

ISAIAH, PART 1 (JUDGMENT – BUT HOPE)
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SERIES: Isaiah, Part 1 (Judgment – But Hope)

TITLE: Program 40 – Temporal Or Eternal?

FRIDAY

OPEN

The United States of America is a nation that craves acceptance, popularity, glory, craves the things of this world. It is a nation that is occupied with the body, with the way that we look, with what we have, what we possess. We are in trouble. Because I'm telling you, that when we exalt ourselves, a holy God has to bring us down. We'll talk about it today.

PART ONE

If you could plan the scenario of your life, if you could live out your dream, where would you be? What would it be that you would desire above all else? What recognition? What glory? What fame? What's in your dreams? Is it bad or is it holiness? What are you looking at? Are you looking at today or are you looking at a future where you are going to be face-to-face with God? This is what we want to talk about in this final day of study as we look at Isaiah 22, as we finish it and look at Isaiah 23. What is God's final word for us this week as we have studied this God who purposes, this God who plans,

this God who says, [“As I have planned, so it shall come to pass. And what I have purposed, no man can thwart.”] (PARAPHRASE, Isaiah 14:24) What do we need to see? Well, I want us to return to Isaiah chapter 22. We left you there and remember; it is the oracle, the oracle concerning the valley of vision. It’s an oracle that is given to Judah, as even Isaiah 21 is an oracle that has Judah as the recipient of the message. In chapter 21 they have looked to man for deliverance and here they are doing the same thing. In chapter 22, he says, [“I am weeping, I am weeping.”] (PARAPHRASE, Isaiah 22:4) **“For the Lord...of hosts has a day of panic....” “The Lord God of hosts...,”** God Almighty, **“...has a day of panic, subjugation and confusion in the valley of vision....” (Isaiah 22:5)** And he’s talking about Jerusalem and he tells how Elam is even coming and coming against Jerusalem and how they’re building up their defenses and how they’re trying to get ready for this siege and we believe, possibly, that it is a time for Sennacherib, a time that we will study later on, even in the book of Isaiah as Sennacherib comes against Jerusalem when Hezekiah is king. And he is king at this point because we have been told in Isaiah 14, **“In the year that king Ahaz died....” (Isaiah 14:28)** Well the son of Ahaz is Hezekiah. But it tells how he removed the defense of Judah in verse 8. It says, **“...In that day you depended on the weapons of the house of the forest.” (Isaiah 22:8)** In verse 11 it says, **“...But you did not depend on Him who made it, nor did you take into consideration Him who planned it long ago.” (Isaiah 22:11)** What is God’s message for you this week? It is to **“...take into consideration...” (Isaiah 22:11)** God, who has purpose, God, who has planned, God, who has promised you as a child of God that **“...all things [will] work together for good....” (Romans 8:28)** What are they doing instead of seeking God? It says in verse 12, **“Therefore in that day....” (Isaiah 22:12)** There’s another **“in that day”** that you want to mark. **“...The Lord GOD of hosts called you to weeping, [and] to wailing, to shaving the head ...to wearing sackcloth.” (Isaiah 22:12)** He says, “You were in

trouble.” And he said, “I wanted you to weep. I wanted you to wail. I wanted you to put on sackcloth. I wanted you to mourn because you’re in trouble. And what were you doing?” (See Isaiah 22:1-12) Listen, they were partying. **“Instead, there is gaiety and gladness, [the] killing of cattle and [the] slaughtering of sheep, eating of meat and drinking of wine: ‘Let us eat and drink, for tomorrow we die.’” (Isaiah 22:13)** “Let’s enjoy it while we can. Let’s get the benefits of this life.” And they forget that there is life after death. They’re looking at the temporal rather than at the eternal. (See 2 Corinthians 4:18 & 5:1-3) They’re looking at their own means of deliverance instead of depending upon God. And so he goes on and he tells them, “But the Lord of hosts revealed himself to me,” Isaiah is speaking. And this is what the Lord of hosts said, “Surely this iniquity shall not be forgiven you until you die,’ says the Lord God of hosts.” Why will it not be forgiven? Because at the time when you were supposed to be weeping over sin, mourning and grieving over sin, you didn’t do it. That is an iniquity. It is an iniquity, listen to me carefully, to laugh about sin. It is iniquity to deal with sin lightly, because it is sin that separates you from God. And this is what He is saying to them and this is what you and I need to understand. There is a time to weep. There is a time to wail. There is a time to fast. There is a time to seek God, and that is what Joel chapter 2 is talking about. (See Joel 2) It is the day, not for revelry, not for partying, not for continuing as we are going. It is a time for the church to call a solemn assembly. It is a time for us to fast. It is a time for us to pray. It is the time for us to weep so that God might hear and God might send revival. This is what’s supposed to happen. But then he goes from the nation in this **“...valley of vision...” (Isaiah 22:5)** to the individual. And he talks about Shebna. He says, **“...Go to [the] steward, to Shebna, who is in charge of the royal household.” (Isaiah 22:15)** Here’s a man in a place of great prominence. And it says, **“What right do you have here, and whom do you have here that you have hewn a tomb for yourself here, you who hew a tomb on the height,**

you who carve a resting place for yourself in the rock?” (Isaiah 22:16)

He says, “Here you are focused on you, on your glory, on the fact that you were erecting this monument, this tomb to you.” You can’t do it as a nation. You can’t do it as an individual. **“Behold, the LORD is about to hurl you headlong....” (Isaiah 22:17)** And he’s talking to this individual. He says,

“...He is about to grasp you firmly...roll you [up as] a ball, [and] cast [you] into a [far] country....” (Isaiah 22:17-18) God is through with you, God is disgusted with you. Why? Because it’s your glory that you’re interested in and not my glory. Here you carry the keys of the household on your shoulder. You’re the head of the household, the household of David. And this is the way you’re acting? And God would say the same to us.

“You’re a child of God and is this the way you’re acting? Is this what you were doing?” It says in verse 18, **“And [to] roll you tightly like a ball, to cast you into a [far] country; there you will die and there your splendid chariots will be, you shame of your master’s house.” (Isaiah 22:18)** I

want to ask you a question, Beloved, and I ask myself at the same time. Am I a shame to my master’s house? Or am I a credit to the kingdom of God? What am I? The way I dress, the way I talk, the way I treat people, the way I fulfill my calling as a woman, as a man? Am I seeking my own glory, or am I seeking the glory of the Lord? Am I willing to decrease that He might increase (See John 3:30), as John the Baptist said? He said, **“I will depose you from your office...I will pull you down from your station. Then it will come about in that day, that I will summon my servant Eliakim the son of Hilkiah, and I will clothe him [Aliakim] with your tunic and tie your sash securely about him. I will entrust him with your authority, and he will become a father to the inhabitants of Jerusalem and to the house of Judah.” (Isaiah 22:19-21)** You’ve been concerned about yourself but this man will become a father. He will care about them because it’s the father that sacrifices. It’s the father that lays down for the benefit of the children. He says, **“Then I will set the key of the house of David on his**

shoulder....” (Isaiah 22:22) What does he mean? Well, the head of the household wore, on his tunic, on his clothing, on his shoulder, the key. It was the master key. And he says, [“You’re of the house of David and I will put the key on you.”] (PARAPHRASE Isaiah 22:22) **“...When he opens no one will shut. [And] when he shuts no one will open.” (Isaiah 22:22)** In other words, he will have that supreme authority. And you can find that verse in the letter to the church at Philadelphia. **“...I’ve [set] before you an open door which no one can shut...,” (Revelation 3:8)** [“and which no one can open because I have set that door before you.”] (PARAPHRASE, Revelation 3:8) Then he goes on to say, **“I will drive him like a peg in a firm place....” (Isaiah 22:23)** I’m going to put him up there. I, God, am going to do that. But then he goes on to say, **“[So] he will become [the] throne of glory to his father’s house.” (Isaiah 22:23)** He wasn’t seeking glory but I’m going to give him glory because he wasn’t seeking glory. **“So they will hang on him all the glory of his father’s house, offspring and issue, all the least of the vessels, from bowls to...jars.” (Isaiah 22:24)** He will all hang on him, the source of glory, the head of the household, the one that carries on his shoulder, the key of David. (See Isaiah 22:22-24) **“In that day,’ declares the Lord of hosts, ‘the peg driven in a firm place will give way; it will even break off and fall, and the load hanging on it will be cut off, for the Lord has spoken.” (Isaiah 22:25)** What is God saying? God is saying, “Judgment is coming. This is the oracle. This is the vision in this valley of vision. This is what’s going to happen. You are not going to last. You are going to be judged. Why? Why? And because you are judged, the peg will not stay in the place.” This kingdom, this throne, so to speak, is going to come to an end for a while because you are going, he doesn’t say it here, but they are going to be taken into captivity by Babylon. It is coming. Why? Because God will share His glory with no man. We’ll talk about it in just a minute.

PART TWO

Well, Beloved, we have come to our final day of the week, our final day of study. We have come to the final chapter that we intended to get to. You ought to applaud. We've come to chapter 23, but I want you to get several things down about Isaiah 22. I want you to have something to remember from every chapter. And when you think of Isaiah chapter 22, just think of calamitous times. What are we to do in calamitous times when things are not going well? Well number one, we are to live, not for the present but for the future. God has planned, God has purposed, and this is what we see in chapter 22. We are not to be caught up in the present as they were, in verse 12 and 13 in partying, but we are to live for the sure future. Number two: you are to depend on God. You are to see that it is He who has planned it. It says, "... [You did not] **take into consideration Him who planned it long ago.**" (Isaiah 22:11) He said, "You should, you should take it into consideration." And then I want you to see this, that God judges, not only nations, but he judges individuals. You cannot exalt yourself and get away with it. And that's what we see as we come to Isaiah chapter 23. It's "**the oracle concerning Tyre....**" (Isaiah 23:1) Now when you think of Tyre, think of Lebanon. When you think of Lebanon, just remember, that at one time, one time, Beirut, Lebanon, was considered one of the most learned cities in all of the Middle East. It was the center of learning and the center of Arab culture. The effects, though, of civil and political war brought instability and brought this city down in an amazing, amazing way so that now you look at it and you think, I would not even recognize it. What is the message as you look at it there and as you look at it here? The message is this: that God's plan is always to bring down the pride of man. "**The oracle concerning Tyre. Wail, O ships of Tarshish....**" (Isaiah 23:1) Now, the ships of Tarshish were over close to Spain in the Mediterranean Sea. They were famous ships. They had a certain style and they carried the wealth of nations. You could find them on different seas because they were hired to do

that, as Isaiah 37:12 says. It is reported to them from the land of Cyprus. And it says, **“Be silent, you inhabitants of the coastland, you merchants of Sidon; your messengers [cross] the sea and were on many waters. The grain of the Nile, the harvest of the River was her revenue; and she was the market of nations. Be ashamed, O Sidon....”** (Isaiah 23:2-4) Tyre and Sidon are right there on the coastline up along what is present-day Lebanon. And it says, **“Be ashamed, O Sidon; for the sea speaks, the stronghold of the sea, saying, ‘I have neither travailed nor given birth, I have neither brought up young men nor reared virgins.’ When the report reaches Egypt, they will be in anguish at the report of Tyre.”** (Isaiah 23:4-5) Why? Because Tyre is being brought down and Egypt benefits from Tyre. The nations benefit from Tyre. **“Pass over to Tarshish; wail O inhabitants of the coastland. Is this your jubilant city, whose origin is from antiquity, whose feet used to carry her to colonize distant places?”** (Isaiah 23:6-7) I mean, Tyre was like Babylon is going to be. I mean, it was this magnificent, magnificent city, this magnificent country. And here they were shipping things, the wealth of the nations, all over the known world at that time. And it says, **“Who has planned this against Tyre....”** (Isaiah 23:8) Do you see that word “planned” again? **“...The bestower of crowns, whose merchants were princes....”** (Isaiah 23:8) I mean, the merchants, the princes served Tyre because of the wealth and what they were doing. **“...Whose traders were the honored of the earth?”** (Isaiah 23:8) “Who has planned this,” he asked? And here’s your answer: **“The LORD of hosts has planned it, to defile the pride of all beauty....”** (Isaiah 23:9) And when I see the word “pride,” I just put an arrow going up. Why? Because when you see that, you see man exalting himself, lifting himself up. It says, **“The LORD of hosts has planned it, to defile the pride of all beauty, to despise all the honored of the earth.”** (Isaiah 23:9) You may have the accolades of the world, Beloved, but God is going to bring you down. God will not allow us; God will not allow us to exalt ourselves and to walk in

pride. God is able to abase the proud and He gives grace and He raises up the humble. (See James 4:6) And if we exalt ourselves, He has to bring us down. It says, **“Overflow your land like the Nile, O daughter of Tarshish. There is no more restraint. He has stretched [out] His hand...over the sea....” (Isaiah 23:10-11)** Now remember, we have seen Him stretch out His hand in Isaiah chapter 21. He is stretching His hand now out over the sea; the sea where all the wealth of Tyre goes all over the world on the ships of Tarshish. It says, **“...He has made the kingdoms tremble; the LORD has given a command concerning Canaan to demolish its strongholds. He has said, “You shall exult no more, O crushed virgin daughter of Sidon. Arise, pass over to Cyprus; even there you will find no rest.” (Isaiah 23:11-12)** You can say, “Okay, I’ll redeem myself.” But you can’t get away from me because I have stretched out my arm, my hand, across the sea. It says, **“Behold, the Land of the Chaldeans – this is the people which was not. Assyria appointed it for desert creatures – they erected their siege towers, they stripped its palaces, they made it a ruin.” (Isaiah 23:13)** What makes you think, Tyre, that you can get away with this? Look at what God let Assyria do to Babylon. You can’t get away with it. **“Wail, O ships of Tarshish, for your stronghold is destroyed. Now in that day Tyre will be forgotten for seventy years like the days of one king. At the end of seventy years it will happen to Tyre as in the song of the harlot.” (Isaiah 23:14-15)** It says, **“Take your harp, [and walk around the city, you harlot and sing your song as you walk around the city.]” (Isaiah 23:16)** He says, **“...O forgotten harlot; pluck the strings skillfully, sing many songs, that you may be remembered. It will come about at the end of seventy years that the LORD will visit Tyre. [That] she will go back to her harlot’s wages and will play the harlot with all the kingdoms on the face of [this] earth.” (Isaiah 23:16-17)** She’s going back. But know this: **“Her gain and her harlot’s wages will be set apart to the LORD; it will not be stored up or hoarded, but her gain will become sufficient food**

and choice attire for those who dwell in the presence of the LORD.”

(Isaiah 23:18) In other words, what is he saying? He is saying this: Number one, God’s plan is always to bring down the pride of man. Number two, you can labor, you can attain, but God will take it away and use it for His own purposes. You think you’re getting it for yourself. And God says, “Oh no, I’m going to take it from you and I am going to give it to someone else.” God can not allow man to walk in pride. God can not allow man to exalt himself. You know, Ezekiel 27, the last verse, verse 36 says this. [“And Tyre will be destroyed forever.”] (PARAPHRASE, Ezekiel 27:36) That’s what God says about pride.