

# Isaiah's Vision Concerning Judah and Jerusalem

by Stephen Kaung

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*Stephen Kaung's sermon emphasizes the importance of obedience to God and the dangers of spiritual rebellion as illustrated in Isaiah's vision concerning Judah and Jerusalem.*

**Duration:** 1:14:42

**Topics:** "Isaiah Vision"

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## Description

In this sermon, the preacher focuses on the first five chapters of the book of Isaiah. The main theme is God's controversy with his own people, Judah and Jerusalem, who rebelled against him despite his care and nurturing. The preacher emphasizes the importance of understanding God's purpose and vision for his church, the body of Christ. He encourages believers to have a vision of being seated with Christ in the heavens and being heirs and co-heirs with him. The sermon concludes with an exhortation to walk in the light of God's truth.

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## Transcript

This is Monday morning, April 8th, 1974, in Richmond, Virginia. Ministry is being given through Brother Stephen Kahn. May we turn to the book of Isaiah, chapter 1. Isaiah, chapter 1, verse 1. The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem.

In the days of Isaiah, Jotham, Ahaz, Hezekiah, king of Judah. Hear ye heavens and give ear thou earth, for Jehovah has spoken. I have nourished and brought up children and they have rebelled against me.

The ox knoweth his owner and the ass his master's spirit. Israel does not know my people have no intelligence. Our sinful nation, a people laden with iniquity, a seed of evildoers, children that corrupt themselves.

They have forsaken Jehovah. They have despised the Holy One of Israel. They are turned away, that is.

Why should ye be smitten any more? Ye will revolt more and more. The whole head is sick and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in him.

Wounds and boils and open sores. They have not been dressed, nor bound up, nor modified with oil. Your country is desolate.

Your cities are burned with fire. Your land's strangers eat it up in your presence. And it is desolate.

As overthrown by strangers. And the daughter of Zion is left as a booth in a vineyard, as a night lodge in a cucumber garden, as a besieged city. Unless Jehovah of hosts had left us a very little, very small residue, we should have been as Sodom.

We should have been like unto Gomorrah. Hear the word of Jehovah, ruler of Sodom. Give ear unto the law of our God, people of Gomorrah.

To what purpose is the multitude of your sacrifices unto me, said Jehovah? I am sated with burnt offerings of rams, and a sack of fed sheep. And in the blood of bullets, and of lambs, and of he-goats, I take no pleasure. When ye come to appear before me, who hath inquired this from your hand? To tread my court? Bring no more vain oblations.

Incense is an abomination unto me. New moon and sabbath, the calling of convocations, wickedness, and the solemn meeting, I cannot bear. Your new moons and your sad feast, my soul hateth.

They are a burden to me. I am weary of bearing them. And when ye stretch forth your hand, I will hide mine eyes from you.

Yea, when ye make many prayers, I will not hear. Your hands are full of blood. Wash you, make you clean.

Put away the evil of your doings from before mine eyes. Cease to do evil. Learn to do well.

Seek judgment. Gladden the oppressed. Do justice to the fatherless.

Plead for the widow. Come now, let us reason together, said Jehovah. Though your sins be as scarlet, they shall be as white as snow.

Though they be red like crimson, they shall be as wool. If ye be willing and hearken, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of Jehovah said.

Last night, we begin with Isaiah, with his vision of the Lord on the throne of his temple. In the year of the death of King Uzziah, Isaiah entered into the temple. And there he was given a vision of God sitting on the throne.

And his strength healed the temple. And brothers and sisters, I do believe this is where every one of us must begin. We must begin with a vision of the Lord.

It is a vision of the Lord upon his throne. It is a vision of the Lord upon the throne of his own house. It is a vision of the Lord seated on the throne of each of our hearts.

And not only individually, but it is the vision of the Lord sitting on the throne of his own church, of his own people. And when you get a vision of the Lord upon the throne in his house, you cannot help but hear the voice, Holy, Holy. We mentioned last night that holy means uncommon.

Nothing is common. In other words, the Lord is unique. The Lord is all alone by himself.

Do not make him common. Do not try to make him as one of us. If you see the Lord on the throne, then you dare not raise up your head.

You dare not go your own way. He is holy. And because of that, we must be holy.

That is to say, we must be different. We cannot be as of the world, but we must do his will. And out of that vision, the call.

And Isaiah says, here am I. So dear brothers and sisters, we need to begin with such a vision. To see the Lord on the throne and to know that he is holy. And out of that vision, we will be given a mission, a commission.

Now this morning, we would like to go into the second vision in the book of Isaiah. And it is Isaiah's vision concerning Judah and Jerusalem. You know, Isaiah lived during the reigns of four kings.

King Uzziah, King Jotham, King Ahaz, and King Hezekiah. He lived a very long life. And he prophesied at late 47 years.

But his prophecies were mainly concerned with Judah and Jerusalem. If you read the book of Isaiah, you'll find his prophecies touch upon many nations. But the central subject of his prophecies was Judah and Jerusalem.

In other words, during that time, we know that the twelve tribes of Israel were already divided into two kingdoms. The northern kingdom, Israel, of ten tribes. And the southern kingdom of Judah, of two tribes.

And during the reign of Hezekiah, the northern kingdom of Israel was completely destroyed. The people were taken into Assyrian captivity. So, so far as Israel was concerned, only two tribes would remain behind.

And even with these two tribes, they were in danger of entering into Babylonian captivity. Now think of that. The children of Israel were the vessel of God's testimony on earth.

But during that time, the vessel was so marred, so corrupted, that the majority of it was already in captivity. And what remained of Judah and of Jerusalem were in danger of entering into Babylonian, the people of Judah. Those who lived in Jerusalem were the remaining, the remains of that vessel, supposed to be the vessel of the testimony of God.

And when God looked upon his people at that time, when God looked upon Judah and Jerusalem, and of course, he was thinking of the whole people of Israel. What will be the burden in God's heart? God looked upon Judah and Jerusalem, and his heart was so burdened. Oh, how he would like to see that with this remaining nation, with this remaining people, his name would not be corrupted, that his testimony might be maintained.

And he was so concerned and anxious that it might be so. And because of that, you'll find he gave the vision concerning Judah and Jerusalem, and the word concerning them to the prophets. So these words, the words of the vision, came from the very heart of God to his people.

He was so serious, that when Isaiah began his prophecy, he called heavens and earth to be witnesses. And you know, there was another occasion, when Moses, in Deuteronomy chapter 32, when he was speaking to the people, there he called the heavens and the earth to be witnesses, because what follows was of great consequence. And Isaiah took the same form.

He was calling the heavens and the earth to be witnesses, to witness what God had. God was speaking, and what he spoke was of tremendous significance. And therefore, he called the heavens and the earth to bear witness.

And how much more his people should hear. Now, brothers and sisters, we are not too much interested in the history of Israel. You know, the history of Israel is very interesting.

If you read the Bible, if you read the history of Israel, you'll find it's a most fascinating history. And even today, the history of Israel is most fascinating. But we are not so much concerned with the history of Israel, nor are we deeply interested in the prophecy concerning Israel.

Now, of course, the prophecies concerning Israel are very, very fascinating, especially at this hour. But I believe there is something that we should be interested in, even more than the history and the prophecies concerning Judah and Jerusalem. And that is the spiritual application of their history and their prophecies concerning us, the heavenly people of God today.

Now, unless we can enter into that, you are just reading history. You are just studying prophecy. They do not concern you directly.

However interesting they may be, you know, they do not concern you directly. But if you can enter into the spiritual application of the history and prophecy of Israel, and see that we are the Israel of God, of course, in a spiritual sense, then you will find what God has spoken to Israel. He is actually speaking to us.

There will be a message to us today, not just listening to a message that was proclaimed 800 years before Christ. But you will find a message that is relevant to us today. And, brothers and sisters, this is what I look to the Lord for this morning.

This is applying in a very broad sense. Of course, you cannot apply it in a very limited sense. In this world, who or what is the vessel of the testimony of God? As the children of Israel were the vessel of God's testimony in the old days.

So today, the testimony of Jesus is vested in the church. The people of God, those who are redeemed by the precious blood. The church is the lampstand to lift up the light.

The church is the vessel of the testimony of Jesus. How will the world know the Lord Jesus? But as the church lifts up, but dear brothers and sisters, in a sense, we are living in the days of Isaiah. So far as God's people are concerned, most of God's people live today in captivity.

They are the Lord. And yet, they are captured by the world. Christianity is in captivity.

God's people are under captivity of the world as a system. Not only the world as such, but even the world as a system of religion. I think we do not need to enlarge upon it.

We can just take it and say most of God's people are in captivity. Captured by the world in religious system. But thank God there are still people who remain.

There are still people who by the grace of God as the nation of Judah and Jerusalem. They are still in the promised land. They are still standing there for the testimony of God.

And yet, they are in danger of entry. And if this should happen, what will happen to the testimony of God? We are more interested in what would happen to the people. But what things that should happen to the people will result in what will be happening to the testimony of God, which is far of much more significance.

Brothers and sisters, thank God there are still people who still remain in the promised land. Who still remain to be, to bear the testimony of God. But what are their conditions? As you will find in the history of the nation of Judah.

They too are in danger of entering into captivity. Somehow, in a very subtle way, those who desire to stand for the Lord's testimony are in danger of captivity too. It may not be Assyrian captivity, but it will be Babylonian captivity.

And the one is not better than the other. Somehow the world as a system is of such subtlety, of such strength, that it can come in and take away God's people as a testimony of God. And because of that you'll find how much God's interest and concern are centered upon such people.

Those who remain. And God has a word for us today. So here you'll find, as Isaiah began his prophecy, he said, Hear ye heaven, hear ye earth, be witnesses, because God, let us listen to what God.

Now of course, the first five chapters of the book of Isaiah serve as an introduction to the whole book. It is not only an introduction, but it is an outline of the whole book. You know, so probably for this morning we will just restrict ourselves to the first five chapters.

But let us remember that actually the first five chapters give us the substance of the prophecies that you'll find throughout the book. God has a controversy with his own people. The Lord has spoken.

I have nourished and brought up children and they have rebelled against me. God had a controversy with Judah and Jerusalem. And the controversy was God had brought them up and nourished them as children.

But they rebelled against God. God was like a father to the nation of Israel. How God took care of them.

And yet they rebelled against God. Now remember, this word was spoken to Judah and Jerusalem. For the world to rebel against God, that was natural.

That's natural. Because the world does not know God. But for God's people who have received his nourishment and has received his upbringing and then rebelled against God, that is something unusual.

In other words, rebellion. That is the problem with the children of Judah and Jerusalem. You see, our relationship with God is a relationship of father and children.

And if the nation of Israel was such, how much more is our relationship with God as father and children? With the children of Israel, God was a father to the nation. But they didn't know God as father to each individual. That was not revealed in the Old Testament.

It is after our Lord Jesus had come to this earth. Then you'll find he has brought to us his father, our father, his God, our God. So the relationship between us and God is a father and children relationship.

And the proper relationship between father and children is characterized by one word. Obedience. What God desires of us, what God inquires of us, requires of us, is only one thing.

Obedience. Children, obey your father. God is not looking for anything else from us.

What God looks in us is only one thing, obedience. That's all. But this is the very thing that we do not give to God.

We give to God everything else but obedience. And if we do not obey, even though we may give him everything else, we are in a rebellion. And God has a controversy.

You know, the nation of Judah at that time and Jerusalem at that time, they were still considered as a holy nation, outwardly at least. They still had the temple in Jerusalem. They still had the priesthood.

They had their feast and season festival. And they had their sacrifices. They burned incense.

And they did all these things to God as if they were a godly people. And yet God says, you rebelled against me. You rebelled against me.

You did all these things, but you rebelled against me because you did not. There is nothing that God desires more from his people than obedience. The word of Samuel to Saul stands true forever.

You know, in 1 Samuel, God sends Samuel to Saul in chapter 15. He says, has Jehovah delight in burnt offerings and sacrifices? As in hearkening to the voice of Jehovah? Behold, obedience is better than sacrifice, attention than the fact of rest. For rebelling is as the sin of divination, and self-will is as iniquity and idolatry.

God does not desire from us sacrifice. He only requires one thing, obedience. Brothers and sisters, I do feel that as God's people profess to stand for the testimony of Jesus, we need to be examined in the light of God to see if there is obedience.

Look at the life of our Lord Jesus. His whole life is characterized by obedience. I cannot do anything of myself.

I do because the Father does it. I cannot say anything of myself. I say it because I've heard the Father say it.

He was obedient even unto death, and the death of the cross. No suffering, he learned. The whole life of our Lord Jesus is characterized by obedience.

And this is the life that we receive, but do we obey God? Do we obey? So this is the controversy. God has given so much grace to us. Whether we have responded to his grace, or whether we have wasted his grace, it's shown in either obedience or rebellion.

If we rebel, we have wasted his grace. He has brought us up, he has nourished us, and yet what happened? But if we obey him, then we please him. And it is the evidence that grace has not been wasted in our lives.

And God's controversy with the nation of Judah was of such depth, he continued to say, the ox knows his owner. And he asked his master's quip, Israel does not know, my people have no intent. Look at the ox.

The ox is very slow at go. The ox doesn't have much intelligence. But even a brute like an ox knows his owner.

He knows who owns him. And an ass is very wild. An ass will not even know his owner.

And yet an ass knows his master's quip. He knows who feeds him. At least he knows the feeding place.

But God said, my people does not know. My people does not have the intelligence. In other words, even less intelligent than the brute, than the beast.

Isn't that sad? And these not the words that were spoken to the world. Nor to the ten tribes that were already in captivity. But they were spoken to Judah and to Jerusalem.

You don't know me. You should at least know who feeds you. But even that you don't recognize.

You don't know that I own you, own you. You don't even know that. You rebel completely.

What? What a degradation. How far they are. And yet God loves them so much.

God tried to bring them back. God disciplined them. To the extent that from the sole of the foot even into the head, there is no soundness in them.

In other words, because they were of such rebellious state. God tried to bring them to their senses. God allowed discipline, chastening, one after another to come upon them.

Hoping that they may be restored to their senses. From the head to the sole of their foot. There was no soundness.

It was full of sores and wounds. There was almost nowhere you can afflict, inflict more discipline. And yet they wouldn't come back.

They wouldn't come back. They were just stubborn, hard. They wouldn't come back.

There was no repentance in them. This should be a warning to us. You know, why does God discipline his people? Because he loves.

When he sees that there is something in us that is not according to him. He will discipline us. Trying to purify us, bring us to our senses, to himself.

But oftentimes he disciplines and disciplines and yet we don't understand. As if it's all wasting the time. What a warning to us today.

And yet all the time. What did Judah do? What did Jerusalem do? They proclaim feasts, holy convocations. They offer sacrifices.

They shed the blood of the lamb and the goat and the bullet. They offer up the facts of the realms. They burn incense.

They even lifted up their hands and prayed. And you know what was God's reaction to all these? God said, do I want these things? I'm tired of these things. I don't want these things.

I hope Kongo will close the door of the temple. I hope that these things will all stop. What a mockery to me.

Because you serve me with lips but your heart is far away. You are very religious. And yet there is no love, no fear of the Lord.

You maintain the form of piety but the power of it. Now isn't that the sign of the last days? We live in an age of rebellion. And somehow the spirit of the world which is rebellion has entered even into our heart.

How we try to cover up our rebelling with good works, with many activities. We're doing all these awkward religious things. The Lord said, I'm tired of it all.

I don't want these things. I want obedience. If you read 2nd Timothy you'll find one of the signs of the last days is there is the form of piety but not the power of godliness.

That's one of the signs of the last days. Oh God wants obedience from his people. God wants reality.

God is not deceived by our awkward activities. He wants the real thing from us. And brothers and sisters, do we give that to him? He said, wash your hands.

Do the right thing. Do justice. That's what I want.

And applying to us today what God wants is something that comes from our heart. Not just the superficial, the awkward things, but something that comes from us. It is the power of his resurrection life in us.

As we live in the power of his resurrection, we will be children. We will do his will. We will learn to plead.

And this is the only thing that God demands from his people. What constitutes the foundation of the testimony of Jesus? How can we maintain the testimony of Jesus in this world? It is not to be maintained by awkward form. It is not to be maintained even by awkward work.

It is to be maintained by a spirit. And that is the one thing that God demands from his people. Dear brothers and sisters, does God have a controversy with you today? Are we living in the life of Christ? If we live in the life of Christ, then we will give obedience to God.

To obey is better than sacrifice. This is the one thing God requires. So here you find, because the children of Israel, they were not repentant.

Because Judah and Jerusalem, they hardened their hearts. They deceived themselves by going off with their religious routine. Thinking that nothing was wrong.

And the result was, God's judgment came upon them. And eventually, you know, they were taken into Babylonian captivity. But even though, even so, God promised there will be a remnant.

There will be some, a little, a small remnant, residue that will still remain. And that is because of the mercy. You know, in a sense, God has never left, left without a testimony on earth.

Throughout the centuries. Even though you find God's people fail him again and again. And yet you can always see by his grace, there will be a small residue.

Not because they are better. It is the grace of God. He always leaves behind him a small residue.

To maintain his testimony in the dark. And that is chapter one. Now we move on to chapter two.

Chapter two begins in a very different way. When God looked upon the conditions of his people, it was such a sad scene. And God had to speak strongly.

Trying to recover them, restore them. That was in chapter one. And because they resisted, judgment came upon them.

But in chapter two, you'll find it began in a very, very different way. Very different way. The conditions of the people had not changed.

And yet you'll find in chapter two, it began with such glory. It is said, and it shall come to pass. And it is also the same vision concerning Judah and Jerusalem.

And it shall come to pass in the end of days. That the mountain of Jehovah's house shall be established on the top of the mountain. And shall be lifted up above the hills.

And all the nations shall flow into it. Remember, dear brothers and sisters, the conditions of God's people had not changed. And yet God could begin a new beginning with such glory.

How could it be? Because in chapter two, God was looking not upon the conditions of the people. He was looking into his purpose concerning his people. When you see God's purpose, it is glory.

It is glory. You know, we sometimes only see conditions. And when all you see is conditions, it is very depressing.

It makes you feel depressed. And this is the time that you should lift up your head and see purpose. God's purpose.

God's purpose concerning Judah and Jerusalem is glorious. In the last day, at the end of the day. In other words, God's purpose shall be realized.

And what is God's purpose? The mountain of Jehovah's house shall be established on the top of the mountain. Lifted up above the hills and all the nations shall flow into it. One day, when Christ shall return, Israel will yet be the center of the nations on earth.

During the millennium time, all the nations will go to Israel for instruction. To be instructed of the ways of the Lord. The mountain of Israel will be lifted higher than all the mountains.

Because God is there with us. In other words, God's purpose concerning Israel. God's purpose is not governed by our conditions.

On the contrary, his purpose will change our conditions. So there is hope then. Here I there saw the purpose of God concerning Judah and Jerusalem.

These two pictures seem to be completely in the opposite. How can you reconcile these two things? And yet brothers and sisters, we need to see both. On the one hand, we need to see the condition of God's people today.

With the eyes of God. If we can see God, the condition of God's people with the eyes of God, it is a terrifying thing. Very depressing.

But thank God. There is another picture he showed us. According to the eternal purpose of God.

Which he has purpose in Christ, Judah. Concerning his church. If we see that, oh how glorious.

The glorious church without spot or wrinkle of any of such sort. We need to know Romans, the first two chapters. But we need also to know Ephesians.

How do you reconcile these things? We are living in a time that you cannot live by just noticing the condition. We are living in a time when the conditions are such that we have to get a vision of God's purpose. If God gives you a vision of his purpose concerning his church.

The body of Christ. The fullness of him who fills all and in all. If you see a vision that we are seated with him in the heavenlies.

He has blessed us with every spiritual blessing in the heavenlies in Christ Jesus. If you have caught a vision that we are heirs and co-heirs with Christ. We are his inheritance and he is our portion.

Brothers and sisters, if we have caught a vision of what the church is. That gives us strength to go on. Otherwise we will be absorbed by the conditions that we see.

And for that reason you'll find in chapter 2 verse 5 there is an exhortation. The exhortation is house of Jacob come in and let us walk in the light. Do not be discouraged.

In spite of all this depressing thing. The exhortation of the Lord to the house of Jacob is come and let us walk. In the light of the Lord.

Do not be absorbed by the conditions that you see. But walk by the light of the Lord. This is the light that guides our path.

We have to walk in the light as he is in the light. Then we have fellowship one with another. And the blood of Jesus Christ cleanses us from all ours.

Doing walk in the light of his eternal purpose. Or have we fallen back into darkness. It is so easy to give up and to give in.

It is so easy to see the conditions of God. It is hopeless. Why be different? Why press on? It is impossible.

But dear brothers and sisters. If you have caught a vision of God's purpose. In spite of all that you may see.

You do not walk by these darkness. You walk by the light of the Lord. You can press on.

And it shall be done. In chapter 3. You find that Judah and Jerusalem was under God's judgment. The Bible says judgment must begin with the house of God.

Now this is fine. In 1 Peter. You remember in 1 Peter it is said.

Let me read it. In 1 Peter chapter 4 verse 17. For the time of having the judgment begin from the house of God is come.

But it first from us what shall be the end of those who obey not the glad tidings of God. Judgment must begin with the house of God. And the time of the judgment of the house of God is come.

Do you know that we today as the house of God have already entered into judgment? It is true one day when the Lord shall come back. There will be the judgment seat of Christ. And we shall all appear before the judgment seat of Christ.

And we shall be judged. That's true. But that is the consolation of the judgment of the house of God.

Actually the judgment of the house of God has already begun. Because Peter said the time is now come. It's now come.

What are the signs of his judgment? And here you find in chapter 3 there are several signs. In other words if they do not return eventually they will be taken into Babylonian captivity. That will be the consolation of God's judgment.

But did God reserve his judgment until that day? No. Judgment had already begun with us. How do we know the judgment had already begun with the house of Israel? How do we know? There are several signs.

For behold the Lord Jehovah host will take away from Jerusalem and from Judah stay and staff the whole stay of bread and the whole state of water. In other words when God sent famine into the nation that was a sign that they were under judgment. God took away the stay of bread.

The stay of bread. God gave them drought. There was famine.

And this very famine and drought were the signs that they were already under judgment. Brothers and sisters is the church of God under judgment today? What is the sign? In the last day people will go about not because there is the lack of bread or water. But they are hungry and thirsty for the lack of God's word.

Because people's ears are itching. Because people's hearts are rebelling. They hear and do not hear.

They see and do not see. And because of that there was there is such a lack of God. Just as in the days you remember when Samuel was a boy.

A vision was rare and the word of God was scarce. When such thing happened you know we are under judgment. The people of God today are already under judgment.

Where can we hear the word of God? People are hungry and thirsty for God's word. Everywhere you go you find people are just hungry. But where is God? Lots of teachings yes.

But where is God's word? Has God spoken? Is God speaking? You can go to many places. You cannot hear God's word. You can read many books.

You do not hear his voice. And yet God's people are hungry. That is a sign of judgment.

We have already entered into judgment. Number two. The mighty man and a man of war the judge and the prophet and the diviner and the elder the captain of fifty an honorable man a counselor and a clever of the advisors and one verse enchantment and I will appoint you as your princes and children shall rule home.

That's the second sign of judgment. Lack of spiritual leadership. As if God has taken the leaders away.

There are no mature people. People who really know the Lord. To me instead you find children are appointed as children shall rule.

Many many people set themselves up as leaders and yet they are but children. Who can lead? He who knows the Lord. He who is mature in Christ.

But because there is no maturity. There is such a lack of maturity. So children begin to rule over God's people.

It's tragic to think. How many people today are led here and there by so-called leaders. And they end up because the leaders do not know what they are doing.

They don't know. Lack of spiritual leadership. And this is something that is much very much lacking today with God.

And when there is not leadership. Not the right leadership. People go astray.

Undone. Oppression. Or oppressed.

There is no lack of people who have set themselves up as leaders. But for children to be leaders. That's it.

And this is judgment. Remember. Why does God allow such things? Why are there not more mature people to be in leadership? The reason is because God's people are rebellious.

Therefore God put them under judgment. Children shall rule over them. Lack of leadership.

And number three. The third sign of judgment is wordliness. Wordliness.

Because as you read on towards the latter part of the chapter. You'll find all the daughters of Zion. Of Jerusalem.

How they were wordless. Competing with the world as it were. Being wordless.

You know we may think that. Well if the church becomes rich. If the church becomes popular.

If the church becomes influential. And so on and so forth. Fashionable.

Oh I'll get blessings. When there is wordliness in God's people. You know it is a judgment.

That itself is a judgment. Because the church is no different than the world. So God's all right.

Let you be wordless. If you are not different. All right.

Be the same then. That's a judgment. And you'll find in these three things in particular.

God show his people that they were already. But thank God. When you come to chapter four.

You'll find grace has restored them back. And the grace there is was centered upon that sprout. In that day they shall be a sprout of Jehovah.

For beauty and glory. And the fruit of the earth for excellency. And for honorament for those that are escaped of Israel.

In other words. So far as the children of Israel were concerned. They were already under judgment.

But God's judgment with his people. Was not for destruction. God's judgment with his people.

Was to bring them so low and so down. That they might be brought to a position. Where God can lift them.

And this was to come through that sprout. And we know the sprout or the branch is the Messiah. So even there you'll find.

God has promised the children of Israel. That when Messiah shall come. By grace he will restore them to be a holy nation.

As God has ordained them to be. And that is the only hope. And how it is true with us today.

Oftentimes God had to allow us to go down and down and down. And after we have hit the bottom. There is nothing left in us.

Then you'll find in Christ we are restored. To the fullness of God's purpose. So that no man can boast.

It is all of grace. So dear brothers and sisters. We should be greatly encouraged.

Knowing that God's way with us. Even if it is judgment. Is not for destruction.

It is for restoration. And restoration can only come through Christ. Restoration does not come from any other source.

Any other area. It is when God begins to reveal Christ to us. Then we are restored to the fullness of his purpose.

And then chapter five is concluding. The what God has spoken in the preceding four chapters. And Isaiah concluded it with a song.

With a song. It is the song of the beloved touching his vineyard. Of course the beloved is God.

The vineyard is Israel. So here you'll find God as it were through his prophet was singing. And through a song to express his feet.

And this song can be divided into three parts. The first part is from verse two through verse seven. And that is how God planted Israel as his vineyard.

How God used the best seed for it. How God put a hedge around it. How God prepared everything for that vineyard.

With the expectation that he will reap from it the good grace. But unexpectedly he didn't get what he'd purpose. He got the wild, wild vine.

God was disappointed. He was disappointed with his people. And he said because of this I will judge.

I will take away the hedge. I will allow wild bees to come to trade and to eat of all. I will allow all these things to happen.

That is the first part. The second part is from verse eight through verse 25. And there God in the song described their condition.

Why did God judge them? How did they disappoint God? And here you'll find six woos. Six woos. God proclaimed six woos over them.

Verse eight. Woo unto them that add house to house, that join field to field, until there is no more room and that you dwell yourself alone in the midst of the land. That's the first woos.

Here you'll find they add house to house, join field to field. In other words there is a greediness for gain. They try to gain the things of this world.

As if they were successful. But because they were after earthly gains the result was there were no more people. Very few people there left.

Now there was the first woos. Spiritually of course. If our whole life is towards gain what can we get? If we try to gain for ourselves we will suffer.

The more you gain the less will you gain. The only gain is to give all to the Lord. That's real gain.

Number two. Woo unto them that rising early in the morning run after strong drink that lingers till twilight till wine inflame themselves. In other words they sought after pleasure.

Not only after gain but after pleasure. They just want to enjoy themselves, indulge themselves. That was their condition and the result was God will bring them very low.

Do we seek for pleasure? Or do we seek to please God? Number three. Woo unto them that draw iniquity with cause of vanity and think as with cockroach. Who say let him hasten let him speed his work that we may see it.

And let the counsel of the Holy One of Israel draw nigh and come that we may subversion. They are completely go off. Subversion against moral.

There is no principle, no moral standard anymore. Complete subversion. And that's what you'll find today.

Number four. Verse 20. Woo unto them who call evil good and good evil.

Who put darkness for light and light for darkness. Who put bitter for sweet and sweet for bitter. Here you'll find lie, complete change, complete change.

Call darkness light and light darkness. No discernment whatsoever. Blindness, complete blindness.

And then woo unto them that are wise in their own eyes. And intelligent in their own estimate. And yet they are proud.

Woo unto them that are mighty for drinking wine. And man valiant to make strong things. Who justify the wicked for a bride.

And turn away the righteous of the righteous. Righteousness of righteous from their perversion. Perversion of all kinds.

Perversion of justice of all kinds. You know when you read this. I cannot help but think.

When the Lord was on earth. He proclaimed six woes too. You have these six woes against.

Judah and Jerusalem. And in Matthew chapter 23. You'll find the Lord proclaims six woes against the Pharisees and the scribes.

And I think it would be a good thing if you try to compare these two. To compare. And see that it is possible.

Do not think it is impossible. It is possible for God's people to fall into such. It is possible.

So we need to be warned. And then the last part of that song for 26. From 26 to the end.

Of course is judgment. In the case of Israel. God will bring the Babylonians in.

And will take them into captivity. So that is judgment. And you'll find the song just concludes.

All that has been spoken before. In the five. In the four preceding chapters.

And this is the vision. That God gives. Gave to Isaiah.

Concerning Judah and Jerusalem. And I hope. So that we can see.

Also God's dealing with his people today. And what is the ultimate purpose. And the full realization.

When that day comes. It will be all glorious. And remember it is all in Christ.

Shall we pray. Our Heavenly Father. We are studying thy word.

Thy vision. Thy prophecies. Concerning thy earthly people.

Judah and Jerusalem. And Lord we do desire. To hear what thou has to say to us today.

As thy people. Do not allow us to. Be so deceived.

As to think that we are better. Lord. Humble us before thee.

That it is only by thy grace. We are kept. And it's only by thy life.

We are able to. Obey thee. And give thee.

What thou desires of us. Deliver us from self-deception. Deliver us from.

The form of piety without the power of it. Deliver us from lip service to thee. O thou who serves the heart.

Bring us to a place. Where we can touch reality. That reality which can satisfy thy heart.

O Lord. Be merciful to us. To thy people.

All over the earth. We ask in thy precious name. Amen.

Audio: <https://sermonindex1.b-cdn.net/1/SID1474.mp3>

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