



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 43 Issue 836

Jan. 28, 2014

Worship Music

[Healer-Kari Jobe](#)

[Love Came Down-
Kari Jobe](#)

[What Love Is This-
Kari Jobe](#)

Prayer

Lord, I thank You that I am not a spiritual orphan in this world. You didn't abandon me or leave me to figure out everything on my own. You sent the Holy Spirit to be my Teacher and Guide. So right now I open my heart wide to the Holy Spirit, so He can be the Helper You sent Him to be in my life. I give You thanks for sending this divine Helper, and I ask You to teach me how to lean upon Him more and more in the course of my life, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

Matthew 24:36 (AMP)

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

Bible Study Sites

[Chuck Smith
Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-
Cathe Laurie](#)

["The Cross"](#)

Billy Graham

[" The Cure "](#)

Pastor Chuck Smith

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

(316) 247-3623

Or----

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

chapel-flock@sbcglobal.net

Isaiah 25:1-12 (AMP)

1 O LORD, You are my God; I will exalt You, I will praise Your name, for You have done wonderful things, even purposes planned of old [and fulfilled] in faithfulness and truth. 2 For You have made a city a heap, a fortified city a ruin, a palace of aliens without a city [is no more a city]; it will never be rebuilt. 3 Therefore [many] a strong people will glorify You, [many] a city of terrible and ruthless nations will [reverently] fear You. 4 For You have been a stronghold for the poor, a stronghold for the needy in his distress, a shelter from the storm, a shade from the heat; for the blast of the ruthless ones is like a rainstorm against a wall. 5 As the heat in a dry land [is reduced by the shadow of a cloud, so] You will bring down the noise of aliens [exultant over their enemies]; and as the heat is brought low by the shadow of a cloud, so the song of the ruthless ones is brought low. 6 And on this Mount [Zion] shall the Lord of hosts make for all peoples a feast of rich things [symbolic of His coronation festival inaugurating the reign of the Lord on earth, in the wake of a background of gloom, judgment, and terror], a feast of wines on the lees—of fat things full of marrow, of wines on the lees well refined. 7 And He will destroy on this mountain the covering of the face that is cast over the heads of all peoples [in mourning], and the veil [of profound wretchedness] that is woven and spread over all nations. 8 He will swallow up death [in victory; He will abolish death forever]. And the Lord God will wipe away tears from all faces; and the reproach of His people He will take away from off all the earth; for the Lord has spoken it. 9 It shall be said in that day, Behold our God upon Whom we have waited and hoped, that He might save us! This is the Lord, we have waited for Him; we will be glad and rejoice in His salvation. 10 For the hand of the Lord shall rest on this Mount [Zion], and Moab shall be threshed and trodden down in his place as straw is trodden down in the [filthy] water of a [primitive] cesspit. 11 And though [Moab] stretches forth his hands in the midst of [the filthy water] as a swimmer stretches out his hands to swim, the Lord will bring down [Moab's] pride in spite of the skillfulness of his hands and together with the spoils of his hands. 12 And the high fortifications of your walls [the Lord] will bring down, lay low, and bring to the ground, even to the dust.

Chapter 25

But O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth (Isa 25:1).

In other words, "God, I'm going to worship You and praise You. These are things that You've determined long ago, but they are faithful, they're true." Jesus said, "I am faithful and true witness" (Revelation 3:14). Jesus confirmed these things are going to come to pass. He that is faithful and true saith. And Jesus, saying much of these same things as Isaiah, declares Himself as the faithful and true witness declaring these very things. God said to Daniel, "Seal up the prophecy for it is sure." It shall surely happen. And so here is Isaiah praising God for His faithfulness. Here is Isaiah praising God for His name and for the wonderful things that He has counseled of old, that He shall bring to pass.

For thou hast made of a city a heap; of a defended city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the awesome nations will fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall (Isa 25:2-4).

God has been and is always a strength to the poor. He is a strength to the needy. He is a refuge from the storm. How many times have we sought and found refuge in Him from the storm. He is a shadow from the heat. He is praising the Lord for being the refuge and the shadow from the heat and the blast from the awesome ones.

Now this could very definitely be a reference to the things that will be taking place at the Great Tribulation and how that God will be the refuge to His children. "Come ye apart, my children, for a while, until the indignation be overpast" (Isaiah 26:20). I cannot believe, I do not believe that the church will be here when this horrible devastation that Isaiah speaks about takes place upon the earth. I do not believe that. I am so deeply convicted of the fact that the Lord has better plans for me.

Jesus said, "Pray always, that you'll be accounted worthy to escape all of these things that are coming to pass upon the earth, and to be standing before the Son of man" (Luke 21:36). He will be a refuge from the storm, a shadow from the heat.

Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the awesome ones shall be brought low. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all the faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it (Isa 25:5-8).

Now if I just had read you that scripture and we weren't going along in Isaiah and I said, "Where is this scripture found?" And "He will swallow up death in victory." You'll say, isn't that in Corinthians? First Corinthians 15? "O death, where is thy sting? O grave, where is thy victory?" (I Corinthians 15:55) You see, Jesus has triumphed over death, hell and the grave. And in speaking of the resurrection of Jesus Christ which brings to us the hope of our resurrection, for Paul said:

Now is Christ raised from the dead, and it has become the firstfruits of those who rise from the dead. But some of you will say, How are the dead raised? and with what body will they come? Don't you realize that when you plant a seed into the ground it doesn't come forth into new life until it first of all dies? And then the body that comes out of the ground isn't the body that you planted. Because all you planted was a bare grain, by chance, wheat or some other grain. And God gives to it a body as pleases Him. So is the resurrection from

the dead. You are planted in weakness and you're raised in power. You're planted in corruption; you're raised in incorruption. You're sown in dishonor, you're raised in glory. You're planted as a natural body, you're raised as a spiritual body. For there's a natural body, there's a spiritual body. And even as you're born in the image of the earth and have been earthy, so shall you bear the image of the heaven. And of course, the glory of the celestial is one, the glory of the terrestrial is another" (I Corinthians 15:20,35-38,42-44,40).

And he goes on and speaks about these things and then he said, "But behold, I'm going to show you a mystery. We're not going to all sleep, but we're all going to have a metamorphosis, a change of body. In a moment, in a twinkling of an eye, at the last trump: for the trump of God shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Corinthians 15:51-52).

And then shall be brought to pass this saying, "O death, where is thy sting? O grave, where is thy victory?" For the sting of death was sin but it has been removed through Jesus Christ. Oh, thank God who gives us the victory through our Lord Jesus Christ. And so this glorious Easter proclamation. It all hinges on the resurrection of Jesus Christ. It has brought to us this glorious hope. And in that day, the death will no longer be victorious. It will be swallowed up. It was swallowed up in victory in the resurrection of Jesus Christ. "And the Lord will wipe away all tears."

Now if I read that to you, you'll say, "That's in Revelation, isn't it?" Yeah, seventh chapter. "And God shall wipe away all tears." And then Revelation chapter 22, again, "And God shall wipe away all tears." The glorious day of the kingdom. "And the rebuke of His people shall He take away from off all the earth: for the LORD hath spoken it." I like that. God spoke it. You know it's going to be.

And it shall be said in that day, Lo, this is our God; we have waited for him (Isa 25:9),

You've been waiting for the Lord? He will come. Surely He will come.

and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust (Isa 25:9-12).

So the devastation of chapter 24, the Great Tribulation, and then the glorious triumphs of the Kingdom Age in chapter 25, and then God's restoration of His work on Israel in chapter 26. It's unfortunate that they've made chapter distinctions because these things all flow together. And really we should go on and take chapter 26, but we're not going to until next Sunday night. But we hope that you can remember the sequence that we have here. The Great Tribulation, the beginning of the Kingdom Age, the Lord's victory and glory, and then God's glorious dealing with His people Israel. And it's always exciting. God is faithful to His promises and as we get into chapter 26 and all, we've got God's glorious work in restoration of His people. As the prophets have all foretold when once again God begins to work in their midst.

Shall we stand.

I love the Bible, because you know that it's true. You know that what God has said He has done. And if He has done what He said you know that He will also do what He said He is going to do. You can read it with such confidence, such assurance knowing that it shall indeed be. "Heaven and earth," Jesus said, "will pass away, but My Word will never pass away" (Matthew 24:35). The sureness of the Word of God. And so you can read it and you can map out your life by the Word of God and always be on safe ground. God's Word cannot fail. God's Word will not fail. You can bank on it.

May the Lord be with you and may the Lord strengthen you through this week. And may the Word be as a fire burning within your heart as God ministers to you His truth. And may your life be purged through the Word, cleansed. And may you walk with the Lord in beautiful fellowship. And may God grant to you opportunities of witnessing and serving Him. In Jesus' name.

Isaiah 26:1-21 (AMP)

1 IN THAT day shall this song be sung in the land of Judah: We have a strong city; [the Lord] sets up salvation as walls and bulwarks. **2** Open the gates, that the [uncompromisingly] righteous nation which keeps her faith and her troth [with God] may enter in. **3** You will guard him and keep him in perfect and constant peace whose mind [both its inclination and its character] is stayed on You, because he commits himself to You, leans on You, and hopes confidently in You. **4** So trust in the Lord (commit yourself to Him, lean on Him, hope confidently in Him) forever; for the Lord God is an everlasting Rock [the Rock of Ages]. **5** For He has brought down the inhabitants of the height, the lofty city; He lays it low, lays it low to the ground; He brings it even to the dust. **6** The foot has trampled it down—even the feet of the poor, and the steps of the needy. **7** The way of the [consistently] righteous (those living in moral and spiritual rectitude in every area and relationship of their lives) is level and straight; You, O [Lord], Who are upright, direct aright and make level the path of the [uncompromisingly] just and righteous. **8** Yes, in the path of Your judgments, O Lord, we wait [expectantly] for You; our heartfelt desire is for Your name and for the remembrance of You. **9** My soul yearns for You [O Lord] in the night, yes, my spirit within me seeks You earnestly; for [only] when Your judgments are in the earth will the inhabitants of the world learn righteousness (uprightness and right standing with God). **10** Though favor is shown to the wicked, yet they do not learn righteousness; in the land of uprightness they deal perversely and refuse to see the majesty of the Lord. **11** Though Your hand is lifted high to strike, Lord, they do not see it. Let them see Your zeal for Your people and be ashamed; yes, let the fire reserved for Your enemies consume them. **12** Lord, You will ordain peace (God's favor and blessings, both temporal and spiritual) for us, for You have also wrought in us and for us all our works. **13** O Lord, our God, other masters besides You have ruled over us, but we will acknowledge and mention Your name only. **14** They [the former tyrant masters] are dead, they shall not live and reappear; they are powerless ghosts, they shall not rise and come back. Therefore You have visited and made an end of them and caused every memory of them [every trace of their supremacy] to perish. **15** You have increased the nation, O Lord; You have increased the nation. You are glorified; You have enlarged all the borders of the land. **16** Lord, when they were in trouble and distress, they sought and visited You; they poured out a prayerful whisper when Your chastening was upon them. **17** As a woman with child drawing near the time of her delivery is in pain and writhes and cries out in her pangs, so we have been before You (at Your presence), O Lord. **18** We have been with child, we have been writhing and in pain; we have, as it were, brought forth [only] wind. We have not wrought any deliverance in the earth, and the inhabitants of the world [of Israel] have not yet been born. **19** Your dead shall live [O Lord]; the bodies of our dead [saints] shall rise. You who dwell in the dust, awake and sing for joy! For Your dew [O Lord] is a dew of [sparkling] light [heavenly, supernatural dew]; and the earth shall cast forth the dead [to life again; for on the land of the shades of the dead You will let Your dew fall]. **20** Come, my people, enter your chambers and shut your doors behind you; hide yourselves for a little while until the [Lord's] wrath is past. **21** For behold, the Lord is coming out of His place [heaven] to punish the inhabitants of the earth for their iniquity; the earth also will disclose the blood shed upon her and will no longer cover her slain and conceal her guilt.

Shall we turn to Isaiah chapter 26 as we begin our study this evening.

Now Isaiah 26 goes right along with Isaiah 25 because it declares,

In that day (Isa 26:1)

In what day? In the day that the things are transpiring that he wrote about in chapter 25. And what are the things that he was writing about in chapter 25? What are the days that he was writing about? Verse 8, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, 'Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation'" (Isaiah 25:8-9). So it is the day that Jesus establishes His kingdom upon the earth. That day for which we've been praying when we pray, "Thy kingdom come" (Matthew 6:10). So in that day when His kingdom is established.

this song will be sung in the land of Judah; We have a strong city; salvation will God appoint for the walls and bulwarks. Open ye the gates, that the righteous nation which keeps the truth may enter in. For thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength (Isa 26:1-4):

Beautiful verses of scripture. I love that promise! "Thou wilt keep him in perfect peace, whose mind is stayed on thee." In the New Testament Peter speaks about the peace that passes human understanding. The world cannot understand the peace that we have in Christ Jesus. Jesus said, "Peace I leave with you, My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). And the effect of righteousness, the Bible says, is peace. There is one characteristic or quality that we as Christians should possess, and that is the peace of God in our hearts and lives.

Now in order to have the peace of God, it is first of all necessary to have peace with God and this is only possible through the sacrifice of Jesus Christ. For the scripture said, "For He hath made peace through His blood" (Colossians 1:20). He has made a basis for you to have peace with God by the shedding of His blood and thus the forgiveness of our sins. So that is first and basic that you experience peace with God. No longer rebelling against the law of God, but now seeking to submit to God's law. No longer running from God, but yielding to God. And you then have peace with God as you surrender and receive Jesus Christ.

But it is sad that there are many, many Christians who have peace with God that's been established through Jesus Christ, but they have never entered into that experience of knowing the peace of God as it keeps their hearts, their minds, their lives steadfast in Christ. So it is important that you have more than just peace with God; it is important that you experience the peace of God. Now this is a reference to the peace of God, "Thou wilt keep him in perfect peace."

How can I know that perfect peace of God within my heart living in a world that's so filled with chaos, turmoil, strivings? How can I know that peace? "Whose mind is stayed on Thee." Now you can't really experience the peace of God as you're getting, looking constantly at the things of the world. You have to look away from the trials. You have to look away from the madness of this world and looking to Him. Keep your mind steadfast upon Him. How many times the Lord has to bring my mind back to Him. I start getting all upset. I can so excited, in turmoil. "Look what they're doing! They can't do that. I'm not..." The Lord says, "Hey, wait a minute. Who's running this thing?" "You are, Lord." "Then what are you all excited about?" "I don't know. Just like to get excited, I guess." But you learn to turn it. You bring the thoughts into captivity unto the obedience of Jesus Christ. And God so often will stop you. You start getting all disturbed over an issue. And God will stop you and say, "Hey, wait a minute. I'm on the throne. I'm in control." And as your mind is turned then towards Him, then the peace of Christ begins to fill your heart and fill your life. Oh, this is such a glorious experience, the peace of God. That perfect peace, that complete peace as my mind is stayed on Him. I just know He's going to take care. So many, many times the Lord reminds me that this is His church. Problems will come up. I begin to wonder, "Oh, what are we going to do about this? Oh maybe we ought to do this, maybe we ought to do that." And the Lord will speak to me and say, "Whose church is it?" "It's Your church, Lord." He said, "Then just leave it alone. Let me run it. It's My church. Don't worry about it. I'll take care of it." All right! How easy can it be to pastor His church. If I try to pastor my church I'd go absolutely wild. It would be impossible! But it's His church, and as long as I remember that, I'm in good shape. When I forget it, then I really start in a tailspin until the Lord reminds me, "Whose church is it?" And we need to remember that. "Thou will keep him in perfect peace whose mind..." It's His ministry. It's His work. "Whose mind is stayed on Thee, because he trusts in the Lord." And then the commandment, "Trust in the Lord forever, for the Lord Jehovah is our everlasting strength."

For he brings down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. For with my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness (Isa 26:5-9). So he begins to speak of the judgments of God. Now he looked forward to the Kingdom Age, the glorious day of the Lord. In that day the perfect peace that we will experience. But before that day of the Lord does come, there is coming a day of judgment, God's judgment upon the earth. And when God's judgments are upon the earth, the inhabitants of the world will learn righteousness. God is going to bring down in judgment those that dwell on high. And so he declares,

Let favor be showed to the wicked (Isa 26:10), And this isn't a request. It's actually just saying, "If you show favor to the wicked." yet they will not learn righteousness (Isa 26:10):

In other words, people, it seems, do not really grow so much in good times as they do in bad times. It seems that when people are blessed, when a nation is blessed, that they forget God. They no longer call upon the Lord. But when hard times begin to come, then people are turning to the Lord. It's so easy to trust in your material prosperity. It's so easy to look at a nation that is strong and prosperous and say, "Well, look at what free enterprise has done for the United States!" And begin to attribute the blessings of God to certain attributes of our nation. Our nation is strong, our nation is powerful, our nation is great because God made it strong and powerful and great; not because we have some superior system to the rest of the world. It isn't a victory of democracy over a dictatorship. And we make a mistake when we look to the characteristics of free enterprise or other things and say, "Well, that's why our nation is strong."

Now in the time of favor, in the time of blessing, the wicked really don't think about God. They don't turn to God. But it's in the time of adversity when thy judgments are in the earth, the inhabitants of the world will learn righteousness. So, "Let favor be showed to the wicked," that doesn't mean... that isn't a prayer. "Let favor be showed." Like that verse of scripture, "Spare the rod and spoil the child." My son thought that was a commandment. And when I started to use the rod, he said, "But the scripture says, 'Spare the rod and spoil the child.'" But that's a statement. If you spare the rod, you're going to spoil the child. It isn't something that... It's not a commandment, something you're supposed to do. It's a statement of what will happen if you spare the rod. And so here, this is just a statement. "If favor is showed to the wicked, he will not learn righteousness."

in the land of uprightness he will he deal unjustly, and will not behold the majesty of the LORD (Isa 26:10). He will fail to see the glory of God. He won't maintain righteousness. LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name (Isa 26:11-13). Now this is Israel speaking to the Lord concerning God's dealing with Israel when God's judgment came in the land; He taught the people righteousness. In the time of their prosperity they forgot God. They turned their backs on God and they were devoured by their enemies. Now they are saying, "Lord, other lords beside Thee have had dominion over us." They had been ruled over by other nations; other forces had come in. "But by Thee only will we make mention of Thy name."

For these nations [that once ruled over us] are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish (Isa 26:14). That is, the nations that once lorded over Israel. Now there are some people who use this particular verse to teach the annihilation of the wicked, that God is going to ultimately just annihilate them all. There are other scriptures which would seem to indicate otherwise, especially those in the gospels, the references that Jesus Christ made to Gehenna. Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth. LORD, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them (Isa 26:15-16).

So in the time that God began to chasten them, they turned to God. They began to pray.

So in the time that God began to chasten them, they turned to God. They began to pray.

Like as a woman who is in travail, drawing near the time of the delivery of her child, and she cries out of her pangs; so have we been in thy sight, O LORD. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen (Isa 26:17-18).

Now God responds to them and declares,

Thy dead shall live, with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead (Isa 26:19).

Now this verse is difficult of understanding and that is why the translators have added some words which are written in the italics. But those words that are in italics are words that the translators have added in order to try to bring some understanding to this particular scripture. As God is responding and saying, "Thy dead," the translators have added men; "shall live," and they've added together with; "my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Now when Jesus died upon the cross, He descended into hell. This is what the scriptures declare to us in Acts the second chapter. For the promise of God was given to Him, "Thou will not leave my soul in hell, neither will you allow the Holy One to see corruption" (Psalm 16:10). When they asked Jesus for a sign, He said, "A wicked and an adulterous generation seeks after a sign, but no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).

Paul the apostle tells us in Ephesians 4 that, "He who has ascended [Christ] is the same one who first of all descended into the lower parts of the earth. And when He ascended, He led the captives from their captivity" (Ephesians 4:8-9). Now prior to the death and resurrection of Jesus Christ, until the price was paid for man's sin, those righteous of the Old Testament period could not enter into heaven when they died, but were kept waiting in the grave.

The best description for this is given to us in Luke's gospel, chapter 16, by Jesus Christ as He told us of a certain rich man who fared sumptuously every day. And the poor man that was brought daily and laid at his gate, full of sores, the dogs came and licked his sores and he survived off of the crumbs that fell from the rich man's table. And the rich man died. "The poor man died," He said, "and was carried by the angels into Abraham's bosom. Moreover, the rich man also died and in hell, he lifted up his eyes being tormented and seeing Abraham afar off. And Lazarus there, the man that he had recognized, the beggar that had been at his gate being comforted by Abraham."

He said, "Father Abraham, have mercy on me and send Lazarus that he might take his finger and dip it in water and touch my tongue. I'm tormented in this heat." Abraham said, "Son, remember you in your lifetime had good things. Lazarus evil. Now he is comforted while you are tormented. And beside this, there is a gulf that is fixed between us. And it is impossible for those that are here to come over there; or those over there to come over here." Now that's pretty straight statement for any of you that are hoping for a second chance after you're dead.

Jesus declared that it was an impossibility to cross that gulf once you were dead. And so he said, "I pray you then, if he can't come to me, send him back that he might warn my brothers. I don't want them to come to this horrible place." And he said, "They have Moses and the prophets. And if they won't believe Moses and the prophets, neither will they believe if one should come back from the dead." So Jesus describes to us what hell was like. The grave, Sheol, Hades.

Now when Jesus died, He descended into Sheol or Hades. And there He preached to those souls that were being held in prison. But here in Isaiah, chapter 61, a prophecy concerning Jesus Christ declares, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings to the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those that are bound" (Isaiah 61:1). Those that were bound in the grave, in the prison, He proclaimed liberty to them. So when He ascended, He led the captives from their captivity.

You see, we are told that those men of faith in the Old Testament all died in faith but they did not receive the promise of resurrection. God having reserved some better thing for us that they apart from us could not come into the completed state. So Abraham and all of those of the Old Testament believing died in faith. But yet, because their sins were not put away, they couldn't enter into the heavenly scene. It took the sacrifice of Jesus Christ to put away sins. Now the blood of bulls and goats could make a covering for sin. It was a temporary covering that looked forward in faith to the work that God was going to do. But it was impossible that the blood of bulls or goats could put away sin. That took the blood of Jesus Christ. And so Jesus, when He shed His blood, made the provision for all men to come unto God and He went down and first of all took those who had died in faith believing and trusting God to send the Messiah and the Savior. He preached to them God's deliverance and God's redemption. And when He ascended, He led them with Him, the captives from their captivity.

And in Matthew's gospel, chapter 27, it said, "And the graves of many of the saints were opened; and they were seen walking through the streets of Jerusalem after His resurrection from the dead" (Matthew 27:52-53). And so I believe that this particular verse is a prophecy that is making reference to that event. That beginning of resurrection when Jesus led the captives from their captivity. And "Thy dead shall live, with my body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead." And that took place at the resurrection of Jesus Christ.

Now the Bible says that, "He who lives and believes in Me," Jesus said, "He who lives and believes in Me shall never die" (John 11:26).

"Behold," Paul said, "I'll show you a mystery. We'll not all die, but we'll all be changed, in a moment, in a twinkling of an eye" (I Corinthians 15:51-52). A metamorphosis is going to take place with each of us. "For we know that when the earthy tabernacles or the tents, the bodies in which we presently live, are dissolved, that we have a building of God, that is not made with hands, that is eternal in the heavens" (II Corinthians 5:1). Now I'm living in this ragged, worn out tent. I'm getting tired of it. But that's all right. One day I'm going to move out of this ragged, worn out tent and I'm moving into a beautiful mansion.

Jesus said, "In my Father's house are many mansions: and if it were not so, I would have told you. And I'm going to prepare one for you" (John 14:2). And so Paul said we have a building of God, a mansion, not made with hands, eternal in the heavens. "So then we who are in these bodies do often groan earnestly desiring to be delivered from them" (II Corinthians 5:2). See, the Bible teaches that the real me is spirit, not the body. The body is only a tent in which I'm dwelling temporarily. But the real me is spirit. The body is the medium by which my spirit expresses itself. But I'm looking for the new body. The building of God not made with hands that is eternal in the heavens. "So we know that when this tent is dissolved, we have a building of God not made with hands, eternal in the heavens. So then we who are in this body do often groan earnestly desiring to be delivered. Not that I would be an unembodied spirit, but that I might be clothed upon with the body which is from heaven. For we know that as long as we are in this body, we are absent from the Lord. But we would choose rather to be absent from this body, and to be present with the Lord" (II Corinthians 5:1-2,6,8).

So that glorious day when I move out of my tent into my house where I'm to dwell forever. A new building of God that cannot experience pain. Doesn't know what weakness is. Won't need sleep and many other things. So it's exciting to anticipate just what kind of a body will I have. Paul the apostle said, "Some of you will say, "But how are the dead raised and what kind of a body will they have?" And then he gives you the illustration of the difference between planting a seed and the body that comes out of the ground. He said when you plant a seed in the ground, all you plant is the bare grain. But God gives it a body that pleases Him. And the body that is to be is not the body that you planted. All you plant is a bare grain. God gives it a body that pleases Him. So the grain may be wheat or some other grain, but the body that comes forth is not the body that is planted. He said, "So is the resurrection from the dead. We will be planted in weakness but will be raised in power. We are planted in corruption, raised in incorruption. Planted a natural body, raised as a spiritual body" (I Corinthians 15:42-44). And so it's quite exciting to me the anticipation of moving into this new house, the building of God that He's been preparing for me. That He's promised that He was going to come and receive me unto Himself. That where He is I can be, too.

Now I couldn't be there in this body. This body wasn't made for that. I wouldn't want to be there in this body to tell you the truth. I don't want to wear glasses forever. I hate glasses. And there's just a lot of things about... Now it's not... I appreciate the body that God gave me. God gave me a strong, healthy body and I appreciate that. I appreciate the fact that I'm rarely ever sick and all. But I can see myself going to pieces. I can see the deterioration that's taking place. I don't have the same strength or stamina anymore. I'm just not what I was. But thank God I'm not what I'm going to be, either. For God has a new body, a building of God not made with hands, eternal in the heavens. So this is a reference to that time of the resurrection of Jesus when He led the captives from their captivity and brought them on in to the glorious heavenly scene now waiting for us.

And so here is an interesting verse now in verses 20 and 21, as God said,

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain (Isa 26:20-21).

Now this is definitely a reference to the Great Tribulation period, the last three-and-a-half years before the return of Jesus Christ. The period when the earth will be under the power and the control of the antichrist and God's wrath is being poured out upon this earth for its iniquity. "The Lord coming out of His place to punish the inhabitants of the earth for their iniquity." Now what does God say to His people during this period of time? "Come, My people, enter thou into thy chambers, and shut thy doors about thee. Hide thyself as it were for a little moment, until the indignation [or the Great Tribulation] is over. For God is coming out of His place to [What? to] punish the inhabitants of the earth."

Now the fact that this time of God's indignation and wrath is a punishment of the inhabitants of the earth for their iniquity precludes the church bearing a part of it. For we are told, "God has not appointed us unto wrath" (I Thessalonians 5:9). So when God comes out of His place to punish the earth for its iniquity, He tells His people, "Come into thy chambers. Shut the doors. Hide thyself for a little while until this indignation is over."

This can have one of two possible interpretations. It is possibly God speaking to the nation Israel, the faithful remnant of the nation Israel that He is going to bear down to the wilderness place that He has prepared for them where they are to be nourished for three-and-a-half years until the Great Tribulation is over. Or it could be a reference to the church. And there is no way by which you can possibly say it is one or the other unless you look at it with a presuppositional view that the church is going through the Great Tribulation and then you'd say it doesn't refer to the church, it refers to Israel. But that's only interpreting from a presupposition position, which I feel is wrong. So having a presupposition that the Lord is going to take His church out before His judgments and His wrath are poured out upon the earth, I can possibly interpret this as a reference to the church. Where the Lord is saying, "Come, into your chambers! Shut the door." As in Revelation, fourth chapter, "And I saw a door open in heaven: and the first voice I heard was that an angel as of a trumpet; saying, Come up hither, and I will show thee things which must be after these things" (Revelation 4:1). So hide yourself. And the church there with the Lord in heaven while the indignation and the wrath of God is being poured out upon the earth. That is very possible. There's no way you can deny that that is not true. It may refer to Israel. I don't know which it refers to. It could refer to both. But at any rate, a very fascinating passage of scripture whereby God indicates that the time of the Great Tribulation is a time of God's punishment for the iniquity.

Now God has punished my iniquities already. So it is not consistent that God would punish me for my iniquities, because He has already punished His Son for my iniquities. "All we like sheep have gone astray; we turned every one to our own ways; and God hath laid on Him the iniquities of us all" (Isaiah 53:6). Christ bore the punishment for my iniquity. And therefore, it would not be consistent that God would punish me for my iniquities. That's what salvation and the gospel is all about. You don't have to bear the punishment of God for your iniquities. Jesus took it for you. That's the good news that we have for this dying world.

So, "Come, My people, enter thou into thy chambers, and shut the door until the time of indignation is over. Hide yourself for a while." So I take great comfort in that. I take great delight and pleasure. Those who have a post-Tribulation view get no comfort, no pleasure, no joy out of that verse of scripture.

←————→
Isaiah 27:1-13 (AMP)

1 IN THAT day [the Lord will deliver Israel from her enemies and also from the rebel powers of evil and darkness] His sharp and unrelenting, great, and strong sword will visit and punish Leviathan the swiftly fleeing serpent, Leviathan the twisting and winding serpent; and He will slay the monster that is in the sea. 2 In that day [it will be said of the redeemed nation of Israel], A vineyard beloved and lovely; sing a responsive song to it and about it! 3 I, the Lord, am its Keeper; I water it every moment; lest anyone harm it, I guard and keep it night and day. 4 Wrath is not in Me. Would that the briars and thorns [the wicked internal foe] were lined up against Me in battle! I would stride in against them; I would burn them up together. 5 Or else [if all Israel would escape being burned up together there is but one alternative], let them take hold of My strength and make complete surrender to My protection, that they may make peace with Me! Yes, let them make peace with Me! 6 In the days and generations to come Jacob shall take root; Israel shall blossom and send forth shoots and fill the whole world with fruit [of the knowledge of the true God]. 7 Has [the Lord] smitten [Israel] as He smote those who smote them? Or have [the Israelites] been slain as their slayers were slain? 8 By driving them out of Canaan, by exile, You contended with them in a measure [O Lord]—He removed them with His rough blast as in the day of the east wind. 9 Only on this condition shall the iniquity of Jacob (Israel) be forgiven and purged, and this shall be the full fruit [God requires] for taking away his sin: that [Israel] should make all the stones of the [idol] altars like chalk stones crushed to pieces, so that the Asherim and the sun-images shall not remain standing or rise again. 10 For the fortified city is solitary, a habitation deserted and forsaken like the wilderness; there the calf grazes, and there he lies down; he strips its branches and eats its twigs. 11 When its boughs are withered and dry, they are broken off; the women come and set them afire. For they are a people of no understanding or discernment—witless folk; therefore He Who made them will not have compassion on them, and He Who formed them will show them no favor. 12 And it shall be in that day that the Lord will thresh out His grain from the flood of the River [Euphrates] to the Brook of Egypt, and you will be gathered one by one and one to another, O children of Israel! 13 And it shall be in that day that a great trumpet will be blown; and they will come who were lost and ready to perish in the land of Assyria and those who were driven out to the land of Egypt, and they will worship the Lord on the holy mountain at Jerusalem.

Chapter 27:

In that day (Isa 27:1) Now what day? In the day in which God is bringing the Great Tribulation upon the earth. In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent (Isa 27:1);

So Satan. and he shall slay the dragon that is in the sea (Isa 27:1).

You saw the beast coming out of the sea in Revelation having ten horns and so forth and with a mouth of a dragon, the antichrist, Satan, the power of darkness. In that day sing ye unto her, A vineyard of red wine (Isa 27:2).

Chapter 27 really goes back with those of twenty-six. "Now in that day sing unto her," that is, to Israel, "a vineyard of red wine." I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briars and thorns against me in battle? I would go through them, I would burn them together (Isa 27:3-4). You can't put a barbed wire to keep God out. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit (Isa 27:5-6).

Now here is just a neat little prophecy tucked in God's statement of how He's going to again bless the nation Israel. How He again is going to make them His vineyard. It's quite a contrast with chapter 5 where God speaks out the woes against His vineyard. How He had taken care of the vineyard and all but it didn't bring forth fruit. Brought forth just wild grapes, and so He let the vineyard go. Now God says the day is coming when He's going to take again His vineyard and watch over it and keep it and water it and dress it. And, "He shall cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit." Already we are seeing this prophecy fulfilled. Israel is blossoming and budding and filling the earth with fruit. Israel is the fourth largest exporter of fruit of any nation in the world. United States leads in the exporting of fruit. But Israel is the third largest fruit-exporting nation in the world. And yet it is smaller than the state of California. But not only has Israel gone into the exporting of fruit, all over Europe. Actually, there are these jumbo jets that are flying out of Tel Aviv every night to the major cities of Europe taking fruit and taking flowers. Now here is just a neat little prophecy tucked in God's statement of how He's going to again bless the nation Israel. How He again is going to make them His vineyard. It's quite a contrast with chapter 5 where God speaks out the woes against His vineyard. How He had taken care of the vineyard and all but it didn't bring forth fruit. Brought forth just wild grapes, and so He let the vineyard go. Now God says the day is coming when He's going to take again His vineyard and watch over it and keep it and water it and dress it. And, "He shall cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit." Already we are seeing this prophecy fulfilled. Israel is blossoming and budding and filling the earth with fruit. Israel is the fourth largest exporter of fruit of any nation in the world. United States leads in the exporting of fruit. But Israel is the third largest fruit-exporting nation in the world. And yet it is smaller than the state of California. But not only has Israel gone into the exporting of fruit, all over Europe. Actually, there are these jumbo jets that are flying out of Tel Aviv every night to the major cities of Europe taking fruit and taking flowers.

In the wintertime you can buy fresh flowers in the flower shops throughout all of Europe. Where do they come from? They come from Israel. They grow the flowers year-round down in the Jordan Valley and they ship them out overnight on these jumbo jets to the markets of Europe. And the same with the fruit. You buy the oranges and the fruit from Israel in the markets of Europe. It is blossoming. It is budding, filling the earth with fruit and also with flowers. The interesting blossoming bud. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Yet the defended city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof (Isa 27:7-10). In other words, the bareness that would happen to the nation Israel, which did happen. The cities were destroyed and the land was a wilderness for so long. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for the people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favor. But it shall come to pass (Isa 27:11-12) They went through this barren wilderness. But it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem (Isa 27:12-13). God's regathering of His people back into the land.



Isaiah 28:1-29 (AMP)

1 WOE TO [Samaria] the crown of pride of the drunkards of Ephraim [the ten tribes], and to the fading flower of its glorious beauty, which is on the head of the rich valley of those overcome and smitten down with wine! 2 Behold, the Lord has a strong and mighty one [the Assyrian]; like a tempest of hail, a destroying storm, like a flood of mighty overflowing waters, he will cast it down to the earth with violent hand. 3 With [alien] feet [Samaria] the proud crown of the drunkards of Ephraim will be trodden down. 4 And the fading flower of its glorious beauty, which is on the head of the rich valley, will be like the early fig before the fruit harvest, which, when anyone sees it, he snatches and eats it up greedily at once. [So in an amazingly short time will the Assyrians devour Samaria, Israel's capital.] 5 [But] in that [future Messianic] day the Lord of hosts shall become a crown of glory and a diadem of beauty to the [converted] remnant of His people, 6 And a spirit of justice to him who sits in judgment and administers the law, and strength to those who turn back the battle at the gate. 7 But even these reel from wine and stagger from strong drink: the priest and the prophet reel from strong drink; they are confused from wine, they stagger and are gone astray through strong drink; they err in vision, they stumble when pronouncing judgment. 8 For all the tables are full of filthy vomit, so that there is no place that is clean. 9 To whom will He teach knowledge? [Ask the drunkards.] And whom will He make to understand the message? Those who are babies, just weaned from the milk and taken from the breasts? [Is that what He thinks we are?] 10 For it is [His prophets repeating over and over]: precept upon precept, precept upon precept, rule upon rule, rule upon rule; here a little, there a little. 11 No, but [the Lord will teach the rebels in a more humiliating way] by men with stammering lips and another tongue will He speak to this people [says Isaiah, and teach them His lessons]. 12 To these [complaining Jews the Lord] had said, This is the true rest [the way to true comfort and happiness] that you shall give to the weary, and, This is the [true] refreshing—yet they would not listen [to His teaching]. 13 Therefore the word of the Lord will be to them [merely monotonous repeatings of]: precept upon precept, precept upon precept, rule upon rule, rule upon rule; here a little, there a little—that they may go and fall backward, and be broken and snared and taken. 14 Therefore hear the word of the Lord, you scoffers who rule this people in Jerusalem! 15 Because you have said, We have made a covenant with death, and with Sheol (the place of the dead) we have an agreement—when the overflowing scourge passes through, it will not come to us, for we have made lies our refuge, and in falsehood we have taken shelter. 16 Therefore thus says the Lord God, Behold, I am laying in Zion for a foundation a Stone, a tested Stone, a precious Cornerstone of sure foundation; he who believes (trusts in, relies on, and adheres to that Stone) will not be ashamed or give way or hasten away [in sudden panic]. 17 I will make justice the measuring line and righteousness the plummet; and hail will sweep away the refuge of lies, and waters will overwhelm the hiding place (the shelter). 18 And your covenant with death shall be annulled, and your agreement with Sheol (the place of the dead) shall not stand; when the overwhelming scourge passes through, then you will be trodden down by it. 19 As often as it passes through, it [the enemy's scourge] will take you; for morning by morning will it pass through, by day and by night. And it will be utter terror merely to hear and comprehend the report and the message of it [but only hard treatment and dispersion will make you understand God's instruction]. 20 For [they will find that] the bed is too short for a man to stretch himself on and the covering too narrow for him to wrap himself in. [All their sources of confidence will fail them.] 21 For the Lord will rise up as on Mount Perazim, He will be wrathful as in the Valley of Gibeon, that He may do His work, His strange work, and bring to pass His act, His strange act. 22 Now therefore do not be scoffers, lest the bands which bind you be made strong; for a decree of destruction have I heard from the Lord God of hosts upon the whole land and the whole earth. 23 Give ear and hear my [Isaiah's] voice; listen and hear my words. 24 Does he who plows for sowing plow continually? Does he continue to plow and harrow the ground after it is smooth? 25 When he has leveled its surface, does he not cast abroad [the seed of] dill or fennel and scatter cummin [a seasoning], and put the wheat in rows, and barley in its intended place, and spelt [an inferior kind of wheat] as the border? 26 [And he trains each of them correctly] for his God instructs him correctly and teaches him. 27 For dill is not threshed with a sharp threshing instrument, nor is a cartwheel rolled over cummin; but dill is beaten off with a staff, and cummin with a rod [by hand]. 28 Does one crush bread grain? No, he does not thresh it continuously. But when he has driven his cartwheel and his horses over it, he scatters it [tossing it up to the wind] without having crushed it. 29 This also comes from the Lord of hosts, Who is wonderful in counsel [and] excellent in wisdom and effectual working.

Chapter 28

Chapter 28. Now the prophet turns to the local present issues. He is now... he's gone off down the road to the end of things. Now he comes back and he begins to speak of the Northern Kingdom, the major tribe was Ephraim there in the Northern Kingdom. And so the nation of Israel is addressed as Ephraim, its major tribe.

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet (Isa 28:1-3):

So Isaiah is here predicting the invasion of the Northern Kingdom by Assyria. The Northern Kingdom was filled with pride. The Northern Kingdom was filled with prosperity. The fat valleys. The Northern Kingdom was filled with a careless attitude as people were seeking mirth and merriment and pleasure, rather than God, and judgment was hanging over their heads. And yet they were giving themselves just to drunkenness. Here they were standing in a critical place in their history. They're about to be devoured by their enemies. The nation is at the end of the road. They're not going to go any further. And yet the attitude of the people is not a serious attitude of repentance towards God and seeking God, but it is an attitude of just seeking pleasure and just drinking and trying not to think of the heavy judgment that was hanging over them.

It seems that people are always oblivious. That is, the general public is oblivious, though doom is hanging over it. And so it will be when Jesus comes. Jesus said, "As it was in the days of Noah, so shall it be at the coming of the Son of man" (Luke 17:26). For the days of Noah, the people were just eating, drinking, the same thing of just going on and pretending like there's nothing wrong. Not realizing that the judgment of God is hanging over them and they're about to be destroyed. Right until the day that Noah went into the ark, the people were going on with just things as usual, drinking and partying and the whole thing. Until Noah was in the ark and it began to rain. And suddenly they woke up. But then it was too late.

Now here is Ephraim. Judgment is hanging over them but they're going on in drunkenness. In their pride and all. And not until Sennacherib comes down with the Assyrian forces, and then it's too late.

We look at the world today and we see people that are just so oblivious to the impending judgment of God that is hanging over the world today. We see all of these forces of evil. We see people so outspoken with their evil, so brazen in their display of evil. Things that people used to be ashamed of and would seek to deny or hide from, now they are parading in the streets with banners. Advertising their sin. And we are ripening towards judgment. And the heavy hand of God is hanging over us and God's judgment is about to fall. And yet people seem to be totally oblivious to it. Going on seeking pleasure. Going on in their pride. And seeking the prosperity not realizing that suddenly it's going to come and God's judgment is going to strike.

So the sad picture of Ephraim and the prophet speaks out against it. Ephraim's going to be trodden underfoot. And within three years from the time of this prophecy it happened. The great and glorious nation that God had favored and blessed was destroyed. And I really feel that the United States is in much the same position. A great and glorious nation which has been blessed of God, but I believe that the heavy cloud of God's wrath hangs over us because of the things that we have allowed and promoted in this land. And it speaks of The glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day the LORD of hosts will be for a crown of glory, and for a diadem of beauty, unto the residue of his people (Isa 28:4-5),

But here they were glorying in the crown of glory of the fat valleys and so forth, but they're going to be wiped out. Now even those that were being warned by the prophet just made fun of the prophet.

But they also have erred through wine, and through the strong drink they have gone out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in their vision, they stumble in their judgment (Isa 28:7).

And God speaks out against the drinking and how it has perverted their minds. Deadened and dulled their senses. And has turned them out of their way bringing them into error. Causing them to err in their vision and in their judgment. Drinking, it seems, always clouds a person's vision and actually destroys good judgment. Destroys your inhibitions. People do the dumbest things when they're drunk. Things that they would never do when they were sober. But it just always messes up your judgment.

You don't have good judgment when you're drinking. And we recognize that. Our laws recognize that. That's why we have laws that you're not to drive when you've been drinking because it messes up your vision. It messes up your judgment. And yet, here the people were they were giving themselves over to this. Messing up their lives. And God's heavy hand when you need to have clear insight, when you really need to see what's going on, you can't see because you're into the liquor. When you need to have good judgment and make the right moves, you don't have the ability to do so. The liquor has clouded your minds. The prophet speaks very graphically of them.

For all tables are full of vomit and filthiness, there isn't a clean place [around them] (Isa 28:8).

But yet they mock at the prophet of God. They say to the prophet of God,

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts (Isa 28:9).

In other words, who is he going to teach? He ought to go down and teach the little babies that have just been weaned from the breasts. Let him teach the preschoolers. Who is he going to teach? For his teaching

Precept is upon precept; line is upon line; here a little, there a little (Isa 28:10):

But the prophet declares that God has declared:

For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear (Isa 28:11-12).

Now interesting this verse is couched in here and you wonder what in the world is that verse about and what does it have to do with the context? As he's talking about Ephraim and the judgment that is coming and the blurred vision and the distorted judgment because of their drinking and all. And their mockery of his teaching methods saying you ought to be teaching kindergarteners for his teaching is so simple. Line upon line, precept upon precept. And then out of the middle of this, "For with stammering lips and another tongue will he speak to this people. To whom he said, 'This is the rest wherewith ye may cause the weary to rest; and this is the refreshing,' and yet they would not hear."

Now, Paul the apostle in writing to the Corinthian church about the abuse of the gift of tongues, as he speaks to them of this gift of tongues, he picks out this little verse and says this is what God was talking about when in Isaiah He said, "For with stammering lips and another tongue will I speak to this people. And this is the rest wherewith I will cause the weary to rest." Interesting. Paul picks that out and interprets that as a reference or a prophecy of the gift of speaking with other tongues that God would pour out upon the church. And that the gift of speaking in tongues would be a restful experience to those who exercised it. "This is the rest wherewith I will cause the weary to rest." And so it would be a very restful experience to those who would exercise the use of that gift. Very interesting, very fascinating.

And I have found that in my own devotional life, when I have a problem and I don't know how to pray over a particular situation, or I have a problem and I want to praise God and I feel a total inadequacy in English, that as I begin to praise the Lord in the Spirit or I begin to pray in the Spirit that it is such a restful experience. And I just find great rest in it. Great peace in it. And so Paul picks this out as a prophecy concerning those that would exercise that gift in their personal devotional life that it would be just a restful experience. And then he gets right back into the subject again.

But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken (Isa 28:13).

In other words, it was so simple that they would stumble over it. They wouldn't hear it. They wouldn't obey it. And thus, they would be snared and taken.

Wherefore hear the word of the LORD, ye scornful men, that rule the people (Isa 28:14)

And it not only is Samaria, but now,

in Jerusalem. Because you have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come to us: for we have made lies our refuge, and under falsehood we have hid ourselves: Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then you shall be trodden down by it (Isa 28:14-18).

You may say, "Well, we've made an agreement with hell or death and we're in agreement with hell. It's not going to touch us. You warn us, you say judgment; not going to hit us." And made refuge your lies. But God's going to sweep away your refuge and the judgment shall come and you'll be overthrown by it. But in the midst of it, the Lord has set for a foundation a stone, a tried stone, a precious cornerstone. That's a sure foundation. That's something that won't let you down. That's something you can rest in. The sure foundation that God has established. Jesus Christ, the precious cornerstone which was set at naught by the builders, but the Lord has made Him the chief cornerstone.

Now these people are mocking the prophet. They said, "Hey man, don't try to scare us with hell. We've got a covenant with hell. We got an agreement. We've made a covenant with death. And we're in agreement with hell. It doesn't bother us." The prophet says, "Your covenant is not going to stand. It's gonna be broken.

For [he said] your bed is shorter than what you can stretch yourself upon it: and your coverings are narrower than what you can wrap yourself in it (Isa 28:20).

There are people who like to mock God and like to scoff at the warnings of God. There are people who seek to find rest in philosophy. There are people who seek to find rest in religion. There are people who are seeking rest in liquor, in pleasure. There are people who are seeking rest in prosperity. But of all of these things it must be said the bed is too short and the blankets are too narrow; you can't find real rest in these things. You'll never find satisfaction in prosperity. You'll never find peace in pleasure. There's only one place of real rest and peace and that is in the sure foundation that God has set. The precious cornerstone, Jesus Christ. The only place you'll ever really find rest is resting in Jesus. In His finished work for your salvation. You'll never find rest in religion.

Now here he speaks about the religious leaders getting drunk. And thus not seeing clearly, their judgment perverted. I think that drinking among the clergy is an abomination. Paul said to Timothy that if a man was to be an overseer in the church, that he was not to be given to wine. And I think that that applies to every minister of God. God said to Moses, "When Aaron and his sons come in before the altar, make sure that they haven't been drinking. For they must be clean who bear the vessels of the Lord."

There's an intimation that the two sons of Aaron that were killed by the fire of God that came out of the altar were killed because they were a little under the influence. When they saw the fire and got all excited, everybody was shouting and they grabbed the little incense burners and took the coals off the fire and began to offer strange fire to God, the fire of God came out from the altar and consumed them. Their judgment was twisted because of their drinking. And thus the warning came after that. And after the death of the two sons, the word of the Lord came to Moses saying, "Go unto Aaron and say unto him, 'Tell your sons and all that when they come in before the Lord that they're not to be drinking.'" God doesn't want any service out of false stimulation, false fire.

So today people are trying to find rest in religious experiences and it is a tragedy that there are churches that will tell you that you can rest in your infant baptism. "You don't have to worry about being saved. Were you baptized when you were a baby? That's all it takes. You were saved when you were baptized." The bed's too short. You can't rest in that. It takes more than having water sprinkled in your face and words mumbled over you when you were a child to save you. It takes an active, believing, trusting faith in Jesus Christ to bring salvation. He that believeth shall find the rest. He'll not be making haste or in frenzy.

Those who tell you that you had an emotional experience twenty-five years ago, you came forward in an altar call, and you wept, that that emotional experience is sufficient. You were saved. I don't care what happened to you twenty-five years ago; I want to know what is your present relationship with God. You can't be saved by past experiences. You are being saved by your present relationship with Him. Past experiences are just that—past experiences. Unless they have been transmitted into my present relationship.

Paul the apostle speaks of his experience on the Damascus Road saying, "Those things which were gain to me, I counted loss" (Philippians 3:7). He was writing thirty years later to the Philippians. I counted them loss there on the Damascus Road. The whole past, man, is junk. And he said, "Yea, doubtless, I do count them thirty years later as I'm writing to you now, those old things which were once gain to me, which I counted loss on the road to Damascus, I still count them but refuse that I may know Him."

But you see, a lot of people twenty-five years ago counted the old life as loss when they came to the knowledge of Jesus Christ. But then in the meantime, they've gone right back. And they're living the old life. They're not serving the Lord. They're not walking with Jesus. They're not living in the Spirit. You ask them about their salvation, "Oh, I had the most glorious experience. I felt this glorious peace and this wonderful warmth that came all over me. And a tingling down my spine and I just sat there and wept before the Lord." What about now? "Oh well, you know, I haven't been to church for years and I really don't see any need of having Christ in my life because, after all, I had that glorious experience then." Oh no, you can't rest in some past experience. You need a vital, living relationship with Jesus today. Jesus said, "Abide in Me and let My words abide in you. For if any man abides not in Me, he is cut off, cast forth like a branch, and is withered; and men gather them together, and cast them into the fire" (John 15:4,6). "Abide in Me and let My words abide in you."

So he goes on. For the LORD shall rise up as in mount Perazim (Isa 28:21), That's where David at mount Perazim smote the Philistines and called the place Perazim because God made a breach there against the Philistines.

he shall be wroth as in the valley of Gibeon (Isa 28:21),

That's where Joshua said, "Sun, stand still" (Joshua 10:12), in order that they might have enough time to wipe out their enemies.

that he may do his work, his strange work; and bring to pass his acts, and his strange acts. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice; hearken, to my speech. Doth not the plowman plow all day to sow? (Isa 28:21-24)

In other words, hasn't God made all of this preparation and will He not go ahead and carry the thing through? And the whole idea is, yes, God will carry the whole thing through.

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

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 1060-1066)

Chapel Flock PO Box 161102 Wichita, KS 67216 (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)