



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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[Fernando Ortega](#)

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Prayer

Lord, I thank You for the tremendous privilege of representing You on this earth. Please forgive me for the times I have overlooked the honor of being a child of God. I am sorry for the moments when I've been negative about myself talked badly about myself and did not acknowledge who You have made me to be in Jesus Christ. Today I am asking the Holy Spirit to help me see and truly perceive that You have made me to be an ambassador in this world. Lead me and guide me Your will for me and plans, in Jesus' name. Amen...

Sparkling Gems from the Greek.

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Matthew 24:36 (AMP)

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

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

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Or----

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

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Isaiah 29:1-24 (AMP)

1 WOE TO Ariel [Jerusalem], to Ariel, the city where David encamped! Add yet another year; let the feasts run their round [but only one year more]. 2 Then will I distress Ariel; and there shall be mourning and lamentation, yet she shall be to Me like an Ariel [an altar hearth, a hearth of burning, the altar of God]. 3 And I will encamp against you round about; and I will hem you in with siege works and I will set up fortifications against you. 4 And you shall be laid low [Jerusalem], speaking from beneath the ground, and your speech shall come humbly from the dust. And your voice shall be like that of a ghost [produced by a medium] coming from the earth, and your speech shall whisper and squeak as it chatters from the dust. 5 But the multitude of your [enemy] strangers that assail you shall be like small dust, and the multitude of the ruthless and terrible ones like chaff that blows away. And in an instant, suddenly, 6 You shall be visited and delivered by the Lord of hosts with thunder and earthquake and great noise, with whirlwind and tempest and the flame of a devouring fire. 7 And the multitude of all the nations that fight against Ariel [Jerusalem], even all that fight against her and her stronghold and that distress her, shall be as a dream, a vision of the night. 8 It shall be as when a hungry man dreams that he is eating, but he wakens with his craving not satisfied; or as when a thirsty man dreams that he is drinking, but he wakens and is faint, and his thirst is not quenched. So shall the multitude of all the nations be that fight against Mount Zion. 9 Stop and wonder [at this prophecy, if you choose, whether you understand it or not; soon you will witness the actual event] and be confounded [reluctantly]! Blind yourselves [now, if you choose; take your pleasure] and then be blinded [at the actual occurrence]. They are drunk, but not from wine; they stagger, but not from strong drink [but from spiritual stupor]. 10 For the Lord has poured out on you the spirit of deep sleep. And He has closed your eyes, the prophets; and your heads, the seers, He has covered and muffled. 11 And the vision of all this has become for you like the words of a book that is sealed. When men give it to one who can read, saying, Read this, I pray you, he says, I cannot, for it is sealed. 12 And when the book is given to him who is not learned, saying, Read this, I pray you, he says, I cannot read. 13 And the Lord said, Forasmuch as this people draw near Me with their mouth and honor Me with their lips but remove their hearts and minds far from Me, and their fear and reverence for Me are a commandment of men that is learned by repetition [without any thought as to the meaning], 14 Therefore, behold! I will again do marvelous things with this people, marvelous and astonishing things; and the wisdom of their wise men will perish, and the understanding of their discerning men will vanish or be hidden. 15 Woe to those who [seek to] hide deep from the Lord their counsel, whose deeds are in the dark, and who say, Who sees us? Who knows us? 16 [Oh, your perversity!] You turn things upside down! Shall the potter be considered of no more account than the clay? Shall the thing that is made say of its maker, He did not make me; or the thing that is formed say of him who formed it, He has no understanding? 17 Is it not yet a very little while until Lebanon shall be turned into a fruitful field and the fruitful field esteemed as a forest? 18 And in that day shall the deaf hear the words of the book, and out of obscurity and gloom and darkness the eyes of the blind shall see. 19 The meek also shall increase their joy in the Lord, and the poor among men shall rejoice and exult in the Holy One of Israel. 20 For the terrible one [the Assyrian enemy] shall come to nought, and the scoffer shall cease, and all those who watch for iniquity [as an occasion for accusation] shall be cut off— 21 Those who make a man an offender and bring condemnation upon him with a word, and lay a trap for him who upholds justice at the city gate, and thrust aside the innocent and truly righteous with an empty plea. 22 Therefore thus says the Lord, Who redeemed Abraham [out of Ur and idolatry], concerning the house of Jacob: Jacob shall not then be ashamed; not then shall his face become pale [with fear and disappointment because of his children's degeneracy]. 23 For when he sees his children [walking in the way of piety and virtue], the work of My hands in his midst, they will revere My name; they will revere the Holy One of Jacob and reverently fear the God of Israel. 24 Those who err in spirit will come to understanding, and those who murmur [discontentedly] will accept instruction.

Chapter 29, the woe unto Jerusalem. Ariel means the lion of God. It is one of the names for Jerusalem.

Woe to Ariel, to Ariel, [the lion of God] the city where David dwelt! add ye year to year; let them kill the sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee (Isa 29:1-3).

Talking about the coming Assyrian invasion. For thou shalt be brought down, and thou shalt speak out of the ground, and thy speech shall be low out of the dust (Isa 29:4), And so forth. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away. Thou will be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with a storm and a tempest, and the flame of the devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreams, and he dreams that he is eating; and then he wakes up, and his soul is still empty: or as when a thirsty man is dreaming, and he dreams that he's getting a drink of water; but he wakes up, and his soul still is faint, and he has appetite: so shall the multitude of all the nations be, that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured upon them the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered (Isa 29:5-10). And so the lethargy, the spiritual blindness that has overcome the people. Here they are living in the shadow of the coming judgment but blind to the fact, even as is much the case today. The world is living really under the shadow of this great judgment of God. And yet they seem to be so blind to it. For God said, the people [verse 13] are drawing to me with their mouth, and with their lips they are honoring me, but their heart is far from me, and the fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and the works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He hath no understanding? (Isa 29:13-16) Here Isaiah shows again in this figure of the potter and the clay how that it is so ridiculous for man, the clay, to say to the potter, "He didn't make me. I evolved." To say of God, "Well, God doesn't have any understanding." That's ridiculous. How can you look at the human body and say that God doesn't have any understanding? The intricate system of the human body, the bloodstream, and just take that alone, the heart and the bloodstream. And how can you say that God has no understanding? The nervous system and its functions, the brain and the

messages that it codes and sends and so forth and decodes. And how can you say that God has no understanding or that God didn't make me? And yet here we listen to these little bits of intellectual clay boasting against God, against the Creator. Exalting themselves and their own intellectual prowess. How stupidly ridiculous!

At the end of the chapter here he talks about God's going to crack the clay pots. Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf (Isa 29:17-18) And now again God's glorious day that is coming, the day when the deaf will hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD (Isa 29:18-19), "For the meek shall inherit the earth" (Psalm 37:11). and the poor among men shall rejoice in the Holy One of Israel. For the terrible one has been brought to nothing, the scorner has been consumed, and all that watch for iniquity have been cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gates, and turn aside the just for a thing of nothing. Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine (Isa 29:19-24).

←————→
Isaiah 30:1-33 (AMP)

1 WOE TO the rebellious children, says the Lord, who take counsel and carry out a plan, but not Mine, and who make a league and pour out a drink offering, but not of My Spirit, thus adding sin to sin; 2 Who set out to go down into Egypt, and have not asked Me—to flee to the stronghold of Pharaoh and to strengthen themselves in his strength and to trust in the shadow of Egypt! 3 Therefore shall the strength and protection of Pharaoh turn to your shame, and the refuge in the shadow of Egypt be to your humiliation and confusion. 4 For though [Pharaoh's] officials are at Zoan and his ambassadors arrive at Hanes [in Egypt], 5 Yet will all be ashamed because of a people [the Egyptians] who cannot profit them, who are not a help or benefit, but a shame and disgrace. 6 A mournful, inspired prediction (a burden to be lifted up) concerning the beasts of the South (the Negeb): Oh, the heavy burden, the load of treasures going to Egypt! Through a land of trouble and anguish, in which are lioness and lion, viper and fiery flying serpent, they carry their riches upon the shoulders of young donkeys, and their treasures upon the humps of camels, to a people that will not and cannot profit them. 7 For Egypt's help is worthless and toward no purpose. Therefore I have called her Rahab Who Sits Still. 8 Now, go, write it before them on a tablet and inscribe it in a book, that it may be as a witness for the time to come forevermore. 9 For this is a rebellious people, faithless and lying sons, children who will not hear the law and instruction of the Lord; 10 Who [virtually] say to the seers [by their conduct], See not! and to the prophets, Prophecy not to us what is right! Speak to us smooth things, prophecy deceitful illusions. 11 Get out of the true way, turn aside out of the path, cease holding up before us the Holy One of Israel. 12 Therefore thus says the Holy One of Israel: Because you despise and spurn this [My] word and trust in cunning and oppression, in crookedness and perverseness, and rely on them, 13 Therefore this iniquity and guilt will be to you like a broken section of a high wall, bulging out and ready [at some distant day] to fall, whose crash will [then] come suddenly and swiftly, in an instant. 14 And he shall break it as a potter's vessel is broken, breaking it in pieces without sparing so that there cannot be found among its pieces one large enough to carry coals of fire from the hearth or to dip water out of the cistern. 15 For thus said the Lord God, the Holy One of Israel: In returning [to Me] and resting [in Me] you shall be saved; in quietness and in [trusting] confidence shall be your strength. But you would not, 16 And you said, No! We will speed [our own course] on horses! Therefore you will speed [in flight from your enemies]! You said, We will ride upon swift steeds [doing our own way]! Therefore will they who pursue you be swift, [so swift that] 17 One thousand of you will flee at the threat of one of them; at the threat of five you will flee till you are left like a beacon or a flagpole on the top of a mountain, and like a signal on a hill. 18 And therefore the Lord [earnestly] waits [expecting, looking, and longing] to be gracious to you; and therefore He lifts Himself up, that He may have mercy on you and show loving-kindness to you. For the Lord is a God of justice. Blessed (happy, fortunate, to be envied) are all those who [earnestly] wait for Him, who expect and look and long for Him [for His victory, His favor, His love, His peace, His joy, and His matchless, unbroken companionship]! 19 O people who dwell in Zion at Jerusalem, you will weep no more. He will surely be gracious to you at the sound of your cry; when He hears it, He will answer you. 20 And though the Lord gives you the bread of adversity and the water of affliction, yet your Teacher will not hide Himself any more, but your eyes will constantly behold your Teacher. 21 And your ears will hear a word behind you, saying, This is the way; walk in it, when you turn to the right hand and when you turn to the left. 22 Then you will defile your carved images overlaid with silver and your molten images plated with gold; you will cast them away as a filthy bloodstained cloth, and you will say to them, Be gone! 23 Then will He give you rain for the seed with which you sow the soil, and bread grain from the produce of the ground, and it will be rich and plentiful. In that day your cattle will feed in large pastures. 24 The oxen likewise and the young donkeys that till the ground will eat savory and salted fodder, which has been winnowed with shovel and with fork. 25 And upon every high mountain and upon every high hill there will be brooks and streams of water in the day of the great slaughter [the day of the Lord], when the towers fall [and all His enemies are destroyed]. 26 Moreover, the light of the moon will be like the light of the sun, and the light of the sun will be sevenfold, like the light of seven days [concentrated in one], in the day that the Lord binds up the hurt of His people, and heals their wound [inflicted by Him because of their sins]. 27 Behold, the Name of the Lord comes from afar, burning with His anger, and in thick, rising smoke. His lips are full of indignation, and His tongue is like a consuming fire. 28 And His breath is like an overflowing stream that reaches even to the neck, to sift the nations with the sieve of destruction; and a bridle that causes them to err will be in the jaws of the people. 29 You shall have a song as in the night when a holy feast is kept, and gladness of heart as when one marches in procession with a flute to go to the temple on the mountain of the Lord, to the Rock of Israel. 30 And the Lord shall cause His glorious voice to be heard and the descending blow of His arm to be seen, coming down with indignant anger and with the flame of a devouring fire, amid crashing blast and cloudburst, tempest, and hailstones. 31 At the voice of the Lord the Assyrians will be stricken with dismay and terror, when He smites them with His rod. 32 And every passing stroke of the staff of punishment and doom which the Lord lays upon them shall be to the sound of [Israel's] timbrels and lyres, when in battle He attacks [Assyria] with swinging and menacing arms. 33 For Topheth [a place of burning and abomination] has already been laid out and long ago prepared; yes, for the [Assyrian] king and [the god] Molech it has been made ready, its pyre made deep and large, with fire and much wood; the breath of the Lord, like a stream of brimstone, kindles it.

Chapter 30

Woe to the rebellious children, saith the LORD, that take counsel, but not from me; and that cover with a covering, but not of my Spirit, that they may add sin to their sin (Isa 30:1):

Now these people, the judgment was coming. They knew that Assyria was marching. But rather than turning to God for counsel and for help, they were sending ambassadors down to Egypt to make a mutual defense pact with Egypt so that they could hire the Egyptians to come and to help defend them against the Assyrians. But the prophet said it's stupid to call on Egypt for help, because Assyria's going to wipe out Egypt. But Assyria's not going to wipe out you. Now your strength is just to stand still and do nothing but trust in the Lord. And woe unto those that are seeking counsel but not from God. "Blessed is the man who walks not in the counsel of the ungodly" (Psalm 1:1).

People today are seeking counsel, but not from God. They are many of them going to ungodly psychiatrists who are filled with humanism and Freudism. And they are giving you the garbage and charging you a hundred dollars an hour for garbage. That's ridiculous! Woe unto those that take counsel but not from God. That seek to find a covering but not from the Spirit.

That go down to Egypt, and have not asked from God; [they seek] to strengthen themselves in the strength of Pharaoh, and they trust in the shadow of Egypt! (Isa 30:2)

But there's no real substance to Egypt. It's a shadow. It's going to decline. It's going to fall.

Therefore shall the strength of Pharaoh be your shame, and your trust in the shadow of Egypt will only bring you confusion. For the princes were there at Zoan, and the ambassadors they came to Hanes [the major cities of Egypt in that day]. They were all ashamed of a people that could not profit them, nor be able to help nor profit, but a shame, and also a reproach. The burden of the beasts of the south: To the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they carry their riches upon the shoulders of young donkeys, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Your strength is just to sit still (Isa 30:3-7).

Now this is what the prophet Isaiah kept telling Hezekiah, "Don't worry about it. God's going to defend you. You don't have to worry about the Assyrians and their invasion, because God is going to take care of you. You're not going to have to fight the battle. God is going to fight for you. Now just trust in the Lord." And here he is saying, "Your strength is just to sit still and trust in God."

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever (Isa 30:8): Write it down for them so that when God does, you can take the book out and say, "Look, this is what I told you. See? There it is."

That this is a rebellious people, they are lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Don't prophesy to us right things, but speak smooth things, prophesy deceitfully (Isa 30:9-10):

Only tell me good things about me. Don't tell me the truth. I don't want to hear that. They say to the prophets,

Get out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and you're resting on it: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare (Isa 30:11-14):

God's going to crack all of these pots.

This takes you out to the book of Revelation where it talks about the reign of Jesus Christ, who as with an iron, will pop the clay vessels and shatter them to pieces. Those that have exalted themselves, He'll pop them.

so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit (Isa 30:14).

There won't be enough left to even take water out.

For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall you be saved (Isa 30:15);

Don't go to Egypt. Just return and rest in the Lord and there you'll be safe.

in quietness and confidence shall be your strength: but you won't listen [you will not hear]. For you said, No; we will flee upon horses (Isa 30:15-16);

"We'll get away from the Assyrians. We'll get on horses and we'll flee." But he said, "Those who are chasing you will have faster horses than you do." And a thousand will flee from one man; at the rebuke of five you will flee: till you are left as a beacon upon the top of a mountain. And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him (Isa 30:17-18).

Now some of the more wealthy people were escaping to Egypt when they saw this Assyrian invasion coming. Get on their horses, head to Egypt, escape from. But Egypt fell to Assyria. However, Jerusalem stood. Those that stayed there in quietness and confidence trusting the Lord. The Lord wiped out the Assyrian army. The children of Israel didn't have to fight them. God delivered them. And we'll get to that as we move along here in Isaiah. God's judgment upon the Assyrians as He wiped out 185,000 in one night of the first line fighting troops. But here the prophet is telling them all along, "Quiet and confidence shall be your strength. Don't run. They'll chase you. They'll be faster than you are. They'll overtake you. But those that will wait upon God will be delivered."

For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left (Isa 30:19-21).

How glorious to be led of the Spirit and having God say, "This is the way, walk in it." What is the way? The way of waiting upon God and trusting in Him.

You shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound (Isa 30:22-26).

Sounds like the sun will go into a supernova.

Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire (Isa 30:27):

Again, we're getting into the day of His indignation, getting into the day of the great wrath, and this moon shall be as light as the sun and the sunlight seven times increased. It reminds us of the book of Revelation, chapter 16, as the Lord is pouring out the vials of His wrath upon the earth. In the fourth vial He gives power unto the sun to scorch men who dwell upon the earth. And men will be scorched by the sun during that time. And so the sun increased in its brightness to a seven-times intensity so that the moon reflecting the sun at night under a full moon, it would be as bright on the earth as it is usually during the daytime. And it does sound like the sun will go into a supernova state. And there are a lot of interesting implications to the sun going into a supernova state of the effect that it would have upon the earth and so forth. Of course, it would be devastating to the earth if the sun went into a supernova state.

The astronomers believe that when stars are about to die that they go into the supernova state. And supernova is a phenomena that we observe in the universe. We've observed many stars as they are about to die. They go into this tremendous intensity of light and they call them the supernovas because it gets so bright and they begin to emit so much radiation and all. And the astronomers have watched these stars in supernovas. If the sun should go into supernova, it would just about do in the earth. But it sure sounds like it here. The sun being seven times brighter, the moon being as bright as the sun and the sun becoming seven times brighter. Sounds like a supernova. But it speaks about "the name of the Lord comes from far, burning in his anger, and the burden thereof is heavy: his lips are full of indignation."

In Revelation it says for the cup at the time of the sun giving power. The sun to scorch men who dwell upon the earth, it says, "Woe to the inhabitants of the earth for the cup of His indignation overflow and is pouring out the cup of the wrath upon the earth" (Revelation 14:10). And so here His indignation, "the tongue as a devouring fire."

And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One of Israel. And the LORD shall cause his glorious voice to be heard, and shall show the lighting down of his arm, and the indignation of his anger, and with the flame of a devouring fire, with scattering, the tempest, and hailstones. For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod (Isa 30:28-31).

Now we're coming back to the local situation. God's going to wipe out the Assyrian. However, the Assyrian here could also be a type of the antichrist who will be destroyed by the sword that goes forth out of the mouth of Christ when He returns.

And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet [interesting scripture, Tophet] is ordained of old (Isa 30:32-33);

Tophet is hell. It is actually the Gehenna of the New Testament. And Hades is hell; Gehenna is another place. "Tophet is ordained of old." Jesus said that Tophet was prepared by God for the devil and his angels. It has been ordained of old, a place that God has ordained. The word means the place of a burning fire. In the New Testament it is described as the place that burns with fire, the lake of fire. And Tophet is ordained of old.

yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it (Isa 30:33).

Shall we turn in our Bibles to Isaiah 31.

Now as a backdrop to these scriptures in Isaiah 31 is the impending invasion of Assyria. Assyria is the world-conquering power at the moment. Assyria has destroyed the Northern Kingdom of Israel. Assyria has destroyed Syria; has conquered over Babylon. And now the Assyrian troops are moving in a massive invasion of the Southern Kingdom of Judah. Having taken some of the cities of Judah already. And there is pressure against Hezekiah and the pressure groups are seeking to have him to make an alliance with Egypt and to go down to Egypt and seek the help of the Egyptians against this Assyrian invasion. And so Isaiah is saying, "No, your strength is in standing still and doing nothing. God is going to deliver you from the hand of the Assyrian. Don't trust in the arm of flesh; trust in the Lord." And so as a backdrop to this is this pressure group that is moving towards an alliance with Egypt to withstand this Assyrian invasion. So Isaiah says,

Woe unto them that go down to Egypt for help; who would trust on horses, and in chariots [for help], because they have many of them; and in the horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! (Isa 31:1)

So he is pronouncing a woe upon them that would be seeking the help from men and not seeking the help of God. Now for some strange reason, it seems that we always turn to God as a last resort. It seems like the very natural thing for us to do in a crisis is to turn to the arm of flesh. To try to figure out how to work things up and turning to the arm of flesh, turning to our friends and all, trying to get support for our cause, instead of turning to the Lord and seeking the help of the Lord. So he pronounces woe on them who are ready to look to Egypt for help, to depend and trust in their chariots and in their horsemen, who do not look to the Lord for their help.

May that be a real lesson to us. May we learn to trust in the Lord. For, "It's better to put your trust in the Lord than your confidence in man. It's better to put your trust in the Lord than your confidence in princes" (Psalm 118:8-9).

Yet he also is wise, he will bring evil, he will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians are men, they're not God; their horses are flesh, they're not spirit. When the LORD shall stretch out his hand, both he that helps shall fall, and he that is helped shall fall down, and they shall fail together (Isa 31:2-3).

Don't trust in the arm of Egypt. They're only flesh. They're not God. They're only men. Their horses are flesh, not spirit. The greater strength, the greater help is in the Spirit of God, for God is able when He stretches out His hand to do the job completely.

For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof (Isa 31:4).

Now, trust in the Lord; don't trust in the Egyptians. Put your trust in God. For God is going to come down. And like a crouching lion on his prey.

Now when a lion would grab one of the sheep out of the flock, it would crouch upon its prey and the shepherds would, all of them, come around and they would start yelling and making a lot of noise and all and they would try to scare the lion off. They would try to get the thing all frightened and scared off by just yelling, make a lot of noise and all. But the Lord said, "Like a lion that is on his prey, and though the multitude of shepherds make a lot of racket, he's not going to move. He's going to hang on to it." So the Lord is going to come down. And He's going to fight for Zion. God is going to defend the people. You don't have to depend upon the arm of flesh. We sing the song, "The arm of flesh will fail you. Ye dare not trust your own. Put on the royal armor."

Now here is an interesting little verse, verse 5. And as we have noticed in prophecy, so many times there is a dual fulfillment of prophecy, or so many times there'll just be... He'll be talking about a local situation, and this particular situation is the impending invasion of Assyria and don't go to Egypt. Trust in the Lord for your help. And he's talking about the local situation. But now we get this interesting little verse, verse 5. And this is typical of so many prophecies. Suddenly it will jump way on out and be speaking of a future event that is totally unrelated to the particular local scene.

Or it could be relating to the local scene and yet have a fulfillment in the future. And you'll notice this many places through the prophecies of the Old Testament, because these men wrote things that they did not understand. In the New Testament it said that these prophets really desired earnestly to look into these things but they were hid from their eyes. They didn't really understand. They only wrote as God inspired them. Not always understanding what they were saying.

Now when in the New Testament you have many times an exposition from a remote prophecy of the Old Testament. There is a psalm that talks about "He shall fall and let another take his bishopric," and it goes on. And Peter picked up this one little verse of this psalm and he says it was referring to Judas Iscariot. That he by transgression would fall and it would be necessary for another one to take his bishopric. So let's choose one to take the place of Judas Iscariot. And yet, if you would read the psalm, in just reading the psalm you wouldn't see where that related.

Reading in the scriptures, the prophecy concerning, "he shall bring him out of Egypt." In the New Testament, Matthew said that that was referring to the flight of Joseph and Mary to Egypt. Now you read that in the Old Testament and it's hard to pick out. But yet, inspired by the Holy Spirit the commentaries of the New Testament help us to understand the prophecies of old. I believe that this is possibly one of those little prophecies that are just nuggets here; that they're just thrown in and had a future fulfillment.

For in 1917, when the Turks were holding the city of Jerusalem, General Allenby came with the British troops and they had set up their artillery around Jerusalem and were planning an artillery barrage to weaken the defenses of the Turks within the city before they

their assault against Jerusalem. Because there were many holy sites in the old city of Jerusalem, General Allenby wanted to be careful in the directing of the artillery that he would only direct it as much as possible against the Turkish positions. He did not want to just a wholesale destruction of the old city because you would lose priceless monuments, buildings and all of the past. So he ordered some planes to fly over Jerusalem to observe where the Turkish military locations were in order that they might direct their artillery against the Turkish defenses. When these planes came over, the Turkish captain who was in charge of the garrison ordered that Jerusalem be evacuated by the Turkish troops. He thought that Allenby was going to actually begin to bomb their positions in the city. And so they evacuated from Jerusalem and Allenby was able to go in and take the city of Jerusalem without firing any artillery rounds, without destroying any of the ancient sites, and the city was spared the artillery bombardment as the result of these airplane, the reconnaissance planes that he sent overhead.

Now in the light of that historic background from 1917, you read this particular verse in Isaiah and it stands out very interesting.

As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it (Isa 31:5).

The city of Jerusalem was preserved from the destruction of the artillery bombardment of the British troops in 1917 because of these planes, the reconnaissance planes that struck actually terror and fear in the heart of the Turkish garrison leader. So it's interesting how that here in the midst of his prophecy concerning Assyria that he puts in this little nugget and that in 1917, whether or not it was intended to be a prophecy concerning that, yet it was so aptly fulfilled in 1917 when General Allenby took Jerusalem from the Turks.

Turn ye unto him from whom the children of Israel have deeply revolted (Isa 31:6).

Now the cry of the prophet to turn to God. "You've revolted against God, but He will defend. He will be your defense."

For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin (Isa 31:7).

They had created their own little gods. They have turned to idolatry. The thing that God had forbidden they indulged in. So it speaks of the reformation of the people.

Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace is in Jerusalem (Isa 31:8-9).

So here Isaiah is, of course, predicting that God is going to destroy these Assyrians and that they don't need to go down to Egypt or to depend upon the Egyptians for help. But that in reality, the Lord will destroy them. But not with the sword of man, but God Himself is going to destroy them.

Now it is important for understanding of the prophecy of Isaiah to really put it in its historic setting. And so as a background to this area, you should be reading Second Kings again beginning with chapter 17 probably, which begins with the destruction of the Northern Kingdom by Assyria. And then eighteen which begins with the reign of Hezekiah. And then the threats from the Assyrians, Sennacherib sending his threats against Hezekiah and so forth.

In the nineteenth chapter, verse 35 of Second Kings we read, "And it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians 185,000: and when the people in Jerusalem arose early in the morning, behold, they looked out and they were all dead corpses. And Sennacherib the king of Assyria departed, and he returned, and he dwelt in Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead" (II Kings 19:35-37).

So here the prophecy of Isaiah before it happened. And, of course, then in Second Kings you can read of how this prophecy was fulfilled. The Assyrians fell, but not with the sword of a mighty man but with the sword of an angel of the Lord who in the one night destroyed 185,000.

Now brings up the subject of angels, which were created before man, which are a special class of creation. They are spiritual beings. They have the capacity of taking on a physical form. And in the Old Testament many times angels would take on physical forms. And we read where Abraham talked to the angel of the Lord. The angel of the Lord appeared unto Gideon at the threshingfloor. The angel of the Lord appeared unto Samson's mother. And many times the angels appeared to people in the Old Testament.

Also in the New Testament. When Peter was in prison, about midnight an angel of the Lord woke him up and said, "Put your sandals on and follow me." And Peter tied his sandals on his feet and followed the angels as the doors of the prison opened of their own accord. And the angel led Peter out of the prison and then disappeared. Paul the apostle spoke to the people, "Be of good cheer," when they were on a boat and were expecting to be shipwrecked and were soon to be shipwrecked. "Be of good cheer, for last night an angel of the Lord stood by me and assured me that though the boat was going to be destroyed, there wouldn't be a loss of life" (Acts 27:22-23).

And so the Old Testament speaks of the angels and said, "He shall give His angels charge over thee, to keep thee in all of thy ways. To bear thee up, lest at any time you dash your foot against the stone" (Psalm 91:11-12). So some way God has placed angels and given them the responsibility of watching over you as a child of God. In Hebrews we read concerning the angels, "Are they not all of them ministering spirits who have been sent for to minister to those who are the heirs of salvation?" (Hebrews 1:14)

Satan at one time was an angel of God. He rebelled against the authority of God. There are indications that when Satan rebelled, that a third of the angels in heaven rebelled with him. In Revelation chapter 13 or chapter 12, he saw the dragon, and with his tail he drew a third part of the stars of heaven. The stars of heaven is an appellation for angels many times. So there is the concept that Satan drew a third part of the angels in his rebellion against God. They are spirit beings. They remain to us today much of a mystery. But many otherwise unaccountable phenomena can be explained by the presence or power of angels. Things that we cannot understand. Interesting type of phenomena. I think that much of the psychic phenomena is in the realm of spiritism and is in the realm of angels, not necessarily the angels of God but those that have fallen with Satan from God. Now when the angels fell, because they rebelled against the authority of God and followed Satan, God prepared a place where they are ultimately to be incarcerated.

There is also a place of temporary incarceration known as the abusso in Greek, translated many times "the pit" or "the bottomless pit." But their place of final incarceration is Gehenna, which Jesus described as being outer darkness. Probably out in space beyond the light of the farthest galaxy. And Jesus declares that in the day when He comes back to the earth to judge the earth, He will say to certain of those who are upon the earth, those who have received the mark of the beast, those who have worshipped the false messiah, He will say unto them, "Depart from Me, ye workers of iniquity." Into Gehenna that was prepared for Satan and his angels. And so Gehenna, even though it was prepared by God for Satan and his angels, those who have chosen to follow Satan will also be consigned to that same place of judgment. And so, "The angel of the Lord," the Bible says, "encamps about the righteous" (Psalm 34:7). "His ear is open to their cry" (Psalm 34:15). And yet, we are not to pray to angels. Let no man deceive you concerning a false sense of humility by praying to angels. We are not to worship angels. When John tried to bow down to the angel that was giving him the revelation, he said, "Stand up, I'm a man just like you are. I'm in the same class as you are. I'm just a servant of God. Don't worship me, worship God."

Most of the time at the appearance of the angels to men, the effect upon men was that of fear. And so they were always saying, "Fear not." Two of the extraordinary angels seem to be Gabriel and Michael. Michael is called that strong prince. Gabriel it seems was in charge of the arrangements for the birth of Christ. Gabriel appeared to John the Baptist's father Zacharias. He also appeared to Mary to announce to Mary the fact that she was to be the mother of the Christ child. He appeared 600 years earlier to Daniel. Gave unto Daniel the prophecy by which the day that the Messiah would come was prophesied. So they are interesting beings. They surround the throne of God. There is one class of angels known as the cherubim who surround the throne of God, cease not day or night saying, "Holy, holy, holy, Lord God Almighty." It will be very interesting and fascinating for us to discover the facets of these angels when we get to heaven. Our knowledge of them at the present time is very limited. But yet the Bible speaks of them and even tells us to be careful to entertain strangers. You never know but what you might be entertaining an angel without knowing it. So the Assyrians were destroyed by one angel. A hundred and eighty-five thousand of them. So they are very powerful beings in ratio to man. Who can withstand a spirit being? An angel of the Lord. Brings up an interesting thought. When Jesus was arrested in the Garden of Gethsemane and Peter pulled out his sword and began to swing away, cutting off the ear of Malchus the servant of the high priest, and Jesus picked up the ear and put it back on and said to Peter, "Put your sword away, Peter." He said, "Don't you realize that if I wanted to at this moment I could call for ten thousand angels to deliver Me out of their hands? I don't need your help, Peter." So oftentimes we think God needs our help, don't we? Now let's help out the Lord. The Lord says, "Hey, Peter, I don't need your help. I could call for ten thousand angels to deliver Me." Now if one angel smote 185,000 Assyrians in one night, can you imagine what a legion, ten thousand angels, could do? Now that's why when God speaks of this coming situation with Russia and you think, "Oh, how could Israel ever withstand Russia and all," you don't have to worry about Israel, because God is going to set His forces and His power to work against the invaders. And it's just... it will be a time of great awakening as people awake to the realization of God.



Isaiah 32:1-20 (AMP)

1 BEHOLD, A King will reign in righteousness, and princes will rule with justice. 2 And each one of them shall be like a hiding place from the wind and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a weary land [to those who turn to them]. 3 Then the eyes of those who see will not be closed or dimmed, and the ears of those who hear will listen. 4 And the mind of the rash will understand knowledge and have good judgment, and the tongue of the stammerers will speak readily and plainly. 5 The fool (the unbeliever and the ungodly) will no more be called noble, nor the crafty and greedy [for gain] said to be bountiful and princely. 6 For the fool speaks folly and his mind plans iniquity: practicing profane ungodliness and speaking error concerning the Lord, leaving the craving of the hungry unsatisfied and causing the drink of the thirsty to fail. 7 The instruments and methods of the fraudulent and greedy [for gain] are evil; he devises wicked devices to ruin the poor and the lowly with lying words, even when the plea of the needy is just and right. 8 But the noble, openhearted, and liberal man devises noble things; and he stands for what is noble, openhearted, and generous. 9 Rise up, you women who are at ease! Hear my [Isaiah's] voice, you confident and careless daughters! Listen to what I am saying! 10 In little more than a year you will be shaken with anxiety, you careless and complacent women; for the vintage will fail, and the ingathering will not come. 11 Tremble, you women who are at ease! Shudder with fear, you complacent ones! Strip yourselves bare and gird sackcloth upon your loins [in grief]! 12 They shall beat upon their breasts for the pleasant fields, for the fruitful vine, 13 For the land of my people growing over with thorns and briars—yes, for all the houses of joy in the joyous city. 14 For the palace shall be forsaken, the populous city shall be deserted; the hill and the watchtower shall become dens [for wild animals] endlessly, a joy for wild donkeys, a pasture for flocks, 15 Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is valued as a forest. 16 Then justice will dwell in the wilderness, and righteousness (moral and spiritual rectitude in every area and relation) will abide in the fruitful field. 17 And the effect of righteousness will be peace [internal and external], and the result of righteousness will be quietness and confident trust forever. 18 My people shall dwell in a peaceable habitation, in safe dwellings, and in quiet resting-places. 19 But it [the wrath of the Lord] shall hail, coming down overpoweringly on the forest [the army of the Assyrians], and the capital city shall be utterly humbled and laid prostrate. 20 Happy and fortunate are you who cast your seed upon all waters [when the river overflows its banks; for the seed will sink into the mud and when the waters subside, the plant will spring up; you will find it after many days and reap an abundant harvest], you who safely send forth the ox and the donkey [to range freely].

Chapter 32

Now as we get into chapter 32 Isaiah jumps over a couple of millennia at least, as he looks forward. As God is going to come down and as a crouching lion roaring and so forth, over her prey, in verse 4 going back to chapter 31. As the Lord of hosts shall come down to fight for mount Zion, and for the hill thereof, He is likened unto a lion, a young lion that is roaring on his prey.

When you turn to the book of Revelation and you read there of the return of Jesus Christ, it declares in Revelation 10:3, "And He cried with a loud voice, as when a lion roars: and when he has cried, the seven thunders uttered their voices." So Christ in His returning is going to let forth a great cry like a lion that is roaring. Now here, of course, it declares it in Isaiah 31:4. Also in Jeremiah 25:30. Also in Joel, and in many places of the Old Testament is referring to the day that the Lord has come roaring as the lion.

And so He has come.

Behold, a King shall reign in righteousness, and princes will rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly (Isa 32:1-4).

There's going to be a restoration when the King comes and reigns. No more will people be stuttering, stammer. Will speak plainly. And at this time,

The vile person shall be no more called liberal (Isa 32:5),

I think that that's a very interesting verse, because we hear of liberals today, and for the most part, especially a theological liberal is an extremely vile person. But yet, they sort of hide behind the term of, "Well, I'm a liberal." And they use that as a covering for their vileness. And in that day, "the vile person will no more be called liberal."

nor the churl said to be bountiful (Isa 32:5).

A rude kind of a bullish person.

For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD (Isa 32:6),

Now what an apt description this is of the liberals. Their hearts are seeking to work iniquity and to practice hypocrisy. And what tremendous hypocrisy there is. As in theology, the liberals are always redefining terms so that you don't know what they're talking about. And you have to ask them, "But what do you mean by born again?" Because they've even picked up the term born again. They use the terms charisma, and they use all kinds of terms and you listen to them talk and you say, "My, he's right on! He was talking about Christ." Yes, but what does he mean when he says Christ? Does he mean an anointing that, you know, the Christ in me and the Christ in you? What does he mean when he says born again? And they've redefined these terms so that they can use the terms and you listen to them talk and you think, "My, he's talking about being born again! Isn't that wonderful?" But if you get a definition of their terminology, you'll find what they mean by being born again is entirely different from what we understand what it is to be born again by the Spirit of God into a new spiritual life.

So the hypocrisy by changing the definition of words so that they can give forth their villainy, really, but you don't understand what they're saying because you don't have the glossary that they are using. But, "they seek to utter error against the Lord."

to make empty the soul of the hungry; and will cause the drink of the thirsty to fail (Isa 32:6).

The thing about the liberal church and the liberal theologians is that they do not satisfy a person's real hunger for God. And people can go to church all their lives in these liberal churches and never really be satisfied. Their hunger for God's Word and God's truth never satisfied; their thirst for God never filled. Because the liberal theologians have absolutely nothing to offer of a true experience and relationship with God. Now they're extremely clever in their argumentation. In the presenting of their point. But their purpose is to become involved more politically and the presentation of the social gospel and the emphasis upon the social gospel. And to listen to them it sounds so good. It sounds so right. And here Isaiah is speaking of the day when the King comes and these liberals will be called what they really are.

The instruments also of the churl are evil: he devises wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand. Rise up (Isa 32:7-9),

Now beginning with verse 9 he turns now the attention and the thought to the women at this particular time in Jerusalem. And let me say that women are usually the true barometer of the moral state of a nation. Women are the ones who usually set the moral standards. And when the women become corrupted in their moral standards, there's nothing left. And so the prophet speaks out again as he did in an earlier chapter against the women in Jerusalem.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip yourselves, make bare, and put on sackcloth on your loins (Isa 32:9-11).

In other words, the time has come really not to just be looking for pleasure and ease but to really be seeking God and turning to God. Sackcloth was a garment of mourning and begin to mourn over the condition of the nation, the condition of the country. I think that the message of Isaiah to the women of that day is extremely important to the women of our day. For defiled womanhood means a defiled nation.

They shall lament (Isa 32:12) And he speaks of the lamentation, and it brings to mind what Jesus said will take place during the Great Tribulation period when the time has come for those to flee from Jerusalem to the wilderness place. "Woe unto them," He said, "who in those days are nursing a child or who are pregnant." Woe unto them because it will be hard to flee from Jerusalem in a hurry to get away from the man of sin, the son of perdition who will be coming to defile the temple and to blaspheme God. So the women lamenting. The land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest (Isa 32:13-15).

Until God begins His work of restoration. Now it is interesting how that the land of Israel did remain for centuries wasted, desolate, wild. And how that under this modern Zionist movement and the establishing of the nation Israel the wilderness is being turned into a fruitful garden. The valleys of Sharon which were marshlands, the valley of Megiddo which was marshland has been drained and now cultivated and tremendous agricultural development there. And so he speaks of the desolation of the land which did take place, "until the Spirit be poured upon us from on high." "In the last days," the Lord said, "I'm going to pour out my Spirit upon all flesh" (Joel 2:28). Joel prophesied that. And God is getting ready for this final outpouring. "The wilderness will be a fruitful field, a fruitful field be counted for a forest." Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness (Isa 32:16-17) I love this verse. The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever (Isa 32:17). What a beautiful verse. "The work of righteousness is peace; the effect of right living is just quietness and assurance for ever." I've done the right thing. I just rest in it. The quietness and the assurance. I've done the right thing. How beautiful it is. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass (Isa 32:18-20).

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Isaiah 33:1-24 (AMP)

1 WOE TO you, O destroyer, you who were not yourself destroyed, who deal treacherously though they [your victims] did not deal treacherously with you! When you have ceased to destroy, you will be destroyed; and when you have stopped dealing treacherously, they will deal treacherously with you. 2 O Lord, be gracious to us; we have waited [expectantly] for You. Be the arm [of Your servants—their strength and defense] every morning, our salvation in the time of trouble. 3 At the noise of the tumult [caused by Your voice at which the enemy is overthrown], the peoples flee; at the lifting up of Yourself, nations are scattered. 4 And the spoil [of the Assyrians] is gathered [by the inhabitants of Jerusalem] as the caterpillar gathers; as locusts leap and run to and fro, so [the Jews spoil the Assyrians' forsaken camp as they] leap upon it. 5 The Lord is exalted, for He dwells on high; He will fill Zion with justice and righteousness (moral and spiritual rectitude in every area and relation). 6 And there shall be stability in your times, an abundance of salvation, wisdom, and knowledge; the reverent fear and worship of the Lord is your treasure and His. 7 Behold, their valiant ones cry without; the ambassadors of peace weep bitterly. 8 The highways lie waste, the wayfaring man ceases. The enemy has broken the covenant, he has despised the cities and the witnesses, he regards no man. 9 The land mourns and languishes, Lebanon is confounded and [its luxuriant verdure] withers away; Sharon [a fertile pasture region south of Mount Carmel] is like a desert, and Bashan [a broad, fertile plateau east of the Jordan River] and [Mount] Carmel shake off their leaves. 10 Now will I arise, says the Lord. Now will I lift up Myself; now will I be exalted. 11 You conceive chaff, you bring forth stubble; your breath is a fire that consumes you. 12 And the people will be burned as if to lime, like thorns cut down that are burned in the fire. 13 Hear, you who are far off [says the Lord], what I have done; and you who are near, acknowledge My might! 14 The sinners in Zion are afraid; trembling seizes the godless ones. [They cry] Who among us can dwell with that devouring fire? Who among us can dwell with those everlasting burnings? 15 He who walks righteously and speaks uprightly, who despises gain from fraud and from oppression, who shakes his hand free from the taking of bribes, who stops his ears from hearing of bloodshed and shuts his eyes to avoid looking upon evil. 16 [Such a man] will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him; water for him will be sure. 17 Your eyes will see the King in His beauty; [your eyes] will behold a land of wide distances that stretches afar. 18 Your mind will meditate on the terror: [asking] Where is he who counted? Where is he who weighed the tribute? Where is he who counted the towers? 19 You will see no more the fierce and insolent people, a people of a speech too deep and obscure to be comprehended, of a strange and stammering tongue that you cannot understand. 20 Look upon Zion, the city of our set feasts and solemnities! Your eyes shall see Jerusalem, a quiet habitation, a tent that shall not be taken down; not one of its stakes shall ever be pulled up, neither shall any of its cords be broken. 21 But there the Lord will be for us in majesty and splendor a place of broad rivers and streams, where no oar-propelled boat can go, and no mighty and stately ship can pass. 22 For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us. 23 Your hoisting ropes hang loose; they cannot strengthen and hold firm the foot of their mast or keep the sail spread out. Then will prey and spoil in abundance be divided; even the lame will take the prey. 24 And no inhabitant [of Zion] will say, I am sick; the people who dwell there will be forgiven their iniquity and guilt.

Chapter 33; Now chapter 33 begins with a warning to the Assyrians. Woe unto thee that spoilest, and you have not been spoiled; you that deal treacherously, you've not been dealt treacherously with! (Isa 33:1) The Assyrians were extremely treacherous people. They often would mutilate their prisoners of war. Physically mutilate them. They would pull out their tongues. They would gouge out their eyes. They would physically mutilate their prisoners of war. They were extremely cruel. History records that many times cities when surrounded by the Assyrian army the inhabitants would commit suicide rather than be taken captive. So fearful were they of the Assyrians because of their barbarity, that rather than being taken captives by the Assyrians and be exposed to the torture that

the Assyrians gave to their captives, they would just commit suicide. So Masada is not an isolated case in history. At the time of the Assyrian might, there were many records of cities—entire cities—that, rather than being captives of the Assyrians, committed suicide. So, "Woe unto you who deal so treacherously." when you shall cease to spoil, you will be spoiled; and when you shall make an end to deal treacherously, they will deal treacherously with you. O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them. The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure. Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regards no man (Isa 33:1-8).

He's talking about how the Assyrians have come and taken many of the cities already of Judah. And how the highways of Judah lie waste. The earth mourns and languishes: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. Now will I arise, saith the LORD; now will I be exalted; now will I lift up myself. You shall conceive chaff, you shall bring forth stubble: your breath, as fire, shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might (Isa 33:9-13). God said, "I'm going to burn them in my fire." Like thorns are going to be cut up and burned in the fire. And so at the destruction of the Assyrians, the effect upon those in Jerusalem:

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? (Isa 33:14) If the fire of God has wiped out the Assyrian army, this highly vaunted Assyrian army, who amongst us can dwell in that kind of fire? The sinners become fearful, afraid. The hypocrites filled with terror. When they see the effect of God's fire against the Assyrians. In Hebrews we read, "Our God is a consuming fire" (Hebrews 12:29). In Hebrews we read that, "If we sin wilfully after we come to the knowledge of truth, there remains no further sacrifice for our sins, only that fearful looking forward to the fiery indignation of God's wrath which will devour His adversaries" (Hebrews 10:26-27). The fire of God. Now the fire of God to us as children of God is not something that we fear. "Beloved, consider it not strange concerning the fiery trials which are to try you as though some strange thing has happened unto you" (I Peter 4:12). God puts us through the fire but it is the refining fire whereby God is purging out from our lives the dross in order that we might be pure. When we come to Jesus Christ we have all of our hang-ups. We have all kinds of impurities within our lives. And so God puts us through the fire in order that He might burn out these impurities. We go through the testing. We go through trials, but God has a purpose in the testings and trials of refining us and making us pure, even as He is pure. And so I am in the fire of God. But because I am a child of God, the fire of God is only refining me and taking away the impurity from my life. You are in the fire of God. Whoever you may be—sinner, Christian alike. If you are a sinner, the fire of God is devouring and destroying and will ultimately destroy you. Where if you are a child of God, then that same refining process of God's fire is bringing about the purity in your life.

"Who amongst us can dwell in the devouring fire?" The answer: He that walks righteously, he that speaks uprightly; he that despises the profit of other people's ills or oppressions, he that refuses to take bribes, who will not listen to evil, and shuts his eyes from seeing evil; For he shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty (Isa 33:15-17): Oh, how I long to see the King in His beauty and in His glory. Jesus prayed, "Father, I pray for these that have been with Me that they might see Me with the glory that I had with Thee before the world ever existed. And not only for these do I pray, but for all of those that will believe upon Me through their witness" (John 17:20,24). What is the Lord's desire? That you might see Him in His glory and see the King in His beauty. We have seen Him in His humiliation. We have seen Him as He was despised and rejected. But His desire is that we might also see Him in the glory that He had with the Father before the world ever existed. And they shall see the King in His beauty. they shall behold the land (Isa 33:17) The promised land, the kingdom of God.

that was very far off. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our judge, the LORD is our lawgiver, the LORD is our King; he will save us (Isa 33:17-22). It speaks of that glorious day when Jesus will come and establish the kingdom of God upon the earth and He will reign there in mount Zion. And when Jesus comes, actually there's going to be a tremendous earthquake that will split the Mount of Olives in two. It is going to open up a subterranean river that will flow out from Jerusalem. Out from the throne of Jesus Christ there in Jerusalem. The subterranean river which will break into two rivers—one flowing to the Mediterranean and the other flowing down to the Dead Sea. And when the river flows into the waters of the Dead Sea, the waters of the Dead Sea will be healed so that it will no longer be a dead sea but it will become a center of fishing industry as they dry their nets around the area of Engedi.

And so Ezekiel prophesied of this river that flowed forth from the throne of God and how he measured the river and the depth that was so deep he couldn't walk across as it made its way down towards the Dead Sea. Isaiah also in another prophecy speaks of this same river. "The glorious Lord will be unto us a place of broad rivers," not where ships navigate. Not like the river Euphrates or the Tigris where the ships navigated on it.

But, "The Lord is the judge, He is the lawgiver, He is our King; and He will save us."

Thy tacklings (Isa 33:23)

Speaking in terms of shipping now.

are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity (Isa 33:23-24).

"Oh how happy is the man whose sins are covered. Whose transgressions are forgiven" (Psalm 32:1).

But before the great day of the Lord comes, before Jesus sets up His kingdom, before He reigns there in Jerusalem, the nations of the earth are going to experience the most horrible bloodbath that has ever taken place in the history of man. And so chapter 34 he sees now this horrible bloodbath of the nations before the reign of Christ

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

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

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