

The Book of the Prophet ISAIAH

Chapter 6

Theme: God revealed Himself to Isaiah, convicted him, forgave him, and charged him to condemn Judah.

Outline:

- 1-4 Isaiah Saw and Heard God's Glory
- 5-7 His Sins of Speech Were Forgiven
- 8 He Answered God's Call to Preach
- 9-10 God Gave Him a Ministry to Blind
- 11-12 Blindness Through Final Scattering
- 13 God Saw a Small Remnant of Elect

Preparatory Reading: Isaiah 29; Ezekiel 1; Romans 11; Revelation 4.

Related Links:

- A. *Introduction to the Book of Isaiah (outline)* ... <http://www.letgodbetruer.com/pdf/isaiah-introduction.pdf>.
- B. *Overview of O.T. Prophets (slides)* ... <http://www.letgodbetruer.com/pdf/old-testament-prophets-slides.pdf>.
- C. *Chronological Table and Notes for Prophets* ... <http://www.letgodbetruer.com/pdf/prophets-table-with-notes.pdf>.
- D. *The Prophets of God (sermon outline)* ... <http://www.letgodbetruer.com/pdf/prophets-of-god.pdf>.
- E. *Witness of 70 A.D.* (detailed study) ... <http://www.letgodbetruer.com/sermons/prophecy/70ad/sermon.php>.
- F. *The Israel of God* (know the scriptural difference) ... <http://www.letgodbetruer.com/pdf/true-israel.pdf>.
- G. *Who Is the Seed of Abraham?* ... <http://www.letgodbetruer.com/bible/prophecy/seed-of-abraham.php>.
- H. *The Millennium* (not Jewish) ... <http://www.letgodbetruer.com/sermons/prophecy/gospel-millennium/sermon.php>.
- I. *Romans 11* (detailed exposition) ... <http://www.letgodbetruer.com/pdf/romans-eleven.pdf>.
- J. *A Vision of God* (the need for one) ... <http://www.letgodbetruer.com/pdf/vision-of-god.pdf>.

Introduction:

- A. This glorious chapter of Isaiah has two parts – a fabulous vision of God ... a key prophecy of judgment.
- B. While most know Isaiah's vision quite well (first 8 verses), only a very few know the prophecy well.
- C. We want more than *sound and feelings* from Isaiah's vision – we want *sense and faith* more perfectly.
- D. The man of God is not an entertainer – he must *preach the word!* So prepare for doctrine, not stories.
- E. The prophecy is quoted or referred to six times in the New Testament clearly indicating its high value.
- F. We should not stop with Assyria or Babylon, for the New Testament applies it to Rome and 70 A.D.

***** *Isaiah Saw and Heard God's Glory – Verses 1-4* *****

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

- A. Isaiah was a prophet under four kings of Judah – Uzziah, Jotham, Ahaz, and Hezekiah.
 - 1. They were respectively a good king, a good king, a very bad king, a very good king.

2. This chapter is dated at the end of Uzziah's reign, which began the reign of Jotham.
3. The next chapter leaps over the reign of Jotham into that of wicked Ahaz (Is 7:1).
- B. The *also* here is a separate and unique vision Isaiah had of Almighty God (Is 1:1; 2:1).
- C. The *Lord* here is Adonai, not Jehovah, noted by the lowercase letters in our KJV Bibles.
 1. This Hebrew name for God is used 434 times – *Lord* (431), *lord* (2), and *God* (1).
 2. It is Supreme Being or Sovereign Ruler as name for the Divine Being with all power.
 3. It is the same God – it is Jehovah – another name with less unique meaning (De 6:4).
 4. It is the same God – it is Jehovah – for He is LORD Jehovah in context (Isaiah 6:3,5).
- D. The Lord *sat upon a throne*, a high and exalted throne, fit for the King of all (Zec 14:9).
 1. God is king, and Isaiah will shortly declare it (Is 6:4); the throne is perfectly fitting.
 2. A throne is most fitting, since He is Creator and Ruler of all (Is 66:1; I Kings 22:19).
 3. A high and exalted throne is fitting, far above all others (Dan 7:9; Col 1:16; Ep 1:21).
- E. His *train filled the temple*, indicating stately robes of His royal authority and judgment.
 1. **Train.** An elongated part of a robe or skirt trailing behind on the ground; commonly worn by women of rank or fashion when in full dress, and by sovereigns and high officials on state occasions.
 2. The temple here was likely Solomon's in Jerusalem that Isaiah would have known.
 3. Jehovah in tabernacle or temple was glorious (Ex 40:34-35; I Kgs 8:10-11; Re 15:8).
- F. The words are wonderful in their sound, and feelings of awe and worship should result.
 1. However, make sure you know the truth about this God and His effect on good men.
 2. However, make sure you have seen this God yourself and responded accordingly.
 3. This writer was affected by these verses in the 19th year of his life with great changes.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

- A. Above the throne stood the *seraphims*, for this makes more sense than temple or train.
- B. **Seraphims.** The living creatures with six wings, hands and feet, and a (presumably) human voice, seen in Isaiah's vision as hovering above the throne of God.
 1. This is the only place in the Bible where this word is found – twice (Isaiah 6:2,6).
 2. The speculation (flying fiery serpents) and criticism (plural of a plural) are nonsense.
 3. The creatures are elsewhere called *cherubims*, which term is used 76 (57+19) times.
 4. Very similar or the same creatures are four *living creatures* (Ezek 1:5-15,19; 3:13).
 5. Ezekiel described a fire-like appearance, like David and Paul (Ps 104:4; Heb 1:7).
 6. Revelation calls them *four beasts* (Rev 4:6-9; 5:6,8,14; 6:1,6; 7:11; 14:3; 15:7; 19:4).
 7. The four beasts of Revelation had six wings as well and were next to God's throne.
 8. These four beasts constantly worship God by declaring Him thrice holy (Rev 4:8).
- C. Six wings are here denoted as having very special functions, which we try to explain.
 1. Two wings were used by each seraphim to cover his face – reverence before God.
 2. Two wings were used by each seraphim to cover feet – modesty for uncomely parts.
 3. Two wings were used by each seraphim to fly – hover above and around the throne.

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

- A. They worshipped similar to us by praising God to one another (Eph 5:19; Col 3:16).
 - 1. God knows His infinitely perfect attributes, but He loves mutual praise (Ps 34:1-3).
 - 2. Singing in a New Testament church is congregational – a further *one another* duty.
- B. The focus in the presence of Jehovah is *holiness* – the infinitely pure hatred of all sin.
 - 1. The cry by the seraphims to each other was not of love, grace, mercy, or goodness.
 - 2. The beauty of our God is holiness (Ps 29:2; 96:9), and it governs His other attributes.
 - 3. God is love, but He cannot and does not love unholy objects (Ps 5:5; 11:5; Eph 1:4).
 - 4. Those who speak of His love first and last have not seen Him and do not know Him.
 - 5. God is gracious and merciful, but He cannot show them until holiness is satisfied.
 - 6. God is good, but His goodness is governed by holiness (Matt 5:43-48; Acts 14:17).
 - 7. The context will show the effect of His holiness on Isaiah and result in His judgment.
- C. The identity of Lord Adonai is given here – none other than the *LORD* Jehovah Himself.
- D. He is identified by His expanded title of *LORD of hosts* – the angelic armies of heaven.
- E. The *glory of God* is in every part of earth – whether by creation, judgment, mercy, etc.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

- A. This verse is wonderful with more drama than doctrine as it describes the overall scene.
- B. The seraphims were not naked babies with wing buds tooting little horns as some draw.
- C. When one cried in worshipful praise to another, intensity and volume shook the house.
 - 1. The concussion and strength of the seraphims voice had effect similar to thunder.
 - 2. The posts or doorframe of a door (including lintel) is the strongest part of a wall.
 - 3. The power in heaven is incomparable to anything we can imagine – even just angels.
 - 4. Ezekiel says the seraphim wings were like Almighty God’s voice (Ezek 1:24; 10:5).
- D. The house was filled with smoke, which often occurred by the glorious presence of God.
 - 1. Solomon’s priests could not serve due to this cloud (I Kgs 8:10-12; II Chr 5:13-14).
 - 2. John saw the temple in heaven filled with the smoke of God’s great glory (Rev 15:8).

***** *His Sins of Speech Were Forgiven – Verses 5-7* *****

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

- A. The effect on Isaiah is profoundly important for him and us to know God and the lesson.
- B. The holiness of God, with perfect praise by the seraphims, condemned Isaiah’s speech.

- C. Isaiah saw the high King of heaven, LORD Jehovah of angelic armies, but feared Him.
 - 1. The Jews knew the true axiom that no man could see this God and live (Ex 33:20).
 - 2. There was no response from Isaiah of excitement to dance or to hug this great God.
 - 3. There is no being so good, kind, or loving as our God and Father, but get down first!
 - 4. Any presumption about our God or what you would do before Him better be guarded.
 - 5. You cannot even imagine a slight resemblance to His pure holiness and great glory.
- D. God's holiness condemned Isaiah for his speech – he felt totally undone – *Woe is me!*
 - 1. Everything Isaiah had seen and heard was holiness – he knew his speech was not so.
 - 2. Speech must glorify God, especially by the glory He put in our mouths for His glory.
 - 3. Your tongue is your glory for God's glory – what has it pronounced this past week?
- E. God's holiness condemned Isaiah for Israel's speech – he felt very undone – *Woe is me!*
 - 1. Everything Isaiah saw and heard was holiness – he knew Judah's speech was not so.
 - 2. It should bother us how those around us speak, starting with family and then church.
 - 3. Our nation is an irreverent wicked nation by their speech, and it should incense us.
- F. Each word in heaven is perfectly holy – will you help your house and this church match?

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

- A. God sent a seraphim to Isaiah with a live coal from an altar burning before God Jehovah.
- B. The burning altar of God's holiness and forgiveness yielded a live coal for His prophet.
- C. The altar to Israel was where they burned costly sacrifices to appease God ceremonially.
- D. We have an altar Jewish priests could not touch, for Christ (Heb 9:11-14; 13:10-15).

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

- A. A prophet, like each minister of God, had better guard his speech (Tit 2:7-8; I Tim 6:3).
- B. God forgave Isaiah for sinful speech and prepared him to be His mouthpiece on earth.
- C. Any minister with a conscience is terrified to open his mouth as Jehovah's ambassador.

***** *He Answered God's Call to Preach – Verse 8* *****

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

- A. In addition to all described above, or leading to this moment now, God Himself spoke.
 - 1. The drama of the first four verses is a similitude of the glory and majesty of our God.
 - 2. The conviction and repentance for sin and then forgiveness is necessary to prepare.
 - 3. Then when God called for a man to serve, Isaiah was approved and ready to serve.

4. God seeks for each man to be a man and stand in the gap in his realm (Ezek 22:30).
- B. The LORD of hosts is back to Lord Adonai, but we know He is both – Lord JEHOVAH.
- C. Almighty God had a terrible message and ministry for Judah, and He needed a preacher.
 1. This passage has been tortured and twisted countless times, but you should know it.
 2. It was for Isaiah to take God’s indictment to Judah, not for missionaries to Paraguay.
 3. There is not a sentence in any epistle of the New Testament calling for missionaries.
 4. If there is a scriptural call to the ministry, it must clearly include the Pastoral Epistles.
 5. However, every duty in the word of God is a call for every believer to agree to do.
 6. Paul begged the Romans to consider the vision of mercies for service (Rom 12:1-2).
- D. Isaiah responded like every minister and every child of God should respond to service.
 1. Saul responded perfectly to Jesus – *Lord, what wilt thou have me to do (Acts 9:6)?*
 2. If God is calling the heart of a future preacher, let him show it by Isaiah’s holy zeal.
 3. He must be obsessed about the glory of God, His holiness, and every word of God.
 4. But every Christian should see this vision and hear this call for his/her own duties.

***** *God Gave Him a Ministry to Blind – Verses 9-10* *****

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

- A. Wisely consider that the doctrine of this prophecy is greater than the drama of the vision.
 1. The drama of God’s glory, the seraphims, Isaiah’s purging, and a call are precious.
 2. But the judgment of gospel blindness and sovereignty of gracious election are better.
 3. It is true ... the drama should motivate you ... then the doctrine should direct you.
 4. The whole combination should result in great praise and thanksgiving and service.
- B. Let us first note this section is used at least six times by our Lord Christ and His apostles.
 1. Six uses (Matt 13:14-15; Mark 4:12; Luke 8:10; Jn 12:39-41; Ac 28:24-29; Ro 11:8).
 2. Therefore, we accept the doctrine and prophecy here to be of great N.T. importance.
 3. Therefore, we see Jesus Christ and the apostolic gospel to be the primary objects.
 4. Therefore, we do not stop with captivity in Babylon but look on to Rome in 70 A.D.
 5. Therefore, we see the blinding permanent, for there is no general recovery promised.
 6. Therefore, we see desolation of Israel also permanent, as Daniel and Jesus confirm.
- C. Isaiah’s ministry was to condemn the overall nation for their rejection of God’s worship.
 1. God told Isaiah to *Go ... tell this people*. Detail their depravity. Harden their hearts.
 2. God did not call them *my people* to Isaiah. He called them *this people*, with rejection.
 3. Isaiah, Jeremiah, and Ezekiel all had condemning ministries (Isaiah 3:9; 30:8-11; Jer 3:3; 4:22; 7:16; 11:14; 14:12; 22:21-22; 25:1-7; Ezekiel 2:3-8; 3:4-8; 33:30-33).
- D. Isaiah’s mission was two-fold here – condemn past rebellion, provoke further rebellion.
 1. This is hard for you to believe? – it is the savor of death unto death (II Cor 2:14-17).
 2. This is hard for you to believe? – He moved them to child sacrifice (Ezek 20:23-26).

3. God loves to judge in kind – it is part of His character – beware (Psalm 9:15-17)!
 4. Whether Stephen or Paul, they preached truth but offensively so (Acts 7:51; 17:30).
 5. Modern gurus modify the message to multiply the multitude, opposite of Isaiah here.
 6. Why did the Jews hate Jesus? He preached truth that offended them (John 8:31-59).
 7. Why did the Jews leave Jesus? He preached truth too high for them (John 6:24-71).
 8. Regardless of how it will be received, pastors must be always instant (II Tim 4:1-4).
- E. Isaiah’s message was ... indictment for rejecting His word ... judgment of blindness.
1. God mocked their associations and promised blindness and stumbling (Is 8:9-22).
 2. God mocked their ridicule of His prophets and promised trip them up (Is 28:9-16).
 3. God promised a marvelous thing of taking away their understanding (Is 29:9-16).
 4. God promised to judge suddenly for rebelling against His prophets (Isaiah 30:8-14).
 5. Isaiah in context of Messiah asked if any understood or appreciated Him (Is 53:1-3).
 6. Isaiah will appeal to God about causing Israel to err from His ways (Is 63:15-19).
- F. Other prophets declared this same indictment for past rebellion and the promise of more.
1. Contemporary with Isaiah was Amos, foretelling a famine for truth (Amos 8:10-14).
 2. Coming later, Jeremiah promised Judah would be punished like Israel (Jer 7:13-15).
 3. Ezekiel promised God would deceive prophets for people with idols (Ezek 14:6-9).
 4. Ezekiel revealed God Himself had moved them to child sacrifice (Ezek 20:23-26).
 5. Daniel declared the 70 weeks included sealing up vision and prophecy (Dan 9:24).
 6. Zechariah declared it happened exactly as former prophets foretold (Zech 1:4-6).
 7. Jesus rebuked Israel for rejecting prophets and losing the kingdom (Matt 21:33-46).
 8. Paul wrote that the Jews had a vail over their hearts about Messiah (II Cor 3:14-16).
- G. Humble yourself to praise and thank Jehovah for any truth you know (Matt 13:16-17).
- H. Truth is not a right, nor are we able or wise, so we must give thanks (II Thess 2:9-14).

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

- A. Fatten the minds of these people by preaching truth and in a way they do not appreciate.
1. Bore them with sound doctrine, so they will turn to their fables and entertainment.
 2. The goal is to blind and harden them past repentance and conversion for me to heal.
 3. Why did Jesus use parables? To fulfill this exact prophecy to Israel (Matt 13:10-17).
 4. Paul had a short fuse with the Jews in any given location, quickly condemning them.
 5. Think of how Jesus offended the Jews repeatedly by how and what He said and did.
- B. But for us Gentiles, this same glorious and sovereign God opened hearts and minds.
1. Think about Lydia, whose heart the Lord opened, for she attended to Paul’s doctrine.
 2. Think about the Thessalonians, for whom Paul thanked God they heard and believed.
 3. We owe Him all praise, thanksgiving, and obedience (Matt 13:16-17; II Thess 2:13).

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

- A. Isaiah interrupted the hopeless indictment of 6:9-10 with a natural query ... *How long?*
1. Isaiah viewed the future as a timeline, and He asked God about the end of blindness.
 2. He knew God had covenant promises with Israel, so He must eventually have mercy.
 3. Captivity in Babylon was such an event – 70 years and an end (Jer 25:11-12; 29:10).
- B. God answered that the blindness on Israel would be permanent through their final ruin.
1. God did not view the future as a timeline, but as an elect remnant within the nation.
 2. He would be faithful to His covenant promises by loving and saving the elect seed.
 3. God's answer in concept is more in 6:13 than 6:11-12; here he declared desolation.
 4. David knew of elect within Israel by a seed counting as God's generation (Ps 22:30).
 5. Paul wrote it by election for the fathers' sakes – note apostrophe location (Ro 11:28).
- C. God foretold the overthrow and ruin of Israel and that their blindness would be as long.
1. If it were temporary blindness and Babylon, why did the N.T. use it 6:9-10 six times?
 2. Daniel understood perpetual ruin of the nation (Daniel 9:26-27; 10:14; 12:1; 12:7).
 3. Jesus said Jerusalem would be trodden down throughout this age (Luke 21:20-24).
 4. He doomed them to desolation without a 70-year offer (Matthew 21:40-46; 23:28).
 5. He hated the Jews and considered their worship to be toward Satan (Rev 2:9; 3:9).
 6. Paul held out nothing for future Jews (Gal 4:21-31; Heb 11:8-16; 12:22-29; 13:14).
 7. *Witness of 70 A.D.* (detailed study) ... <http://www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php>.
 8. *The Israel of God* (know the scriptural difference) ... <http://www.letgodbetrue.com/pdf/true-israel.pdf>.
 9. *Who Is the Seed of Abraham?* ... <http://www.letgodbetrue.com/bible/prophecy/seed-of-abraham.php>.
 10. *The Millennium* (not Jewish) ... <http://www.letgodbetrue.com/sermons/prophecy/gospel-millennium/sermon.php>.

12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

- A. See notes for Isaiah 6:11 above; this prophecy was used by Jesus and apostles six times.
1. This was not temporary – it was permanent – God's judgment of blindness and ruin.
 2. Babylon was temporary for 70 years, and there were poor (including Jeremiah) left.
 3. The desolation coming would not be temporary (Dan 9:26-27; 12:7-13; Matt 23:38).
 4. The days of vengeance purposed and prophesied would fall on Israel (Lu 21:20-24).
- B. There is no hope or promise of a general recovery of the Jews, only the elect remnant.
1. All Israel being saved in Romans 11 is legal salvation of the elect by Jesus's death.
 2. Paul quoted Jeremiah about the new covenant, but it was already past (Heb 8:6-13).
 3. When Paul encouraged Jews, he only offered the gospel kingdom (Heb 12:22-24).
 4. When Paul encouraged Jews, he said the gospel kingdom was last (Heb 12:25-29).

- C. For a detailed exposition of Romans 11 ... <http://www.letgodbettrue.com/pdf/romans-eleven.pdf>.
 D. For Gospel Millennium ... <http://www.letgodbettrue.com/sermons/prophecy/gospel-millennium/sermon.php>.

***** *God Saw a Small Remnant of Elect – Verse 13* *****

13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

- A. Let us first note this section is used at least six times by our Lord Christ and His apostles.
1. Six uses (Matt 13:14-15; Mark 4:12; Luke 8:10; Jn 12:39-41; Ac 28:24-29; Ro 11:8).
 2. Therefore, we accept the doctrine and prophecy here to be of great N.T. importance.
 3. Therefore, we see Jesus Christ and the apostolic gospel to be the primary objects.
 4. Therefore, we do not stop with captivity in Babylon but look on to Rome in 70 A.D.
 5. Therefore, we see the blinding permanent, for there is no general recovery promised.
 6. Therefore, we see desolation of Israel also permanent, as Daniel and Jesus confirm.
- B. God intended to blind Israel permanently, including Isaiah's call, but He had His elect.
1. Blinding is a terrible judgment, but God does it (Romans 9:15-18; II Thess 2:9-12).
 2. God also intended to destroy and ravage the nation to desolation by warring enemies.
 3. If it were not for election, no one would or could believe, as already shown (Is 1:9).
 4. Author of Confusion ... <http://www.letgodbettrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.
- C. This verse has caused commentators great grief, especially *tenth*, *eaten*, *substance*, etc.
1. John Calvin and others said *tenth* means ten kings, Jotham to Zedekiah, inclusive.
 2. Matthew Henry decided *eaten* is by God; He accepts the holy seed as an edible tithe.
 3. Albert Barnes wants the *tenth* and *return* to be the poor, faithless ones from Egypt.
 4. Most want to change *substance* to Shallecheth, the king's terrace-walk to the temple.
 5. Commentators are glad to write that this is a difficult and obscure verse of scripture.
- D. First, divide the verse by its content, grammar, and punctuation into two separate halves.
1. The first part extends through *eaten*, for it is separate in two ways from what follows.
 2. First, the *as ... so* form of the second half ties its clauses separate from the first half.
 3. Second, the colon, inferior only to the period to separate ideas, also divides the verse.
 4. When a colon does not divide or interrupt (the first one), it explains (the second one).
- E. Second, distinguish *it* from its *tenth* in the first clause to match *substance* and its *thereof*.
1. The verse's first clause contains two things – a thing as *it* and a *tenth* of/in that thing.
 2. A thing ... and a tenth of that thing must equal = *substance ... of that thing* (thereof).
 3. The holy seed is not the nation but only a part of the nation ... a tenth of the nation.
 4. Trees lose leaves and appear dead, but the life vitality hidden in a tree is not the tree.
- F. Third, what is *it* in the first clause? What exactly is considered here along with *its tenth*?
1. God had commissioned Isaiah to judge the nation for and with blindness (Is 6:9-10).
 2. God has called them *this people*, rather than my people, showing His disdain of them.
 3. Isaiah's interrupting question and God's answer were an interruption (Is 6:11-12).

4. The *it* of the first clause are those being considered ... *this people* ... or *that nation*.
- F. Fourth, what is *it* in the second clause that *returns*? Not the *tenth*, but rather the first *it*.
1. *This people* ... or *that nation* ... would return from Babylon, the coming desolation.
 2. Those that returned from Babylon were a motley crew of rebels under good leaders.
 3. Ezra and Nehemiah had problems with them, and Malachi has nothing but rebuke.
 4. The nation returned from Babylon, and within the nation was the elect, holy tenth.
- G. Fifth, how was that nation, or *this people*, as God called them, *eaten* after their return?
1. They were *eaten up* by God's continued judgment through enemies of the nation.
 2. Grasp *eaten* as consuming destruction (Is 5:5,17; 10:20-23; Jer 8:16; 10:25; 50:7).
 3. After their return, they were troubled by neighbors, the Seleucids, and the Romans.
 4. This eating is to be compared to the casting of leaves by deciduous trees in winter.
- H. Sixth, thus far ... *But yet in this people shall be an elect remnant, and the nation shall return from captivity, and it shall be persecuted and devoured by its enemies*.
- I. Seventh, the *as ... so* similitude compares deciduous trees to God's view of *this people*.
1. The two trees are the lime or linden tree (unrelated to the citrus tree) and oak tree.
 2. There is little value studying the trees beyond the deciduous life cycle of perennials.
 3. Tree science, dendrology or silvics, identifies abscission and senescence, for trees under duress may cast their leaves for other than perennial cycles or death (Z.H.).
 4. There is certainly no value running to some Shallecheth (terrace-walk) of the Jews.
 5. A deciduous tree in winter appears dead in every outward respect, like eaten Israel.
 6. A tree during excessive heat and/or drought may also appear dead, like eaten Israel.
 7. However, within the tree is life vitality that continues the tree through another cycle.
 8. Job knew the life principle or cycle of trees well and spoke well of it (Job 14:7-9).
 9. The *substance* of the two trees is the life vitality in them, like the holy seed in Israel.
 10. Without the very small remnant kept by God, the nation would have ended (Is 1:9).
- J. Eighth, God counted the elect, holy remnant tenth in the nation for covenant fulfillment.
1. David understood it; he said the holy seed was accounted for a generation (Ps 22:30).
 2. Paul knew the difference in Israel; you should learn the difference (Romans 9:6-8).
 3. Paul appealed to Isaiah several times in this regard of the remnant (Rom 9:27-29).
 4. There was a great difference in the nation by God's electing grace (Romans 11:1-8).
 5. God was faithful to the fathers – Abraham, Isaac, Jacob – by election (Ro 11:28-29).
- K. Ninth, the double disjunctive opening exalts election against the judgment (Is 6:9-12).
1. The ferocity of the judgment is severe, but His covenant promises stood in the seed.
 2. Isaiah sought a timeline remedy – *how long*? But God answered by a perpetual seed.
 3. The judgment is quoted or used six times in the N.T., but the elect are always seen.
 4. Even in the destruction of Jerusalem, the elect were saved by design (Mat 24:21-22).
 5. The holy seed were always distinct from that evil generation (Matt 3:7; Acts 2:40).
 6. When Paul wrote of these things, he burst forth into glorious praise (Rom 11:33-36)!
- L. Tenth, it is our interpretive duty to rightly divide between the nation and its elect seed.
1. Paul very clearly distinguished between national Israel and elect Israel (Rom 9:6-8).
 2. Paul prayed for Israel to be saved, that is, elect Israel to be converted (Rom 10:1-4).
 3. Paul wrote all Israel would be saved, that is, elect Israel then blind (Rom 11:25-32).

4. Thus, Isaiah 4:2-6 (Mal 4:1-3) has a short-term national fulfillment, later a spiritual.
5. Thus, Isaiah 10:20-23 (Rom 9:27) is short-term, national and long-term, spiritual.
6. Thus, Isaiah 65:8-10 has features that apply to both short-term and long-term Israel.
7. Thus, Amos 9:8-12 included Assyria destroying Israel and also Gentile conversions.

Application

1. *Fall down before this glorious and holy God, confessing your sins, and offering service.*
 - a. David told enemies to stand in awe, stop sinning, and examine themselves (Ps 4:4).
 - b. What hinders you from saying what Paul said when he saw Jesus Christ (Acts 9:6)?
 - c. There is nothing more profitable and pleasant for your soul than a vision of God.
 - d. For more about a moving vision of God ... <http://www.letgodbetrue.com/pdf/vision-of-god.pdf>.

2. *Fall down before this sovereign Judge that chooses blindness or light and praise Him.*
 - a. Jesus told His beggarly, redneck, low-class apostles to give thanks (Matt 13:10-17).
 - b. Paul knew he was bound to thank God for the Thessalonians' faith (II Thess 2:9-14).
 - c. We must not be puffed up about God cutting off unbelieving Jews (Rom 11:17-24).
 - d. For more of God's electing grace ... <http://www.letgodbetrue.com/pdf/what-if-election-is-true.pdf>.