

23-Isaiah-33-Transcript

[Music]

[Music]

[Music]

greetings brethren welcome to another
wednesday night bible study
uh just give me one moment while i just
make one little fix here
all right there we go so welcome to
another wednesday night bible study
we are now up to isaiah
chapter five and this is such a powerful
chapter i'm really looking forward to
unpacking this
uh together with you this evening also
very exciting brethren that we're just a
little over a week away from passover
and the kickoff of the spring holy day
season
just a wonderful time so welcome let's
say
an opening prayer and then let's get
into the study for
this evening loving father we pause
we just want to acknowledge the great
privilege
we have as your people
to gather together around your word and
this the words of
the prophet isaiah the prince of the
prophets the head of the prophets
we just thank you so much father that
you've given us the desire
to go through what many consider a
difficult book
a complex book but as we go through it
line by line
we pray for your mercy father that we
would be able to understand
what the prophet was saying and what it
means to us
today and that we would be able to act
on it and

undertake our responsibility as first
fruits
we praise you lord we we thank you for
this countdown now
into the spring holy day season and we
ask your blessing through the mighty
name
of jesus christ amen so
yes brethren let's uh let's get into the
study for this evening
we are looking at isaiah 5
and let's uh pick it up in verse 1. so
we've gone through
um isaiah chapters one to four and the
prophet has given us a very clear
context
of his vision concerning judah
and more specifically jerusalem and now
we get into chapter 5 which is still
part of the opening sequence and sets
the tone
for the rest of the book let's get into
now verse 1 of chapter 5
he says here now will i sing
to my well beloved a song
of my beloved touching his vineyard
so let's put ourselves back in the time
of this prophet when he was alive and
he's addressing
the nation of judah and
we're listening to him we understand
he's a prophet of god and we're
listening to him
and he's telling us that he has a song
to sing well
who doesn't like music and so he has a
song
but it's not a song to us it's a song
that he's going to sing
to his well beloved about
his well beloved touching his well
beloved's vineyard
okay well we're living in an
agricultural uh

economy in society and so we would be
very familiar with
vineyards and farmers and the whole
process
of harvesting a vineyard but he has
somebody that he really loves
and this loved one has a vineyard
and he's now going to sing to his loved
one a song
about the vineyard sounds good we've got
our attention
and then he begins the song and maybe
he's actually singing this is certainly
very poetic in the hebrew
and just picture he has a beautiful
voice and he's going to sing now
my well beloved has a vineyard
on a very fruitful hill well this sounds
wonderful this sounds like it's going to
be a very
beautiful love song let's lean in and
listen more carefully
it's a song to his well beloved
about his wealthy beloved regarding his
well beloved's vineyard
and that his well beloved vineyard has
as well beloved has a vineyard
on a very fruitful hill so the
expectation is now set
uh we're thinking this is going to be a
very positive song
and uh we can only expect a very
fruitful harvest
if it's a it's a if it's a vineyard that
he has
on a very fruitful hill now this song
it hasn't caught their attention yet but
it's actually
an allusion back to the torah
when mooses was told to write a song
for israel and so in deuteronomy 31
and verse 19 we'll just break into it
here
he says now therefore now mooses is at

the end of his life
and he's about to pass the baton of
leadership
to joshua he's not going in the promised
land they're going that the israelites
are going to be led into the promised
land
by joshua and at the end of his life
moses is given this instruction to write
a song
for israel so he says now therefore this
is god speaking to moses
write you this song for you and teach it
to the children of israel put it in
their mouths
that this song may be a witness for me
against the children of israel so let's
be clear here god is instructing moses
to write a song and to teach the
children of israel to sing this song
and to pass it down from one generation
to the next
so that as the words come out of their
mouth they are condemning themselves
and they are bearing witness against
themselves to their faithlessness
this is what moses is asked to do at the
end of his life
for when i have brought them into the
land which i swore unto their fathers
that flows with milk and honey so again
the covenant is not just between two
people
it also involves land so it's a covenant
regarding land
and so he's saying to moses when i've
brought them into this land which i
swore i've covenanted
unto their fathers that flows with milk
and honey
and they shall have eaten and filled
themselves
and wax and fat then will they turn
unto other gods so god is telling moses

this is what's going to happen
and serve these other gods and provoke
me
and break my covenant and it shall come
to pass
when many evils and troubles are
befallen them
that this song shall testify against
them
as a witness so so in other words
they'll have nobody to blame but
themselves
and when they sing this song the full
import
of the lyrics will strike them that they
have brought this on themselves
for it shall not be forgotten out of the
mouths of their seed so it's going to be
a catchy song easy to remember and sing
and it's going to pass down from
generation to generation and when the
full impact of their evil comes upon
them
the full impact of the lyrics will also
come upon them
for i know their imagination which they
go about even now
before i have brought them into the land
which i swore
moses therefore wrote this song the same
day this was urgent
this was moses's highest priority that
day he's at the end of life
these people are about to go into the
promised land and god instructs them
write a song for them that they will
teach
every generation and moses makes it his
highest priority moses therefore wrote
this song the same day
and talked it to the children of israel
and then what's the song all about
well he says for their vine so we're
going to go to isaiah 5 now

which is about the vine for their vine
is the vine of sodom
and of the fields of gomorrah and
remember in isaiah 1
he accused the leaders of being leaders
of
sodom and the people being the people of
gomorrah so here it is
right in the torah that the very
vineyard of israel
is the vine of sodom and the fields of
gomorrah
their grapes are grapes of gall
their clusters are bitter so if we're
going to come to isaiah's song now
which is a call back to torah
but the way he sets it up they're not
going to recognize immediately that it's
a call back to torah
he's presenting it as a love song he he
loves god
and he's going to sing this song to god
about god's vineyard
but they don't really understand yet
what he's saying they're leaning in to
find out what is this all about
but it's a call back to torah they are
people of sodom and gomorrah
and their grapes are poisonous and
rotten and
just spoiled listen
verse 33 their wine
is the poison of dragons
this is in torah they haven't even
stepped foot in the promised land yet
and god is already predicting and
telling them through moises
the extent of the evil and the
abdication
of the covenant their wine
is the poison of dragons and the cruel
venom of asps
i i just don't know what to say
can it get any more um

clear than this
and the metaphors that god uses it's a
they're a cluster of grapes but it's
poisonous and it's like the poison of
dragons and
and the cruel venom of of vipers
is not this laid up in store with me and
sealed up among my treasures
to me belongs vengeance and recompense
their foot shall slide in due time
for the day of their calamity is at hand
and the things that shall come come upon
them make haste
so torah is saying because of these
poisonous grapes that represent
israel the calamity is going to come
swiftly
the calamity is going to come upon them
swiftly and when it does
they need to know this song
so if you continue in deuteronomy 32
you can get mooses's song but
and this was just a snippet actually i i
jumped from 31
to just take a snippet in 32 which is
part of the song
but here's part of the song that's
referring to the vineyard so now let's
come back to isaiah
5. so he sets it up they're innocently
listening
it's a beautiful sounds like it's going
to be a beautiful song he probably has a
beautiful voice
beautiful melody and it's a song to him
or from him to god to his well beloved
who doesn't he hasn't said it's god yet
but it's a song to his well beloved and
as well beloved has a vineyard
on a fruitful hill now let's begin
and he fenced it and again these are
farmers so they understand the
level of when he says he fenced it they
understand the level of effort required

if you have a vineyard a large vineyard
the effort required to put a fence
around it that's hard work
but that's just the beginning and
gathered out the stones thereof so again
they're farmers they understand the
level of effort here
and planted it with the choicest vine
so the setup here is just beautiful it's
a from a fruitful hill
it's protected it's clear all the stones
are taken out
and it's planted with the choicest vine
so the expectations are growing high
and built a tower in the midst of it
again the level of effort required to do
this
and also made a wine press there in
great expectations of the harvest and
what we will do with it and so
let's build a wine press in there as
well and he looked
that it should bring forth grapes and of
course we're listening to the song
and of course we're expecting it's going
to bring forth grapes
but it brought forth poisonous grapes
now torah the echoes of torah are coming
to mind
there was a great expectation here and a
lot of effort went into this this
vineyard and because of the great
expectation
and at the time of harvest and maybe
he's even singing this song
at the time of harvest the fall harvest
when fall harvested
the lots of grapes come in the fall so
maybe he's singing this song at this
time
and they could imagine their high
expectation
being thwarted and now
it says wild grapes the the hebrew

implies
poisonous grapes as in from torah
it implies completely nasty
just like filth that you could not
you wouldn't even give it to an animal
to consume
let's go to exodus now
around this whole concept of the
expectation
in exodus 33 13 moses says now therefore
i beg you
if i have found grace in your sight show
me now your way
that i may know you that i may find
grace in your sight and consider
this nation is your people so moses is
now going to pray for the protection of
this people
which represents the protection of the
vineyard
and he said god said my presence shall
go with you
and i will give you rest and he said
unto him
if your presence go not with me carry us
up not hence
for wherein shall it be known here that
i
and your people have found grace in your
sight
is it not in that you go with us
so we are israel we're going forward uh
how do people know that we are special
to you
that you go with us so shall we be
separated i
and your people from all the people that
are upon the earth
so these are a people that are different
from everybody else on the earth this is
god's vineyard
and there's a fence around it and it is
completely
separate and apart from every other

human tribe
this is israel separated
holy people from all the people
that are upon the face of the earth and
jehovah
said unto mores i will do this thing
also that you have spoken
for you have found grace in my sight and
i know you by name
and so israel was a protected people
they had a fence around them and they
were separate from all other people
and there was high expectation it's
going to be a kingdom of priests
back to isaiah 5 and verse 3.
isaiah's vision concerns judah
and jerusalem we got that 2020
as we opened up this book it's the
vision
that isaiah received concerning judah
and jerusalem so as we read this and we
understand from
torah the broader context with israel
has now been reduced to judah god has
rejected
the northern tribes and now what's left
of the covenant people
are the southern tribes and now
o inhabitants of jerusalem
and men of judah so this is now going to
catch them off guard
so already they were kind of caught off
guard where they thought they were going
to hear a love song
and and beautiful expectations fulfilled
but that was thwarted
it's set up like it's going to be a love
song but then the expectation
was thwarted well here's the punchline
and now
all inhabitants of jerusalem and men of
judah
judge i pray you between me
and my vineyards and now god is speaking

through the prophet
to the people and saying tell me how you
would judge on this
what could have been done more to my
vineyard
that i have not done in it wherefore
when i looked
that it should bring forth grapes
brought it forth
wild grapes poisonous grapes rotten
grapes
so you can imagine this is a fair
question
and they're farmers they're going to say
you really couldn't have done anything
more
and in fact we we would just abandon
this
abandon the project you've done all you
can
great let's continue and now
go to god is now speaking to the people
of jerusalem
and judah i will tell you
what i will do to my vineyard okay
i will take away the hedge thereof
so remember from torah these are
separated people from all the other
peoples of the world
and god is now saying i'll tell you what
i'm going to do i'm not just going to
walk away from this vineyard
i'm going to do more than that i'm going
to take away the protection
of this vineyard and it shall be eaten
up
and break down the wall thereof and it
shall be trodden down
i'm going to destroy this vineyard
and i will lay at waste this is god
speaking
about his special people and i will lay
at waste
it shall not be pruned nor digged

but there shall come up briers and
thorns
so remember this he's just gonna leave
it alone and just let it
be ruined i will also and so that
there's no doubt
in the prophet's song that this is
actually speaking about god
he says i will also command the clouds
that they rain no rain upon it
this is clearly god speaking only god
can command the clouds
ignore this patch of land and don't give
it any water don't give it any
sustenance
now when god was on earth he cursed
jerusalem
the vineyard of god and in matthew 23 37
he says oh jerusalem jerusalem
you that kill the prophets this this is
the vineyard that god was expecting
beautiful fruit to come from
but instead murder instead
oppression instead theft and adultery
and idolatry
all the rottenness came out of these
people even though god set them up for
success
so when god was on earth he says oh
jerusalem jerusalem you that kill the
prophets
and stone them which are sent unto you
how
often i would have gathered your
children together
even as a hen gathers her chicken under
her wings
but she wouldn't have it so here he's
using the metaphor
of a hand gathering her chicks but it's
the same concept
whether we're talking of a metaphor or a
vine dresser it's still this care and
compassion

and expectation you know moises
god says to isaiah i've raised children
and they've rebelled against me so
there's this great expectation
this great investment that just turned
sour
and here christ points us out to
jerusalem before he curses them
in matthew 24. back to isaiah 5
he says so now after
setting this up now we come to the real
punch line
so now they're following along they're a
bit there's a few twists and turns here
they're trying to get their head around
what's going on here
he points the finger right at them
after telling them the personal
agenda of god to destroy these people
to destroy his own vineyard then he
makes it clear to remove all doubt
let's make sure that everybody listening
to this song really understands what
it's about
for the vineyard of the lord of hosts is
the house of israel
we saw that in deuteronomy 32 31-32
the vineyard of jehovah of hosts
zavoit the armies is the house of israel
and the men of judah his pleasant plant
what what's going on here and he looked
for judgment this is this is the
expectation that he had
he planted this vineyard and separated
it and protected it
so that it could be a source of judgment
throughout the whole earth
and we see ultimately we're going to get
there because isaiah had the vision in
isaiah too
that gentiles all over the world are
going to go to mount zion for judgment
he looked for judgment but behold
oppression

for righteousness but behold
a cry a cry out of oppressions
suffering and think of habakkuk
matthew 21 and verse 33
again this whole concept of the vineyard
matthew 21 and verse 33 he says here
another parable
there was a certain householder which
planted a vineyard
again you know new testament christians
don't see the bible as one narrative
and so they'll just read this parable as
a nice parable and take meaning out of
it
instead of reading it as a jew speaking
to jews
alluding to jewish scripture
echoing the the teachings of the
prophets and fulfilling the teachings of
the prophets
so this parable is an allusion
to isaiah 5. here another parable
there was a certain householder which
planted a vineyard
and hedged it round about think isaiah 5
and digged a wine press in it as i have
five and built a tower isaiah 5
and led it out to husbandmen this was
now the audience of isaiah
and went into a far country and when the
time of the fruit drew near
he sent his servants to the men that
they might receive the fruits of it
and the husbandmen took his servants
and beat one and killed another and
stoned another
this is jerusalem and these are the men
of judah
and god had a great ex he set them up
gave them every opportunity for success
and this is the bitter poisonous rotten
grapes
that he gets again he sent other
servants

more than the first and they did unto
them likewise
but last of all he sent unto them his
son
here it is right now he was on earth and
christ came and notice christ was sent
to judah christ wasn't this
long-haired hippie with sandals that
came to hug the earth
he was sent on a mission and here's the
mission
and sent to a specific audience and for
a specific audience
and here it's very clear but last of all
he sent unto them his son
them the same people that he sent his
prophets to
is who he sent his son to but last of
all he sent to them his son saying
they will reverence my son but when the
husbandmen saw the son
they said among themselves this is the
heir
come let us kill him and let us seize on
his inheritance so they have just been
overtaken by greed by covetousness
by by by just uh murderous
intent bloodthirst and they caught him
and cast him out of the vineyard this is
the owner's son they cast him out of the
vineyard
and slew him that's exactly what they
did
when the lord thereof of the vineyard
comes
what will he do unto those husbandmen
similar to the question isaiah posed
what more could he have done for this
vineyard what would you do how would you
judge
in matthew 21 verse 41 just conclude
here
they said unto so they answered he will
miserably destroy those wicked men

amen you got it right now go and read
isaiah 5
because this is about you and will let
out his vineyard
unto other husband men ah so there
he's not going to abandon this
altogether the event the covenant will
not be abandoned
rather through the workings of the holy
spirit
a first fruits harvest will be invited
in
to take over where these men have failed
he will let out his vineyard unto other
husband men which shall render him the
fruits
in their seasons so this first fruits
harvest
will actually fulfill the expectation
that that christ said i'm the vine my
father's the husbandman
i think john 15. i'm the vine
you you are the branches you need to be
connected to me in order to bear fruit
and this is the expectation that you
would bear much fruit
this isn't just a parable or analogy a
metaphor
that just comes out of thin air it comes
out of thin air to those who reject
the hebrew writings it doesn't come out
of thin air to us
all of these are tightly coupled
illusions because there's one narrative
and so we who have been grafted in
have been grafted in to bear fruit where
the original
vine or the original clusters
have been unfruitful the expectation on
us now is to be fruitful
and to bring the fruit in their seasons
in jeremiah 7
jeremiah makes it clear again speaking
to judah since the day that your fathers

came forth out of the land of egypt
unto this day have i even sent unto you
all my servants the prophets think what
christ just said in matthew 23
daily rising up early and sending them
yet they hearkened not unto me nor
inclined their ear
but hardened their neck they did worse
than their fathers
hence the condemnation in matthew 23
so when we come back to matthew 23 now
the tail end
he curses them woe unto you scribes and
pharisees
hypocrites because you build the tombs
of the prophets
and garnish the sepulchres of the
righteous
and say if we had been in the days of
our fathers
we would not have been partakers with
them in the blood of the prophets
because we're just more righteous than
them
wherefore you be witness unto yourselves
you you out of your own mouths you are
the children of them which killed the
prophets
fill you up then the measure of your
father's
use serpents again this is torah
remember moises said that their their
their grapes are like the
the poison of the cluster the grapes
they're
like the viper the the poison that comes
out of vipers
that's what their fruit is like and so
now christ is saying
back to torah you serpent your
generation of vipers
how can you escape the damnation of hell
that that you the the
clearly there was an expectation of

fruit and all you're giving is poison
therefore behold i say i send unto you
prophets and wise men and scribes
and some of them you shall kill and
crucify and some of them you shall
scourge in your synagogues and persecute
them from city to city
that upon you may come all the righteous
blood
shed upon the earth this is
judah and jerusalem
we've got to understand the narrative
brethren that the way the earth is going
the way all of this
uncertainty and instability all around
the world
it has to do with this verse
that all of the evil
bloodshed upon the earth
must come upon these people that that is
quite some curse
and that's that's what the future holds
that's where we're heading
that and the reason is
had these people fulfilled their calling
and been that city on a hill that would
have provided judgment to the whole
earth
then we wouldn't have had any of this
bloodshed
but because they abdicated from the
covenant
there was no judgment in the earth
and so all of this bloodshed because
they are the covenanted people
god places it upon them and all of the
blood that all the prophet's blood that
has been shed
god places it upon them and so this
uh tribulation this abomination that
makes desolate that is
being orchestrated as i speak and as we
are here
it's it's being put into place

the catastrophe that is coming comes
from isaiah 5
which christ is alluding to here in
matthew 23.
and if we are into this kind of
replacement theology then this is
happening right under our noses
and we don't see it because we think
we're the most important people in the
world
and god has just abandoned this whole
narrative
but if we understand the narrative then
we understand our place
in it and we understand why it's
important for us to grasp this
accurately
and preach the gospel precisely
these people are under a curse that no
other people
on the face of the earth are under
because they were under a blessing
and a sanctification that no other
people on the earth
were under
back to isaiah 5 verse 8
now he begins isaiah begins to unload
the curses as a result
of this situation
with the unfortunate tale
of the thwarted expectations
of his beloved with respect to the
vineyard
the vineyard being the people of israel
and so the northern tribes are gone they
that's clear
and now what's left in the south in the
covenant
even they have gone in fact they've gone
more wayward and more poisonous than
rotten
than the northern tribes
woe unto them that join house to house
and the first time i ever heard this

scripture
was somebody who was looking at a
residential
environment where the houses were row
houses they were connected
and they used this verse to condemn
that type of construction that's not
what this is saying
this is saying that these people are
so greedy that they are just consuming
up
all the land the holy land which they've
been brought into which doesn't belong
to them
as christ said that they've taken their
husbandmen
but they've taken over the vineyard as
if it's theirs and so they're now
taking every piece of the land so that
they can increase their wealth
woe into these people who are trying to
increase their wealth and just
there's no end to their appetite for
wealth go into them that join house to
house
that lay field to field till there be no
place
that they may be placed alone in the
midst of the earth
and you know we see it today where
these powerful multi-billionaires they
just don't have enough
and they don't care if they have to kill
millions and millions and hundreds of
millions of human beings
so that they can have more and there's
just they just want everything
that's the sentiment here in my ears
says jehovah of hosts of a truth
many houses shall be desolate even great
and fair without inhabitants so here's
god's response
to this type of grade i'm gonna wipe
them out

they can build these big houses and
mansions and and just try to think they
have everything i'm going to wipe them
out
yeah 10 acres of vineyard shall be one
bath
and the seed of a homer shall yield an
ifa
so in other way he's just going to
reduce the whole yield to nothing that
all of their
their expectations will be dashed woe
unto them that rise up early in the
morning
that they may follow strong drink
that can continue until night till wine
inflame them so they've just lost their
purpose
they have somehow come to believe that
the purpose of their life
is to be satiated that the purpose of
their life is to explore
every possible pleasure they can get
their hands on
and this is uh here uh typified
by their addiction to strong drink just
the scent
articulating the senses
and the harp and the vial and the tabret
tabret and the pipe
and wine are in their feasts and this
actually as i'm reading this i'm
thinking of first corinthians 11.
and how the corinthians were behaving
around the agape meal and the passover
it's like here it is that they're just
they just lose their purpose
and become so self-absorbed that life
becomes about pleasure
instead of purpose
but they regard not the work of jehovah
neither consider the operation
of his hands so the implication here
is that god expects his harvest to be

aware of what he's doing
what is his work in the earth right now
do we actually
see his operation they don't see it
and it's going to surprise them in fact
again habakkuk
when habakkuk was looking at all of this
and almost accused god of not doing
anything
god said no i'm hard at work i'm
actually doing something about this
but don't look inside the community for
my work
look out to the gentile world and as you
look into the gentile world
you'll see what i'm doing i'm actually
preparing gentile armies to come and
destroy my harvest
so these people are living it up having
a nice time wonderful time
they don't understand the operation of
the lord's hands
so he says here you know they're all
consuming themselves with pleasure but
they regard not the work of jehovah
neither consider the operation of his
hands
therefore my people are gone into
captivity they didn't see this coming
therefore and this is torah this is the
covenant
therefore this is activating the
covenant clause they cannot get out of
the covenant
they can break the covenant but they
can't get out of it
why because god is faithful so god
adheres tightly to the covenant and
because they've been unfaithful
well there are clauses in the covenant
that that allow for that
that deal with that and so god activates
those clauses
and he never acts outside of covenant

therefore according to covenant my
people are gone into captivity
because they have no knowledge they're
they're just unaware they're oblivious
and their honorable men are famished and
their multitude dried up with thirst
they've brought this upon themselves
therefore sheol or the grave has
enlarged herself
and you just you just think and open her
mouth without measure
and you know in our generation i can
remember as a young man my dad watching
documentary on the holocaust and i would
think i was six years old
and the tv was on and i just saw these
naked bodies being thrown into a ditch
the the grave just enlarged itself and
opened its mouth wide without
measure that's the future that was a
dress rehearsal
for the future it's almost like a pardon
the pun that was a sort of an undress
rehearsal
that that's the humiliation and it's so
unfortunate it was so and it's so
unnecessary
these are the people that should be the
the head nation
of the whole earth god had such a great
expectation for them
but they've abandoned the covenant and
so now
the grave has enlarged herself and
opened her mouth without men
how can you not feel the pain of god as
we're reading these scriptures
and i think as we get our head into the
text
then we feel what god feels as isaiah
did
and then we feel the the burden of the
responsibility
to preach the gospel accurately so that

the the recipients of this
covenant clauses both good and bad what
moses
laid out can understand their role if we
preach sort of the traditional
jesus loves everybody and he came so
that you can live in heaven forever
this is not going to resonate if we can
open up their
text and point them to their text and
show the cohesion
and the single narrative throughout
genesis to revelation
and their role in all of this and and
the comfort that this is
horrible these curses are horrible but
yet isaiah is going to tell us
or god is going to tell us through
isaiah to speak words of comfort
to jerusalem so all of this has to be
reconciled
that ultimately there's good news
that even though this is horrendous it's
all leading up to the gospel it's
context
for the gospel therefore hal has
enlarged herself
and opened her mouth without measure and
their glory and their multitude and
their
pomp and he that rejoices
shall descend into it that's quite
something you're as high as the sky
and the next thing you're in the grave
and the mean man shall be brought down
and the mighty man
shall be humbled and again this is uh
when in revelation when it speaks about
this an allusion
to isaiah and the eyes of the lofty
shall be humbled and we've spoken about
that that the root cause of all of this
is pride
and god is dealing with the pride but

jehovah
of hosts shall be exalted in judgment
this is so even though man is being
exalted exalting himself
in the end all of that pride will come
down and
jehovah will be exalted in the judgment
that he was looking for from them
and god that is holy
shall be sanctified in righteousness
this is
inevitable this is inescapable this is
inexorable
this is the future but and they could
have been a part of this
but they chose pride instead they were
seduced by pride
then shall the lambs feed after their
manner
and the waste places of the fat ones
shall strangers eat
so this is this is like there's good
news in here god is going to be
sanctified
in righteousness he's going to be
exalted in judgment and then the lambs
will be able to feed and
even the waste places of the fat ones
then then strangers are going to be
invited in to eat so
there's a hint here of some good news
but he pauses that and comes back
woe unto them that draw iniquity with
cords of vanity
and sin as it were with a cart rope they
just love this they're just totally into
this
that say listen to what they say now
this is the extent
of the arrogance that say
let him make speed and hasten his work
so isaiah has put out there look this is
what's going to happen
and then this is how they respond yeah

well look at let make it happen fast
then
let him make speed and hasten his work
you get the sense of complete
uh disengagement from reality and and no
sense of what they're dealing with here
they're just wrapped up in their own
world
they say so those are going to be cursed
that say let him make speed
and hasten his work that we may see it
we haven't seen it yet
and let the council of the holy one of
israel
draw near income that we may know it
this is like taunting
they're taunting god hey we haven't seen
anything we're just living high on the
hog here and we're quite enjoying
ourselves and
if you say this is going to happen let
it happen fast because we haven't seen
any evidence of it
and they even use the term that isaiah
uses repeatedly
the holy one of israel
oh the
he is the holy one of israel they even
use this
let him come near and and let's see it
isaiah comes back woe unto them
that call evil good and good evil
we are certainly seeing that in our
society but this is specifically
speaking of judah and jerusalem
this is what they've been doing that put
darkness for light
and light for darkness that put bitter
for sweet
and sweet for bitter this is a complete
reversal they've got it all backwards
they've been completely taken over
by satan these covenant people woe into
them that are wise in their own eyes

and that they certainly were and prudent
in their own sight so they're they're
judging themselves
not by torah but by their own standards
and congratulating each other and very
proud of each other
woe unto them that are mighty to drink
wine
and men of strength to mingle strong
drink again they're so into their own
uh pleasures that they're just deep into
this addiction
and uh just complete uh what's the word
their um
hedonistic way of life
which justified the wicked for reward
we know all about this we see this
totally in our governments today that as
long as you're willing to pay us this
this is in fact why
uh china is gaining such rapid ground
that it is really the true superpower
the fact that america is a superpower
this is a hangover this is a hangover
from yesterday from
from years gone by it's over for america
we just have this hangover of the past
that the it was built up to such an
enormous power
that it's still you know when we look at
the world
it really is still the the superpower
however
it's in complete decline and collapse
i'm sorry
i personally wish it wasn't this way
greatest nation the world has ever seen
in a freefall
and we don't yet understand the
implications of this for us
but we will and hopefully we're ready
for this
i don't know if those who have been
fighting for a better world already

but we better be ready but china
even though it's kind of catching up to
the us and okay it's a superpower but
it's not quite at the u.s
there's a big difference one nation is
on the decline
the other empire is on the ascension
and the reason a large part of their
their success
is right here those who justified the
wicked for reward
and i don't think i hope nobody would
argue that communism is wickedness
but people are being rewarded their bank
accounts are being filled
and so they're happy to betray as long
as they can make money
and so this is woe unto those which
justify the wicked for reward it won't
end well
you're sort of taking uh present
pleasure
for eternal curses
woe unto them which justify the wicked
for reward
and take away the righteousness of the
righteous from him
and and this is the danger again for our
day even though we're trying to
understand the text
in context there's just so many
illusions and
applicability to our day to day that
again what satan wants to do
is take away our righteousness from us
and so he seduces us with rhetoric
and people get behind causes that they
don't properly understand they don't
understand who's behind it where it's
leading
and they don't understand that they're
tearing down their own nations
they're participating in the destruction
of their own nation

and they don't know what's going to
replace it but what's going to replace
it
is a system that is going to
systematically
now we can talk about systematic what's
coming
is a new government
that is going to systematically remove
righteousness
that laws and policies and and and um
bylaws and procedures are going to be
set up
to remove righteousness you know welcome
to act
one we're just the early stages where
you can no longer congregate
where if you try to hold an assembly you
will go to jail
where you will be roughed up by the
police which have become and pardon my
language
prostitutes with pistols
police who take an oath to serve and
protect
have become prostitutes with pistols
who's paying them what do you want me to
do
who do you want me to rough up so it's
not unusual now
to see a young strong police officer
violently rough up a a 65 year old white
woman
meanwhile we have ruthless people in the
country
that are raping and destroying and when
do we see
a police officer manhandle
a rapist a gang rapist
a you know muslim gangs that are raping
young girls
show me the video where we are out where
we see police that are outraged and are
roughing up

these gangsters these criminals no
they're prostitutes with pistols and
we're going into a system
where the force of the government is
going to be against christianity
and what went to us if we have
participated
in strengthening the hands of evil woe
unto us if we have participated
in tearing down a system
which allowed us the freedom to preach
the gospel
and the freedom to assemble and we have
participated in tearing that down
and replacing it with communism and
socialism
and the systematic removal of
righteousness
where at gunpoint or worse
we will have to decide do we stay
faithful to christ
or do we abdicate in order to protect
ourselves
this is this is what's happening it's
not new none of this is new there's
nothing new under the sun
this is what people do with power and if
if jerusalem did this
if the pleasant vineyard of the almighty
god
got into this what about the gentiles
what about everybody else
they justify the wicked for reward and
take away the righteousness of the
righteous from him that's where we're
heading
and that's why we have to be ready to
give an answer for the hope that lies
within us that means the hope
must lie within us we must have 20 20
vision
and know exactly what the future holds
and bring your worst it doesn't matter
we are so committed to christ we are so

uh isaiah says
let me sing a song to you of my beloved
my beloved is how
isaiah refers to to god this is how we
refer to
yeshua our beloved we just the more we
study christ
the more we get into his character and
his purpose
we're just overtaken and overwhelmed
with his beauty
and now you want to come and threaten me
oh knock yourself out do your worst
here's the reason for the hope that lies
within me this is where we come from
now if we don't care about christ or we
just we use the name christ
but we're trying to make this world a
better place i just don't know
if we will have the stability and the
foundation to stand
when push comes to shove because this is
the future
this is the the past is prologue what do
people do when they have great power
they weren't even in the promised land
yet and moses told them this is what
you're going to do
so when we see this great power and now
this great power shifting
to the communist party this global
communist party
what will they do what's the saying the
future is here
it's just not evenly distributed so we
just have to look at the the
the the camps the slave camps in china
to get a glimpse of the future
what's the future look like oh yeah
let's just tear down america let's get
on the bandwagon and tear it down
even though we have no idea what's going
to replace it
which justify the wicked for reward and

take away the righteousness of the
righteous from him
therefore as the fire devours the
stubble
and the flame consumes the chaff so
their root
shall be as rottenness this is the fruit
of their labor
god was expecting fruit of his labor he
didn't get it
while this is going to be the fruit of
their labor their roots shall be as
rottenness
and their blossom shall go up as dust
because they have cast away
the torah of jehovah
they've casted away are we casting away
torah
or are we getting into torah it just
depends on are we on the right side of
god
they've cast away the torah of
jehovah of host and they've despised
the word of the holy one of israel he
puts the term right back
at them they're like yeah let the holy
one of it let his judgment come yeah
you've despised the word of the holy one
of israel and here's your future
therefore is the anger of jehovah
kindled against this people
and he has stretched forth his hand
against them
and has smitten them and the hills did
tremble and their carcasses were torn
in the midst of the streets for all this
his anger is not turned away there's
more to come
the tribulation the great tribulation
there's more to come
but his hand is stretched out still
and this is why the first fruits harvest
is here because in the in
in the midst of all this wrath there is

still mercy
and his hand is stretched out still and
he will lift up an ensign a banner to
the nations from far okay what's going
on here
this is this is god's work that they're
not they don't understand the operation
of the lord
well here's his operation he's going to
lift up an inside a banner
to the nations from far there's nations
far away
he's going to summon them and will hiss
unto them from the end of the earth and
behold
they shall come with speed swiftly
that's what's going on that's the
operation in the earth today
all of this instability and chaos and
and
nations falling and nations rising this
is the operation of the lord
all nations will be gathered together
against jerusalem
because they were the special vineyard
they were the people set apart
with high expectations to be the
solution to this world's problems
and they've abandoned the torah and now
god's going to summon
he's he's summoning the nations
but they don't see it happening they
don't understand the operation of the
lord
he will lift up a banner to the nations
from far and will hiss unto them from
the end of the earth
and behold they shall come with speed
swiftly
they're coming fast let's just fast
forward now to isaiah 56 we've read this
when we did second isaiah
he says remember he's taken down the
hedge around the

the cluster the vineyard and and he's
summoning the nations
well isaiah in 56 9 he says all you
beasts of the field i.e
you gentile nations come to devour
yes all you beasts in the forest his
watchmen are blind
he's taken up he's taken down the hedge
excuse me they are all
ignorant they don't understand the
operation of the lord it's happening
right under their noses
and they don't see it they are all dumb
dogs they don't speak
they cannot bark when they do bark
they're silenced and they put their tail
between their legs and run off scared
the wicked flee when no man pursues
when we have this truth we bark
and and even though our own brethren may
try to silence us i'm sorry
we must bark because we see what's
happening if you don't see what's
happening i'm sorry
this is what's happening this is the
operation of the lord
and we have to bark but here god removes
the hedge
so they're not barking they're all
ignorant they don't understand the
operation of the lord
they are all dumb dogs they cannot bark
sleeping lying down loving to slumber
and put the drink in here as well
yes they are greedy dogs again this is
this is the curse in isaiah 5.
their greed their pride
they are all greedy dogs which can never
have enough
and they are shepherds that cannot
understand
they all look to their own way everyone
for his own gain
from his quarter we've got to be the

opposite of this
this this is the failure
self-centeredness
we've got to be different we are
christ-centered
we are focused on god's agenda what is
god doing in the earth
and as first fruits how do we
participate in his work
in his operation back to isaiah 5
verse 27 none shall be weary
speaking of these gentile beasts that
are coming to destroy his people
none shall be weary nor stumble among
them
none shall slumber nor sleep neither
shall the girdle of their loins be
loosed
nor the latch it of their shoes be
broken again just you know today
think of these chinese armies when you
see them in formation
it's phenomenal they're disciplined
and then we look at america and the mess
the best thing that our president our
president didn't want to say
i mean the west the leader of the west
the west of free world
what what's on his mind how do we create
maternity
combat so that women who are in second
trimester
can go into battle and get their brains
blown out
and how do we bring transgenderism into
the army
and how do we neutralize the army from
any kind of masculinity
the hedge is being removed from
the israelite nations more specifically
from jerusalem
without america jerusalem is toast
so as america declines and collapses the
risk to jerusalem increases

exponentially
so this is this this is an army and a
gentile
force in tight formation
whose arrows are sharp and all their
bows are bent
they're ready they're like let's go just
tell me the target
target jerusalem target judah let's go
whose arrows are sharp and all their
bows bent their horse's hooves
shall be counted like flint and their
wheels like a whirlwind this is a
machine
this is the operation of the lord that
they were unaware of
loving to slumber lie down no alarm here
no watchmen the hedge has been removed
their roaring shall be like a lion they
shall roar like
young lions these are the gentile
nations coming to destroy god's people
yeah they shall roar and lay hold of the
prey
and shall carry it away safe and none
shall deliver it this is the covenant
you will be carried away captive to
faraway lands
where you can serve the idols that
you've been
wanting to serve that you've been
hankering after now go as slaves
and serve those gods and in that day
in that day they shall roar
against them like the roaring of the sea
this is the tribulation
and if one look unto the land behold
darkness and sorrow
and the light is darkened in the heavens
thereof
this is harsh this is this is isaiah 5.
and this is this you know they're
sitting around or standing around
listening to isaiah i'm going to sing a

song to my beloved
about my beloved and this this vineyard
that was
planted on a beautiful hill a fruitful
hill let's go
and then the song unfolds and the whole
thing just suddenly turns on them
and hopefully they have digested the
magnitude
of this song just as god said to mooses
write a song and get them to sing it and
teach it to the next the next next
generation
so that when all these things come upon
them they'll understand that they
brought it upon themselves
now this is not the end of the story
and that's we we have to understand the
whole narrative
the story doesn't end here let's just
fast forward
to isaiah 27 isaiah 27
where here's really how the story ends
and why we have good news isaiah 27 and
verse 2
in that day sing you unto her
sing to jerusalem so let's come back to
singing
a vineyard of red wine and let's come
back to a song about a vineyard
sing you unto her a vineyard of red wine
i
jehovah do keep it oh
i thought he destroyed the vineyard
but when we fast forward in the story
he's actually
keeping the vineyard i will water it
every moment
lest any hurt it i will keep it
night and day this is the good news
somehow all of this wrath
gets reconciled in such a way
that the vineyard is restored and
jehovah himself is now keeping the

vineyard
personally night and day and watering it
every moment
tender care that nobody should hurt it
this is the future
this is the future of jerusalem and
judah
but how does it get reconciled well
we're coming up to passover
just days away a little over a week
and we're no doubt going to rehearse
isaiah 53.
and again for our new testament
christians they love the new testament
but then they jump into a book like
isaiah to airlift out
a little bit of poetry that serves their
purposes
we don't want to do that we don't want
to
use isaiah we want to sit at the feet of
isaiah
and let him teach us we want to respect
isaiah and hold him in highest regard
the head of the prophets and therefore
we want to read isaiah
line by line holistically in context
and when we do that and we come to
isaiah 53
we see the means by which god is able to
reconcile
the breaking of the covenant and the
wrath
that these special people i should say
the special wrath
the intensified wrath that these special
people have
brought upon themselves that somehow
that has to be reconciled
so that the covenant can in fact be
fulfilled
the the the uh unconditional covenant
with abraham
that his seed will be the source of

blessing in the earth
and the only way it can be reconciled is
that
god is sent to earth himself to be the
holy one of israel
and to fulfill the covenant and so
isaiah 53
is a part we can't just take it out of
the narrative
so as we gather for passover what we
have to understand is the passover
is very much an intricate part
of the narrative of this love
relationship
between god and israel and we
have been grafted in to this narrative
and therefore we have to respect the
narrative and not hijack it
oh this is all about me because i'm just
so important and the whole universe
revolves around me
because i'm just that important versus
okay
what have i been born into what have i
been called into
what is my eternal purpose what is god's
purpose how do i fit into it
and isaiah 53 is a very much
the cornerstone of god's purpose
with this covenant people and he says
surely he has borne our griefs
our griefs has nothing to do with
gentiles
isaiah has nothing to do with gentiles
except the use of gentiles to destroy
the vineyard this is the vineyard
speaking
surely he has borne our griefs israel
specifically judah and jerusalem and
carried our sorrows all this curse that
has come upon them
he came to carry this to reconcile
to make reconciliation between god's
people

and god yet we did esteem him stricken
smitten of god and afflicted we didn't
understand
we don't understand the operation of god
but he was wounded
for our transgressions so gentiles just
take this out of context and say you
know what i'm a sinner
and christ came and he was wounded
because i was i'm a sinner
okay yeah okay but let's read it in
context
there is a special relationship that god
has with his vineyard
and the vineyard has been utterly
corrupt and evil
and somehow that relationship needs to
be restored
and this is how christ came
and he was wounded for israel's
transgressions
he came for israel he was wounded for
israel's transgressions
he was bruised for israel's iniquities
and the chastisement of israel's peace
the at one moment between israel and god
depends entirely upon yeshua
without yeshua there's no reconciliation
between god and his covenanted people
and without yeshua
god cannot fulfill his covenant and god
becomes a liar
so yeshua and his sacrifice is critical
to god fulfilling the covenant because
the chastisement all of this wrath that
we've been reading about
that has to be upon these covenanted
people
it is actually reconciled when that
chastisement
is upon him and so now there can be
peace
between god and his people the
chastisement of our peace was upon him

and with his stripes we are healed
and certainly we apply this to say you
know we are sick and we need healing and
his stripes provide this this gift of
healing

in context the healing is spiritual
we saw in isaiah 5 the depth
of evil in these people these people are
sodom and gomorrah
and they are spiritually sick to the
root

and it is because of christ's operation
that that
sickness can be removed and the vineyard
can be restored

he says all we like sheep that is israel
are the sheep
have gone astray we've turned everyone
to his own way

and yehovah has laid on him
the iniquity of us all in context the
iniquity of us

all is all israel and this is how all
israel can ultimately be saved quickly
in hebrews 6

there is another allusion to isaiah 5.
and this is where these hebrews are on
the verge

of becoming unfaithful to christ and the
apostle has to warn them

and warn them that there's no one saved
always saved here and you're on the
verge of losing everything

and then he warned he gives them this
warning which is an allusion to isaiah
5.

he says for the earth which drinks in
the rain that comes upon it

often this is what the earth does it
soaks up the rain

and brings forth it says herbs the greek
is

what we get the word botany from so it
really brings forth produce

and the illusion to five is grapes
the earth brings forth grapes meat for
them
by whom it is dressed so if god is the
husband man
these grapes he's the one that is
expecting this harvest
and it receives blessing from god so the
earth is receiving blessing from god for
doing this
but that which bears thorns and brers
direct allusion to isaiah 5.
that gossip is going to replace this
with bears and thorns and prayers
it's rejected and it's nigh unto
cursing whose end is to be burned
and that's exactly what christ said in
john 15
that if these um these
if these branches do not bear fruit
then they'll be gathered up and burned
and he's speaking now to
spirit-filled christians
these are hebrews but they've been
baptized
in christ they've received the holy
spirit and this is his language to them
isaiah 5. so even though we are
new testament christians the expectation
in isaiah 5
is not forgotten god has a vineyard
isaiah loved god and god is his beloved
and he's so deeply disappointed that god
has a vineyard
and he's expecting fruit from the
vineyard and the fruit has deeply has
given him the exact
opposite of his expectation but somehow
he's working
to bring the vineyard back part of the
operation was sending christ
phase two of the operation is raising up
the first fruits harvest
that's us we are very much a part of the

restoration of god's vineyard
so that the whole earth can be blessed
by this vineyard
we're just the first fruits of it and so
this notion of fruits
is all about the christian calling goes
back to isaiah 5.
so here we'll just end here in galatians
5
where this is the expectation of the
vineyard
the fruit of the spirit is love joy
peace long-suffering gentleness goodness
faith
meekness temperance against such
there is no law this is the fruit that
we can produce brethren
by the holy spirit in the miracle of
christ
so that our lord and our father
can look at the first fruits vineyard
and be
well pleased that there's an expectation
of the vineyard
and we can now give them what they were
expecting
so you know we're just a few days away
now
from passover let's go into passover
with this sense of mindfulness
of the bigger plan that we as first
fruits
are a part of god is mighty and i just
love that isaiah called him
my beloved because this is how we feel
about christ
and about the father we love them
because they're their beauty and again
i'm thinking of
both deacon jan and pastor murray
in their recent sermons and messages
about
worthy is the lamb so as we get ready
brethren

getting our mind in the right frame of
mind de-levening our homes
getting ready to partake in the passover
and the feast of unleavened bread
worthy is the lamb but he has an
expectation
let's not disappoint him jesus christ
yeshua hamasiyah he
is beloved and he is mighty and he is
lord
amen
oh