

(Through the Bible) Isaiah 41-42

by Chuck Smith

God's sovereignty over nations and individuals is demonstrated through his predictions concerning Cyrus and his chosen people, Israel, and through the life and ministry of Jesus Christ.

Duration: 45:40

Scripture: Genesis 12:3, Isaiah 41:11-42, Daniel 5:5-6

Topics: "Gods Sovereignty", "Divine Power"

Description

In this sermon, the preacher discusses God's self-definition and his power as the creator of the heavens and the earth. The preacher references the story of Belshazzar and the handwriting on the wall to emphasize the consequences of disregarding God's holiness. The preacher highlights God's challenge to the people who make their own gods, emphasizing the illogicality of creating one's own deity. God declares his ability to predict and declare future events, challenging other gods to do the same. The preacher also mentions the call to sing a new song to the Lord and the invitation for people to come together for judgment. The sermon concludes with a discussion of Cyrus, whom God raised up to rule over kings, further emphasizing God's sovereignty and power.

Transcript

In the 41st chapter of Isaiah, in the first part of the chapter, God begins his predictions concerning Cyrus, who was not yet born. A man who was not to be born for a hundred and fifty years. But God begins to talk about him.

How he's going to raise him up. How he's going to prosper him. How he's going to give him a kingdom and subdue nations before him.

As we progress in our study tonight, we'll find that God actually names him. In order to prove that I'm really God, there's no one else like me. I'm going to call you by your name.

It is Cyrus. And he calls him his servant and so forth. So that it is interesting that God begins a hundred and fifty years before a man is born to tell about his life and what God is going to do through his life.

Keep silence before me, O ye coast. The word islands there is literally coast. And let the people renew their strength.

Let them come near. Let them speak. Let us come near together to judgment.

Now, as he speaks of Cyrus, he said, Who raised up the righteous man from the east? He called him to his foot. He gave the nations before him and made him to rule over the kings. Now, the question is, who did this? And the answer is I, the Lord.

The last part of verse four. He made him to rule over the kings. He gave them as the dust to his sword and as driven stubble to his bow.

For he, that is Cyrus, pursued them and passed safely, even by the way that he had not gone with his feet. Who has wrought and done it? Calling the generations from the beginning or naming the persons from the beginning. I, the Lord, the first and with the last, I am he.

So the question, who's raised up this man? Who's brought him forth? Who has given him the kingdom? I, the Lord. The coast saw it and they feared. The ends of the earth were afraid and they drew near and came.

They helped everyone his neighbor and everyone said to his brother, be of good courage. So the carpenter encouraged the goldsmith and he that smoothed with the hammer and him that smote with the anvil saying, it is ready for the soldering and he fastened it with nails that it should not be moved. But thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham, my friend.

Now beginning with verse eight, he turns his attention away from Cyrus and now to Israel, to the nation, to Jacob. You're my servant, God declares. And in Isaiah, Isaiah speaks of Israel as the servant of the Lord.

And then, of course, it speaks of Jesus Christ as the servant of the Lord. And also David is mentioned as God's servant in the book of Isaiah. We will, as we progress in two weeks, come to quite a discourse on that righteous servant, Jesus Christ, that God has raised up.

But here, Jacob and Israel. I have chosen the seed of Abraham, my friend. And Abraham has the title of the friend of God.

What a beautiful title. Thou whom I have taken from the ends of the earth and I have called thee from the chief men and I said unto thee, thou art my servant. I have chosen thee and not cast thee away.

Fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.

Now, in a very narrow sense, this is a promise that God has made unto his chosen, unto Jacob and Israel, whom he will call together from the ends of the earth where they have been scattered. God said, I have not cast thee away. Now, there is a teaching today that is not scriptural, and that is that God has cast away the nation of Israel and that God's purposes now will be fulfilled through the church, that Israel has been rejected and cast away.

That is not scriptural. In fact, the whole prophecy of Hosea is dedicated to God taking back the unfaithful wife and redeeming her again and taking her for his bride once more. And the whole book of Hosea is a simile.

It's an allegorical type of a book. And even as God said, go down and take a wife and marry her, and he bore children, and then he had a child that he said, hey, that's not mine, called it Lo-Amy, not my child. And she left and went out and became a harlot, a prostitute, and after years of time, God said to Hosea,

now go find your wife and redeem her.

She had sold her life, and God said, buy her back and take her as your wife once again and restore her. And then God spoke about how he was going to restore Israel. Paul said, has God cast them away whom he has chosen? God forbid.

And Paul, all the way through his teaching, tells about how God is going to restore them again. And if the cutting off was the salvation of the Gentiles, what will the gathering together of them be? God's working with them once more. But the kingdom age.

Know ye not, he said in Romans 11, that blindness has happened to Israel in part until the fullness of the Gentiles come in. But then all Israel shall be saved, as saith the Scripture. So go forth, they deliver out of Zion and so forth.

So God is yet to work with them. And when God begins to work with them, we will have entered in to the final seven years of Satan's rule upon the earth. The final seven years prior to the establishing of God's kingdom upon the earth.

In the ninth chapter of Daniel, and we'll be coming to Daniel in a few months, he declares seventy-sevens are determined upon the nation Israel. And from the time the commandment goes forth to restore and rebuild Jerusalem to the coming of the Messiah, the Prince, will be sixty-nine sevens. But the Messiah will be cut off.

So the seventieth seven will complete the prophecies, to seal up the prophecies. To anoint the most holy place and to bring in the everlasting righteousness. That kingdom of everlasting righteousness.

So you've got a seventieth seven that was unfulfilled, which is yet future. Which will begin when Russia is destroyed by God in her abortive invasion of Israel. So, God is going to once more deal with the nation Israel in a very special way.

After he has completed his work among the Gentiles. So here God declares, I have chosen thee, I have not cast thee away. They're God's chosen people, you can't get away from it.

God has not cast them away. They have, in a sense, cast God away, as Isaiah will talk in the next few chapters of how they have not offered the sacrifices to God. How they have shut God out, but God has not shut them out.

But shall yet deal with them in a very remarkable way. Now God speaks about those that have been incensed against them. And surely these people have been a persecuted people.

And it is indeed tragic that much of the persecution against the Jew has arisen from the church. I think that God is one of the most mal-aligned persons in the universe. Maligned by Satan.

How he's maligned God. And in the eyes of the people of the world, they say, well the Protestants are fighting the Catholics over in Ireland. That's not a Protestant-Catholic kind of a thing.

It's a political thing. They are not Christians against Christians as such. It's a whole political issue, but yet they call it the Protestants against the Catholics.

And then it makes it look like God is, you know, stirring up people against each other. Surely it is not Christian. Nor have many of the things that have been done by the church or in the name of the church through history been Christian at all.

Many things have been done in the name of Christianity. And you look at people say, well we are Christians. And they are not.

Jesus said not all who say Lord, Lord are going to enter into the kingdom of heaven. And so because of what people have done in the name of Christ, because of those that have persecuted the Jews in the name of Jesus Christ, it has created a great bitterness in the heart of many Jews. And rightfully so for the church.

And against Christianity because they usually equate the church with Christianity. We are over in Israel quite a bit and we have many friends over there. And they'll get going in their talking and all and they'll start talking about, well those Christians, you know, and those Christians.

And we say, wait a minute. Hold on, we're Christians. Oh no, they said, you're Calvary Chapel Christians.

You're different, you know. You love us. We know you love us.

And they recognize over there a difference between Christians and Christians. They have a greater discernment than we often do. People so often just lump.

Christian America, you know. So if you're not a communist, not an atheist, you're a Christian, you know. But a Christian is much more than that.

He is one who has submitted his life to the Lordship of Jesus Christ. One who seeks to follow Jesus Christ. One who lives his whole life governed by the Lord.

So it is not loving Him in word, but in deed and in truth. Now God said, I am... All of those that were incensed against you shall be ashamed and confounded. They shall be as nothing.

And they that strive with thee shall perish. God doesn't pay to strive with them. God says, I've chosen you, I've not cast you away.

Those that strive with you are going to perish. God promised to Abraham, I will bless those that bless thee and I will curse those that curse thee. Jesus in the judgment, not the final judgment, but in the judgment that He will bring when He returns to the earth and gathers together the nations for judgment.

The judgment against the nations will be concerning their treatment of the Jews. For He said, I was hungry and you did not feed me. Thirsty, you did not give me to drink.

Naked, you did not clothe me. Sick, and you did not help me. Lord, when did we see you hungry, naked, thirsty, sick? He said, inasmuch as you did it not to the least of these, my brethren, the Jews, you have not done it unto me.

He still refers to them as His brethren. They've been chosen of God. God has not cast them away.

I oftentimes get hate mail from even ministers because they've heard of how Calvary Chapel has sought to help the Jewish people. What a love we have for them and how that we've sought to demonstrate our

love in practical ways. Contributing to their hospitals.

Contributing to many of the projects in Israel. This year we've given over \$460,000 to the nation of Israel in various projects. And we get all this kind of hate mail because of it.

And a lot of times from pastors, for they feel that God has cut them off. That, you know, God is through with them. And how can you, you know, reach out an arm to help and to love those that God has cast off? But God says, I've not cast them off.

God has promised to bless those that bless them. And God has blessed us. Who can deny it? And so all of those that were incensed against thee shall be ashamed.

They'll be confounded. They'll be as nothing. They that strive with thee shall perish.

You will seek them and you will not find them. Even those that contend with you. And they that war against you shall be as nothing.

And as a thing of nothing. Boy, it doesn't pay to go over and talk to the Egyptians. Let me tell you.

Be at war with these people. For I, the Lord thy God, will hold thy right hand saying unto thee, Fear not, I will help thee. And who can deny but what God has not helped these people immeasurably.

Fear not, thou worm Jacob and ye men of Israel. I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth.

And you will thresh the mountains and beat them small. You will make the hills as chaff. Thou shalt fan them and the wind shall carry them away.

And the whirlwind shall scatter them and thou shalt rejoice in the Lord. And shalt glory in the Holy One of Israel. When the poor and needy seek water and there is none.

And their tongue faileth for thirst. I, the Lord, will hear them. I, the God of Israel, will not forsake them.

I will open up rivers in high places and fountains in the midst of the valleys. And I will make the wilderness a pool of water and the dry land springs of water. And I will plant in the wilderness the cedar and the acacia trees and the myrtle and the oil trees.

And I will set in the desert the fir tree and the pine and the box tree together. That they may see and know and consider and understand together that the hand of the Lord hath done this. And the Holy One of Israel hath created it.

To go over to Israel today is just a live experience in the fulfillment of prophecy. As you see these things of which Isaiah spoke actually being fulfilled. Areas that were once parched wilderness, desert areas.

You see the vast irrigation project, the pools of water. You see the giant sprinkler systems and all that they have as they have become a very strong agricultural nation. Planting hundreds of millions of trees in those wilderness areas.

And the interesting thing, the various types of trees for the various benefits that each tree gives. Planting the pine tree and the fir tree. Because they have a capacity of growing almost on rocks.

The roots go down into the crevices. And as they grow down and they begin to grow then they crack the rocks. And with the rocks cracking the rain of course comes and carries the topsoil on down.

And they are forming tremendous topsoil in the valleys. And getting tremendous agricultural crops again. And planting the eucalyptus trees in the marsh areas because they drink up so much water.

And their whole project of reforestation of Israel is just an exciting thing. And here all predicted in Isaiah. As God declares, I have not cast them off and what He is going to do.

And the purpose of doing is that they might see and know and consider and understand together. That the hand of the Lord hath done this. Now, I like this.

God makes a challenge to those false gods. That the people were worshipping at that time. And He said, produce your cause, saith the Lord.

Bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what shall happen. Let them show the former things what they are.

That we may consider them and know the latter end of them. Or declare us things that are yet to come. Show the things that are to come after these things.

That we may know that you are gods. Yea, do something good or do it evil. That we may be dismayed and behold it together.

Behold, you are of nothing and your work is not. An abomination is he who chooses you. So, God speaks out against the worship of the false gods.

That the Israelites were involved in at this particular period of their history. He said, now look, if they are really gods, let them tell us something before it happens. So that after it happens, we really know that they know what they are talking about.

And he's challenging them in the area of prophecy. Now, prophecy is one of the strongest arguments for the inspiration of the Scriptures. The fact that God has spoken in advance of things that would happen.

Giving the names of persons, the names of places. And detailing the events that would be happening. And the fact that they have been fulfilled.

Becomes one of the strongest arguments for the inspiration of the Scriptures. For you see, when you delve into this area of prophecy. In order to prove the inspiration of the Scriptures.

It is necessary that you have 100% accuracy. If one word of God failed, then it means that it wasn't God who spoke. But when you have thousands of prophecies that have come to pass exactly as declared.

Then it begins to give extremely strong evidence that it was indeed God who spoke. Now, there was a very tragic day in the history of Israel. When the Roman government took away from the Jews the right of capital punishment.

And when the Roman government removed from them the right of capital punishment. They felt that at that point they had lost their power to govern. For they related capital punishment to government.

For when God established human government under Noah. He established it with the provision of capital punishment. Now, you remember when Jacob was pronouncing the prophecies upon his sons.

On his dying bed. He said unto Judah that the scepter shall not depart from Judah until the Messiah comes. The scepter being the ruling power.

And when the government of Rome took away in about 12 AD. They took away from the Jews the power of capital punishment. The rabbis and the priests put on sackcloth.

They put ashes on their head and for a week they went wailing through the streets of Jerusalem. Because they said God's word has failed. The scepter has departed.

Shiloh has not come. What they didn't know was that in the village of Nazareth at that time. He was there growing up.

But they really felt that God's word had failed. And that means that it wasn't God's word. Because God's word can't fail.

And to them it was a national disaster. That God's word should fail. But not one word of God's prophecies have failed.

And so God challenges the other gods. If you're really God. You say you're God.

Alright then. Do something. Show yourself.

Make us amazed. Tell us something before it happens. So that when it comes to pass we will really know that you are God.

And I love the way God challenges these false gods. Now God goes on to declare. I have raised up one from the north.

And he shall come from the rising of the sun. And he shall call upon my name. And he shall come upon the princesses.

Upon mortar and upon the potters. Treads the clay. Who hath declared from the beginning that we may know.

And before time that we may say he is righteous. Yea there is none that showeth. Yea there is none that declares.

Yea there is none that hears your words. Now God was speaking again of Cyrus. I've raised up one.

He's going to come. And you're going to know that I know what I'm talking about. But which of you the false gods.

Have declared anything before it happened. And it actually came to pass. The first shall say to Zion.

Behold behold them. And I will give to Jerusalem. One that brings good tidings.

For I beheld and there was no man even among them. And there was no counselor that when I asked of them could answer a word. Behold they are all vanity.

Their works are nothing. Their molten images are wind and confusion. These false gods that the people were worshiping.

God says there's no counselor among them. They're empty. They're vain.

Now God speaks of another servant. This is his righteous servant. Even Jesus Christ.

And now Isaiah begins to prophesy. Concerning Christ the servant of God. Behold my servant.

Whom I uphold. Mine elect. And whom my soul delighteth.

You remember. When Jesus was baptized. That there came the voice from heaven saying.

This is my beloved son. In whom I am well pleased. Hear ye him.

God declares in whom my soul delights. I have put my spirit upon him. And at the time of the baptism.

You remember the heavens open. And the spirit of God descended as a dove. And lighted upon him.

And the voice of the father said. This is my beloved son. So here's a prophecy of the baptism of Jesus.

And those events that would take place. My servant. In whom my soul delights.

I have put my spirit upon him. He shall bring forth judgment. To the Gentiles.

So the gospel coming unto the Gentiles. Through Jesus Christ. Is predicted.

He will not cry nor lift up his voice. To be heard in the street. Israel.

Which at the time of his coming was a bruised reed. He will not break. The smoking flax.

Shall he not quench. Till he bring forth judgment. Unto truth.

He shall not fail nor be discouraged. Till he has set judgment in the earth. And the coast shall wait.

For his law. Now we are told that. Jesus is sitting.

There at the right hand of the father. Waiting. For the kingdom to be given unto him.

In Hebrews it said. God has put all things in subjection. Unto him.

But we do not yet see all things in subjection. Unto him. But we see Jesus.

Who was made a little lower than the angels. For the suffering of death. Crowned with glory and honor.

Waiting. Until. The kingdom really will be given unto him.

Until this expectation. Is fulfilled. So God's promise.

That he has set him for judgment in the earth. Thus saith God the Lord. He that created the heavens and stretched them out.

He that spread forth the earth and that which comes out of it. He that gives breath unto the people upon it. And spirit to them that walk therein.

God declaring now himself. As Francis Schaeffer said. The time has come when we shouldn't just speak of God.

Because there are so many different gods that people worship. Or people have so many different concepts of God. That when you talk about God.

Unless you define the God that you are talking about. They really don't know who you are talking about. So we need to define God as the.

Eternal. Living God who created the heaven and the earth. Well it's interesting when God defines himself.

He goes a little bit further. He that created the heavens and stretched them out. He that spread forth the earth and all that comes out of it.

He that gives breath to the people upon it. You remember when Daniel came in to Belshazzar. Who had ordered that the golden vessels that his grandfather Nebuchadnezzar.

Had taken out of the temple in Jerusalem. Be brought in that they might drink their wine out of those vessels. That had been dedicated unto God's service.

And as they were drinking the wine. The handwriting came on the wall. And his knees began to smote one against another.

We are going to have a prophecy of this. Of his knees. Here in Isaiah when we get to chapter 45 tonight.

He prophesied this guy's knees shaking. And Daniel said. The fingers of the hand appeared in the writing on the wall.

And the king called for the counselors to interpret. And none of them could. So the queen mother said.

Well there is a man in the kingdom from. Among the Jews. And God has given to him wisdom in the time of your grandfather.

He told of dreams and visions. And so they called Daniel in. And Daniel gave a lecture to Belshazzar.

Before he interpreted the writing. He said when your father was really nothing. God raised him up and gave him this great kingdom of Babylon.

And when he exalted his heart against God. God allowed him the madness. And he lived like an animal.

Until seven seasons had passed over. Then God restored the kingdom and his sanity to him. But this God he said you have not glorified.

And the God in whose very hand your breath is. And that was the indictment against him. Here he had been taking his breath from God.

And yet using that breath to profane God. The God in whose very hand. Did you ever realize how totally dependent you are upon God.

And here God declares the dependency of man. I have created all of the things that are in the earth. In fact I have given breath to them all.

I the Lord have called thee in righteousness. And I will hold your hand and keep thee. And give thee for a covenant of the people.

For a light of the Gentiles. To open the blind eyes. To bring out the prisoners from the prison.

And to them that sit in darkness. Out of the prison house. When Paul was talking to Agrippa.

And more or less giving his defense before King Agrippa. In Acts chapter 26 beginning with verse 17. Paul declared to Agrippa.

How that the Lord had appeared unto him. And said unto him. That he had sent Paul.

Delivering thee from the people and from the Gentiles in whom I send thee. To open their eyes. And to turn them from darkness to light.

And from the power of Satan unto God. That they may receive the forgiveness of sins. And the inheritance among them.

Which are sanctified by faith that is in me. Paul's commission from the Lord. Was to go to the Gentiles.

To open their eyes. To turn them from their darkness. To the light of God.

And from the power of Satan unto God. That they might receive the forgiveness of their sins. And so Paul is really taking a part out of Isaiah here.

Where God speaks of him going to set his people as a light of the Gentiles. For a light of the Gentiles. To open the blind eyes.

To bring the prisoners from the prison. And those that sit in darkness out of the prison house. To deliver us from that prison of sin.

That power that sin has upon a person's life. I am the Lord. That is I am.

And of course you've got to really translate. I mean you've got to. I am Yahweh.

Or Jehovah. Whatever the pronunciation is. That is my name.

You see the Lord in all capitals is not a title. In the New Testament the term Lord is a title. It is the Greek word kurios.

But in the Old Testament there is Adonai. The Hebrew which is a title. Lord.

And when you find that it is capital L. Small o r d. But when the name of God. The Yahweh. The consonants.

Y H V H are in the text. That stands for the name of God. And only the consonants were written.

So a man would not pronounce the name in his mind. But God declares I am Yahweh. That is my name.

And my glory will I not give to another. And neither will I give praise to graven images. Now this is heavy duty stuff.

And anyone. Anyone. Whoever seeks to serve God.

And to minister for God. Must remember. That God will not give His glory.

To another. There are many people. Who seek.

To bring glory to themselves. In their service to God. Let your light Jesus said so shine before men.

That when they see your good works. They glorify. Your father which is in heaven.

We must take care. That we do not serve God. In such a way.

As to bring personal glory. Or honor to ourselves. And that is a constant.

Danger. Because of our flesh. Which.

Delights in glory. And recognition. And fame and honor.

But God said I will not give my glory. To another. And the minute we start taking God's glory.

For ourselves. We're in big trouble with God. I will not give it to another.

Neither my praise to graven images. Now God really takes off on these. Images that these people were making.

The likenesses. And the stupidity. Of making their own gods.

How it is so totally illogical. For a man to make his own God. And he'll get into that pretty soon.

He said behold the former things are come to pass. And the new things do I declare. Before they spring forth I tell you of them.

Now this is what he was challenging the other gods to do. But he said I'm doing it. I've told you of the former things.

And I'm declaring to you things before they ever happen. Sing unto the Lord a new song. Sing his praise from the end of the earth.

Ye that go down to the sea. And all that is therein. The coast.

The inhabitants thereof. Let the wilderness and the cities thereof. Lift up their voice.

The villages. Kedar doth inhabit. Let the inhabitants of the rock.

That is Petra sing. Let them shout from the top of the mountains. Let them give glory unto the Lord.

And declare his praise in the coast. For the Lord shall go forth as a mighty man. He shall stir up jealousy like a man of war.

He shall cry. Yea roar. He shall prevail against his enemies.

Now in many places in the Old Testament. There is a reference to the Lord when he comes. In his glory roaring like a lion.

This is one of them. He shall cry. Yea he'll roar.

Like a lion roaring over its prey that it has subdued. And in Revelation chapter 10. The description of the coming again of Jesus Christ.

It said and he shall roar as a lion. So. I am so anxious to hear that roar.

The next reference in the Old Testament is in Jeremiah 25 30. But all the way through the Old Testament. There are many references and we'll follow them through as we go through this time.

This is one of the first of them. I have held my peace. God said for a long time.

I've been still. I've refrained myself. But now will I cry like a travailing woman.

I will destroy and devour at once. How patient God has been. He's allowed the earth to go on in this.

Condition. Since Christ. 2000 years almost.

God said I've held my peace for a long time. I've wondered how God could hold his peace for so long. I wondered how God could let things go by.

He said I've been still. I've refrained myself. But now.

The time has come. I will make waste mountains and hills. I will dry up their vegetables.

I will make their rivers islands and I will dry up the pools. And I will bring the blind by a way that they knew not. And I will lead them in paths that they have not known.

I will make darkness light before them and the crooked things straight. Notice the desolation will come before the rebuilding. You remember.

When God commissioned Jeremiah to prophesy. God said to Jeremiah that I have called thee. To root out.

To pull down. To destroy. To throw down.

To build and to plant. You see something. Sometimes things get so corrupt.

Before you can build. You got to just wipe out what's there. And so with Jeremiah.

The nation have become so corrupt. He had to root out. Pull down.

Destroy. Before he began to build and to plant. Now here again is the same thing.

God's judgment is first going to come. Making waste the earth. In the great tribulation period.

And then he will begin his work of restoration. Opening the eyes of the blind. Making darkness light before them.

Straightening the crooked paths. These things will I do unto them and not forsake them. They shall be turned back.

They shall be greatly ashamed that trust in their graven images. That say to the molten images. You are our gods.

Hear ye deaf and look ye blind that you may see. Who is blind? But my servant Israel was so blind to the things of God. And Jesus said.

Well did Isaiah the prophet testify of you saying. Having eyes to see you will not see. Having ears to hear you will not hear.

God's nation. God's people were blind when the Messiah came. They did not recognize him.

It said he came to his own and his own received him not. Jesus spoke of their blindness to them. Who is blind? But my servant.

Or deaf as my messenger that I sent. Who is blind? As he that is perfect. And blind as the Lord's servant.

Seeing many things. But you don't observe them. Opening your ears but yet you're not hearing.

The Lord is well pleased for his righteousness sake. He will magnify the law and make it honorable. But this is the people that are robbed and spoiled.

They are all of them snared in holes. They are hid in a prison house. They are for a prey and none delivers for the spoil.

None saith restore. Who among you will give ear to this? Who will hearken and hear for the time to come? Who gave Jacob for a spoil? And Israel to the robbers. Who turned the nation over? Did not the Lord? He against whom we have sinned? For they would not walk in his ways.

Neither were they obedient to his law. Therefore he hath poured upon him the fury of his anger and the strength of battle. And it hath set him on fire round about.

Yet he knew not. And it burned him. Yet he didn't lay it up to heart.

And so they were destroyed. They were driven out of the land. And yet they didn't consider that it was because of their rejection of God's promised Messiah that these things came upon them.

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