tribulation period.

Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a little while, and the indignation shall cease, and mine anger in their destruction. And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing (Isa 10:24-27).

That yoke that the antichrist puts upon them and all will be destroyed.

Now we are approaching the battle of Armageddon.

He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his [tanks, chariots or] carriages (Isa 10:28):

Up into the area of Megiddo.

They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one (Isa 10:29-34).

So the prediction of this coming, gathering together of the nations for the battle of Armageddon as they are gathering their tanks and all together in the area for the huge battle.

Now it is interesting that following in order, the eleventh chapter where we begin next week deals with the return of Jesus Christ in glory. "And there shall come forth the rod out of the stem of Jesse" (Isaiah 11:1). And chapter 11 gets into the glorious Kingdom Age which we are seeing now. Of course, this chapter 10 as its beginning to frame around us the great day of the wrath of God. But to be followed by the glorious Kingdom Age.

So as you get into chapter 11, we get into a whole new dimension now as we move beyond this great slaughter and desolation to the glorious day of the Lord and the establishment of His kingdom. What a day that shall be! So next week we will continue chapters 11-15 in the prophecy of Isaiah.

Shall we stand.

May the Lord be with you and may your life be an instrument in God's hand this week. May you have that unusual joy of realizing God's hand is upon my life. He has used me. May God help you to share His love with those that are still sitting in darkness. And may you experience the anointing of God's Spirit upon your life in a new and a very special way as He empowers you to do His work. In Jesus' name.

(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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