

powerful - ferocious - cruel - bloodthirsty and terrifying - swift.

v. 30 GOD IS COMPLETELY OR OVERWHELMINGLY SUCCESSFUL: As a lioness overwhelms her prey and carries it away. The land is utterly desolated. And if Israel from Assyrian captivity looks toward the home land they will see only the darkness of a cloudy and obscure future. A future and a land darkened by divine judgement.

CHAPTER SIX

D. ILLUMINATION FROM THE ALMIGHTY 6:1-13

1. THE PROPHET SEES GOD 6:1-7

a. THE GLORY

TEXT: 6:1-4

- 1 In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.
- 2 Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- 3 And one cried into another, and said, Holy, holy, holy, is Jehovah of hosts, the whole earth is full of his glory.
- 4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

QUERIES

- a. Why mention that Uzziah had died?
- b. Who are the "seraphim"?
- c. What does the shaking of the thresholds symbolize?

PARAPHRASE

The year King Uzziah died I saw the Lord! He was sitting on a lofty throne, and the Temple was filled with His glory. Hovering about Him were mighty, six-winged seraphs. With two of their wings they covered their faces; with two others they covered their feet, and with two they flew. In a great antiphonal chorus they sang, "Holy, holy, holy is the Lord of Hosts; the whole earth is filled with His glory." Such singing it was! It shook the Temple to its foundations, and suddenly the entire sanctuary was filled with smoke.

COMMENTS

v. 1-4 **THE GLORY:** The throne of David is the throne of God on earth. Ex. 19:4-6; I Sam. 8:7; II Sam. 7:12-16 it should be established forever. I Chron. 29-23. Now the King is dead, the throne is vacant till a new King is crowned. Knowing the helpless, weak, vacillating condition of the people, a sense of impending national trouble comes to Isaiah. At this time is granted to him a vision of the glory of God. God is on the throne! Supremacy! Permanence and Power! *The earthly throne may be vacant, the scepter fallen from dead hands; but here is One whose throne is never vacant, from whose hand the scepter never falls.* Here is assurance, positive and beyond doubt that however weak man had corrupted the earthly counterpart of God's throne, God still reigns and controls all things. His "train," skirts, robes, fill the "Temple," His house, palace. Flowing robes of priestly royalty fill the temple. *No room for human glory and authority in God's house.* "Seraphim" - "Fiery ones." Cf. Rev. 4:8. "Four living creatures." Six wings - rapidity in carrying out God's orders, God's will. In the Holy Presence, however, the Seraphim covered his face with his wings from the intolerable effulgence of Divine Glory; another pair of wings covered the feet, soiled in their various ministrations, unmeet for all pure presence; while the third pair of wings sustained him in his place near the throne.

Ceaseless activity in God's service. One cried - "kept crying" (Cf. Rev. 4:8). This cry of worship and adoration was a result of their vision. Its first note is the affirmation of the holiness of God. Its second is the declaration that the earth is full of His glory.

A Sermon from Seraphim

1. The lowliest Reverence becomes the Highest Created Beings v. 2
2. The Heavenly Life is largely spent in active service v. 2
3. The Celestial Intelligences have a keen appreciation of the Divine Holiness v. 3
4. The highest Intelligences see all things in their relation to God v. 3

The earthquake symbolizes that material, earthly things are temporary and shaken. Though the very temple itself be shaken and Old Testament religion itself undergo a change and old established customs of worship and institutions of administration pass away, God's throne and authority are eternal. In this vision of Isaiah we have a prelude or a preparation for what Isaiah is going to teach about the Messiah and His Kingdom. Isaiah will soon begin to proclaim that when the Messiah comes and establishes His Kingdom (the church), it will seem to the Jews as if the throne of God had been abandoned. All the Old Testament institutions were to be replaced. But what the Jews would need to understand was that God was still on His throne and that all the Messianic activity would really be God ruling. Paul deals with this Jewish problem in Hebrews (esp. 12:18-29). The word "holy" attributed to God emphasizes His absolute separation from man. He is Lord and not a man. Although the creation depends upon Him, He himself is entirely independent thereof. This is the heart and core of Isaiah's theology. God's holiness is a necessity if we are to be able to entrust our eternal destiny to Him.

QUIZ

1. What is the connection between Uzziah's death and Isaiah's vision?
2. What do we learn about Heaven from the actions of the Seraphim?
3. When would the O.T. religion be "shaken"?
4. Why is the holiness of God an absolute necessity?

b. THE GRACE

TEXT: 6:5-7

- 5 Then I said, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.
- 6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:
- 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

QUERIES

- a. Why did Isaiah consider himself "undone"?
- b. What does the altar signify?
- c. Why touch Isaiah's lips?

PARAPHRASE

Then I said, "My doom is sealed for I am a foul-mouthed sinner a member of a foul-mouthed, sinful nation, and I have looked upon the Holy King. Then one of the seraphs flew over

to the altar and with a pair of tongs picked out a burning coal. He touched my lips with it and said, "Now you are pronounced 'Not guilty' because this coal has touched your lips. Your sins are all forgiven."

COMMENTS

v. 5-7 **THE GRACE:** The cry of need. v. 5. Isaiah's vision of the Holiness and glory of Jehovah brought conviction of his own sinfulness.

- (a) "I am cut off," "destroyed." He had seen God and could not expect to live. Ex. 33:20. Doomed to die.
- (b) "My lips are unclean!" And if his lips are unclean, then his heart is unclean. Jas. 3:2; Matt. 12:34.
- (c) My people are unclean, I Cor. 15:33.
- (d) Mine eyes have seen the king - *The Real King*.

The divine Response. v. 6. A glowing coal from the altar - a "hot stone." Altar of Incense - Prayer. Isaiah's prayer of confession of sin is answered as the angel takes a coal from Altar of Prayer to cleanse his impure lips. Here is revealed the Grace of God:

1. The prayer of the sinner is heard.
2. The song of the Seraphim is hushed that the prayer of the sinner might be answered.

Divine forgiveness. v. 7. "Thy sin is forgiven."

- (a) Sin can be purged.
- (b) The highest angelic nature alone cannot purge it.
- (c) God never acts alone in saving men from sin.
- (d) Forgiveness from sin is always conditional upon the following:
 - 1 Desire on part of sinner
 - 2 Intervention of second person (messenger - servant)
 - 3 Application of divinely appointed means.

2. THE PROPHET SEES THE WORLD 6:8-13

a. THE COMMISSION 6:8-10

TEXT: 6:8-10

- 8 And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.
- 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
- 10 Make the heart of this people fat and make their ears heavy and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and turn again and be healed.

QUERIES

- a. Why does God speak to Himself in the "plural"? v. 8
- b. How does one make another person's heart "fat"? v. 10
- c. Did God hope that the people would *not* turn and be healed? v. 10

PARAPHRASE

Then I heard the Lord asking, "Whom shall I send as a messenger to My people? Who will go?" And I said, "Lord, I'll go! Send me." And He said, "Yes, go. But tell My people 'Though you hear My words repeatedly, you won't understand them. Though you watch and watch as I perform My miracles, still you won't know what they mean.' Dull their understanding, close their ears and shut their eyes. I don't want them to see or to hear or to understand, or to turn to Me to heal them."

COMMENTS

v. 8 WHO WILL GO: Someone must go to the nation with this message that God is still upon His throne. Someone must deliver the message that God is going to shake old institutions and provide the real believers (all believers) with a Heavenly King and a Heavenly Kingdom. Considering the present carnal, materialistic attitudes of the people, the messenger must feel a divine compulsion and be commissioned with a divine commission. God speaks of Himself and to Himself in the plural "us" referring, undoubtedly, to the triune Godhead. The concept of more than one Person in the Godhead is not absolutely foreign to the Old Testament (Cf. Gen. 1:26 and Proverbs 8 where Wisdom of the Word of God is personified). The word *Elohim* (God) is always in the plural in the original language of the O.T. And, of course, the O.T. prophets have a great deal to say about the Messiah who will be the incarnation of the Omnipotent God. Isaiah, having been captured mind, heart and will by the divine experience he had just participated in, immediately met the challenge—Here am I; send me! No man is ready to do God's special work of preaching His revelation until that man has grasped the holiness of God, his own total inadequateness and sinfulness, and the magnificent grace of God which cleanses him when he did not deserve it! This is, for all practical purposes, the same experience Saul of Tarsus had which turned him into Paul, the apostle to the Gentiles.

v. 9-10 TELL THIS PEOPLE . . . hear what I am saying but . . . do not understand. What a strange commission. It will appear that Isaiah's ministry is a complete failure. People will hear him but not understand. In fact, the more they hear the more adamant they will be against what they hear. They will become "fat hearted," smug, self-satisfied. Their thoughts will be so thoroughly world-oriented they will be deaf and blind to spiritual things. God, using some *irony* of His own, commands Isaiah to tell the people to continue in this condition. Both Jesus and Paul repeated this characterization of Jews in their own ages (Matt. 13:14-15; Acts 28:26-27). Because Isaiah told them the

truth the people would not believe. Truth has the awesome power to harden the one who morally rejects it. The more he told the truth, the more they (the majority) refused to accept it. Noah faced the same attitude in his preaching. Jesus faced it (John 8:39-47). Ezekiel and Jeremiah faced it (Jer. 1:17-19; Ezek. 2:1—3:15). How many men would be willing to say, Here am I; send me, today, if they knew that their mission would be as difficult and bereft of any apparent success (as the world measures success)? Yet we all need to renew in our minds the promise of Jesus, the servant is not above his Master. If they rejected Jesus, they will reject the messengers of Jesus. But we are not to become discouraged. God does not measure success like the world measures it. God demands faithfulness—and He, Himself, takes care of the success.

QUIZ

1. What does the O.T. say about the plurality of Persons in the Godhead?
2. How did Isaiah's vision prepare him to volunteer for God's service?
3. What awesome power does truth hold for those who continue to reject it?
4. Why would Isaiah not need to be concerned with the success of his mission?

b. THE CONSEQUENCES

TEXT: 6:11-13

- 11 Then said I, Lord, how long? and he answered, Until cities be waste without inhabitant, and houses without men, and the land become utterly waste,
- 12 and Jehovah have removed men far away, and the forsaken places be many in the midst of the land.

13 And if there be yet a tenth in it, it also shall in turn be eaten up: as a terebinth, and as an oak whose stock remaineth, when they are falled; so the holy seed is the stock thereof.

QUERIES

- a. Why did Isaiah ask "how long"?
- b. Why did God use a "tenth" to speak of those remaining?
- c. What is the "holy seed"?

PARAPHRASE

Then I said, "Lord, how long will it be before they are ready to listen?" And he replied, "Not until their cities are destroyed . . . and without a person left . . . and the whole country is an utter wasteland. And they are all taken away, and all the land of Israel lies deserted! Yet a tenth . . . a remnant . . . will survive; and though Israel is invaded again and again and destroyed, yet Israel will be like a tree cut down, whose stump still lives to grow again."

COMMENTS

v. 11-12 **HOW LONG:** This was a natural reaction. If his ministry was to be fraught with such apparent failure, how long would the Lord expect him to preach to deaf ears? Even Jesus indicated that the time comes when God's messenger should refrain from "giving that which is holy to the dogs and casting pearls before swine." God's answer is that the prophet is to preach until the captivity takes everyone away and there are no more people to whom to preach. For Israel, the northern kingdom, that would be only twenty years hence. For Judah approximately 136 years. Isaiah, of course, would not be alive when Judah was exiled, but his prophecy would live on in written form.

V. 13 A HOLY SEED SAVED: this will be the result of Isaiah's faithful persistence. Whatever or whomever is salvaged from apostacy by the ministry of Isaiah will be purged again by some form of testing (probably the captivity). "Tenth" is what we would call a "round number." A figure of speech to indicate a small percentage of return for his preaching. But even that will undergo further purging. God is interested primarily in quality. When the message of God's truth is preached without compromise quality will be the result. But when the messenger of God is inordinately concerned with quantity, there is a tendency to compromise the message. God demands that His messengers be faithful to the message and He will see to the quantity (numbers). Our success in the eyes of God is not judged on the basis of numbers.

There will be a small number of people turned back to the Lord through Isaiah's ministry and they will form the faithful remnant. This faithful remnant will continue through the captivity and pass on from generation to generation a faithfulness to the Lord and a hope in His promises. These generations will succeed one another in walking in the way of the Lord through 700 years until one of them, a virgin by the name of Mary of the tribe of Judah, will surrender herself to become the "handmaiden of the Lord" and give birth to the Incarnate Son of God. These generations will succeed one another until some of them become the nucleus of the Kingdom of God (the church).

God's judgment would not result in annihilation of the people. Here is expressed the Messianic potentialities of the people of God. They will continue to exist (a remnant of them) till Shiloh comes (Cf. Gen. 49:10). "The scepter shall not depart from Judah; nor the rulers staff from between his feet, until Shiloh come." This prophecy was fulfilled in an amazing way. There never was a ruler of the Jews not from the tribe of Judah until Herod the Great who was King of the Jews when Jesus was born. Herod was an Idumean by birth and not even a Jew. The Christ is "Shiloh" and when He came the scepter had departed from Judah. He came and established the rule of the royal family forever! Now we see why the "tenth" had to be purged again!

The Messiah must have a faithful, sanctified remnant through which to come!

QUIZ

1. What was God's answer to Isaiah's "How long?"
2. Why did God indicate that the "tenth" would be purged again?
3. What was the result of the purging?
4. Who is "Shiloh" and when was He to come into the world?

SPECIAL STUDY

THE PROPHET—MAN, MESSAGE, MEDIUM

by

John D. Pommert

THE MAN

I. Names and designations for the prophet.

The O. T. Prophets are called by many names and referred to in several ways each indicating something of the character of the man or the nature of his message.

1. "Man of God" Deut. 33:1; I Sam. 9:6; I Kings 12:22; 13:5; II Kings 5:14; Jer. 35:4; II Chron. 8:14; I Tim. 6:11; II Tim. 3:17. This name indicates the moral character of the prophet and the ethical quality of his message. (Cf. the N. T. designation "holy prophets"—Lk. 1:70; Acts 3:21; Eph. 3:5; II Pet. 1:21).
2. "Servants of God" I Chron. 6:49; I Kings 14:18; 18:36; II Kings 9:7; 14:25; Tit. 1:1. Similar to the above but indicating a "serving" status.
3. "Messenger of Jehovah" Isa. 42:19; 44:26; 6:9; Jer. 26:12-15; Ezek. 21:1-10; Jer. 20:7. An emphasis upon the

teaching or preaching function.

4. "Interpreter" Isa. 43:27; Cf. II Pet. 1:20,21. These men explained as well as announced the message.
5. "Man of Spirit" Hos. 9:7 Cf. I Cor. 1:21; 4:10; Acts 26:24; Mic. 3:8 (also translated "fool, mad, or wind" indicating the people's opinion of this speaker of strange words).
6. "Watchman" Ezek. 3:17. He is to the people spiritually what the watchman on the tower is to the city physically. Both have important functions; both are responsible for the message; both are to be believed by the people.
7. "Seer" I Chron. 29:29; I Sam. 9:9. He was a man of insight moved by the Spirit of God to see what others could not.
8. "Prophet" Ex. 7:1,2 etc. The most common term used indicating one who speaks for another—in this case, one who speaks forth for God. Again, a special relationship to God is indicated by this term.
9. "Sons of the Prophets" I Kings 20:35; II Kings 2:3-15; 4:1,38; 5:22; 6:1-7; I Sam. 10:5,10; 19:20. Indicating that the prophets were not holy ascetics but men who trained others to carry on their work.¹

II. Personality of the prophets.

What type of men were these holy prophets? Clovis Chappell summarizes them as follows: (1) human—they had the same feelings and frailties of other men—they were not angels or superhuman creatures; (2) men of insight—who could see (by aid of the Holy Spirit) God's meanings in daily events; (3) individualists—each has his own peculiarities and personality which refused compromise; (4) fiery zealots—men who did not preach a "Believe-what-you-want" message but with a "Thus-saith-the-Lord" authority and urgency; (5) unpopular men—who endured fire and sword and death because they refused to compromise their message (Heb. 11).² Too often we make these men something other than men whom God used. They were holy men, dynamic men, inspired men, courageous men, but MEN!

III. MARKS of a Prophet

Kyle Yates shows us a different side of these men when he outlines the marks of a prophet.³ He sees the prophet to differ from other men in: (1) his uncompromising individuality; (2) his consciousness of his divine call to be a mouthpiece for God; (3) his awareness of his privileged access to the inner counsel of God; (4) his boldness expressed in action and not just theory—he always commands attention; (5) his awareness of God's authority and backing in every emergency even when he is a lone man against a mob; (6) his prayer life and communion with God which often results in a separation from men; (7) his cleanness of life and holy moral character (none of the genuine prophets receive even a breath of scandal concerning moral lapses); (8) his outspoken and fearless criticism of social evils; (9) his ability to foresee and reveal the future.

IV. Social Position and Background of the Prophets

Brant Lee Doty has an interesting two paragraphs about the backgrounds of these men when he writes:

God used a most heterogeneous selection of men for this purpose. Some were of royal blood, while others knew poverty and the hard life of farm or field. Some began their labors while yet virtually children, whereas others did not step fully into the position until well advanced in years. A few probably knew personal wealth, but the great majority were of humble, lowly background. Regardless of these factors of age or wealth or station, the messages came from God and must be delivered fearlessly.

The prophets were not trained by some standardized procedure. Some were called instantly from their occupations, perhaps without prior hint of their selection. Some spent a part of their lives in schools introduced by the time of Samuel (I Sam. 10:5,10; 19:20). They learned from the compounded wisdom of earlier men, with special attention to a full mastery of the laws of God, preparing their hearts in anticipation of

THE MAN

the call from heaven, and springing to their tasks when this call clearly came.⁴

V. Comparison to Modern Day Preachers

Some have compared the prophets to modern day preachers who also preach the Word of God. However, there are several differences—mainly that the prophet's message was directed by the Holy Spirit (II Pet. 1:21) whereas the present day preacher can claim no special guidance. The preacher has a regular congregation and receives a set salary while the prophet was not called by the people, did not preach regularly to the same group, and did not receive any pay. The preacher is under the authority of an eldership while the prophet was answerable only to God. The preacher plans his preaching and can even announce his text in advance; the prophet spoke at odd times and in odd places. The preacher spoke in a religious context to religious people; the prophet usually spoke outside to whatever people were present. Other differences could be noted all indicating the apparent similarity of preacher and prophet to be only in a few particulars.⁵

VI. A Summing Up

To sum up the O. T. prophet, we should think of him as a "holy man" (i.e., one set apart with a special mission) speaking a message from God to an impenitent people. His message was often indicative (Webster's second definition of this word—"pointing out, giving intimation or knowledge"), sometimes predictive, but always productive (for God's Word does not return unto Him void.)

THE MESSAGE

I. The Context of the Message

1. The prophet always declared that his message was not his

own but came from God. Young in *My Servants the Prophets* uses up four pages simply listing the declarations of Isaiah, "Thus saith the Lord," "for the mouth of the Lord hath spoken it," etc. These men were convinced that the message they preached came from God. In fact, they were not always happy in their ministry nor with the responsibility to preach but were faithful to its delivery nonetheless (Cf. Jer. 15:16ff; 20:7ff; Ezek. 3:3).

2. This message frequently contained predictions concerning future events, but the main burden of the message dealt with present evils and a call for immediate repentance. *Harper's Dictionary*⁶ summed up the tension between today and tomorrow by noting, "Though prophecy was primarily concerned with current situations, the prophets realized that tomorrow is inherent in today."
3. This gave rise to double-prophecy—a message which had relevance for those of that day as well as also foreshadowing a far distant event such as the return of Christ from Egypt.

II. The Content of the Message

"What, then, did these men preach? In terms of today they presented doctrine and duty. The doctrine had to do first of all and most of all with God. On the basis of what they believed about God, the prophets also dealt largely and boldly with ethics."⁷ The prophets came with a message but it was not a new message primarily for as Martin Buber notes,

Generally speaking, it is not a new teaching they advance, but they fashion its form to fit the changing historical situations and have different demands, and they perfect a teaching they have received but where is the beginning of this teaching?⁸

They always point back to the Mosaic law or the Abrahamic covenant as a basis for their preaching. God's people have a special relationship to God and thus have certain obligations to Him and the world. When this call to repentance failed, they reached judgment, destruction, and hope. Halley summarizes

THE MESSAGE

the mission and message of the prophets under five heads: (1) To try to save the nation from idolatry and wickedness; (2) With little response, to announce impending destruction; (3) But to give hope in that a remnant will be saved; (4) From this remnant will come an influence that will change the world; (5) That Influence will be none other than the Son of David, Jesus.⁹

III. The Style of The Message

1. The prophets employed the noblest characteristics of the Hebrew people (at least in the writing prophets) as they used the poetical forms of that day with its balanced statement, parallelisms, etc. This structure added a structural force to the meaning of their words. A message delivered in a striking and memorable way has greater impact than the same message sloppily given.
2. They used many types and symbols.
3. They found that dramatic approaches made the message more urgent.

IV. The Audience

1. Primarily, the prophets preached to all people as exemplified by Amos in the marketplace.
2. Sometimes the message was directed to the king or higher authorities (Nathan, Jonah.)
3. It was not restricted to Jewish audiences but also extended to foreign peoples (Cf. Amos, Jonah, Obadiah).
4. The prophets made use of every circumstance be it a home (II Kings 5:9), a wayside (I Kings 20:38), in the court (II Sam. 24:11), or in the temple (Amos 7:10ff).¹⁰

THE MEDIUM

... To the prophet

1. The message came to the prophet in a variety of ways.

Sometimes it came in a dream as with Joseph (Gen. 37). But the prophet knew that it was the voice of God and not just a bit of undigested mutton.

2. The message might come in a vision or a series of visions such as those Ezekiel received. The prophet understood these scenes as containing a revelation from God and was able to interpret these to the people.
3. The message seems to come "directly" to the prophet in most instances. The means are not described, but the prophet is sure that the message came from Jehovah (II Pet. 1:21). I found this comment from the *Zondervan Pictorial Dictionary* quite interesting:

The Biblical prophet must be distinguished from the *prohetes* of Greeks. The latter really acted as an interpreter for the muses and the oracles. The prophets, however, were not interpreters. They uttered the actual words which God had given to them, without any modification or interpretation upon their part. The Bible itself gives an accurate description of the function of the true prophet, ". . . and will put my words in his mouth and he shall speak unto them all that I shall command him" (Deut. 18:18b). The words are placed in the prophet's mouth by God, i.e., they are revealed to the prophet, and then the prophet speaks unto the nation precisely what God has commanded him.¹¹

. . . From the Prophet

The prophet received the message from God; he delivered this same message to the people.

1. The basic medium used was that of words, those verbal symbols of spirit meanings. Thus, the prophet was very concerned about delivering the exact word(s) of the Lord. (Remember Young's emphasis upon the frequency of the "thus saith the Lord" in the prophets.) Rowley had a thought-provoking comment when he wrote, "We should

THE MEDIUM

- not forget that every prophetic word was believed to have a vitality within itself to work for its own fulfillment." (Cf. Isa. 45:23; 55:10f) "The prophet's word was not merely a forecast of the future. It was a living force which helped to mould the future."¹² (Remember the early chapter of Genesis when God spoke and the worlds were created.)
2. But the prophet also spoke by symbolic action. Isaiah would walk naked and barefooted (Isa. 20:3) as an object lesson to Israel; Jeremiah would bind a wooden yoke to his neck (Jer. 27:2) so that he could preach forecoming bondage for these hard-hearted people without saying a word; Hosea took a wife of whoredom to illustrate the love of God. Of course, the action in itself would not proclaim the message—it amplified the verbal one which preceded or attended it.
 3. Some of the prophets put these messages into written form (Cf. Jeremiah and King Zedekiah); thus, they are able to speak to us today through these written forms.
 4. We might even say that God spoke through the personality of the prophet himself (Hosea is a good example as he personifies the love of God as he lives his love for Gomer.)

Oftentimes the personality of the prophet even recedes completely into the background, and the speaker appears to be God Himself. Almost naturally, for example, one reads words such as "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee" (Isaiah 44:32). The usage of the personal pronoun in the first person clearly refers to God Himself. Nor is such a phenomenon unusual. It appears throughout the prophecy, and is interwoven naturally with the utterances which the prophet speaks forth as having been given to him by God.¹³

The godly patience of Jeremiah incarnates the patience of God as did no other until Jesus came. Noble men and great preachers who lived their message—these were the prophets. Hebrews 11 well describes their faith, courage, and devotion concluding with this poignant statement, "of

ISAIAH

whom the world was not worthy." A nobler group of men have not appeared—but the least in the kingdom of heaven is greater than the greatest of all these. Praise God for a Christ Who can make the most insignificant Christian of greater import than the greatest of these great men. Greater than Jeremiah—by what grace has He wrought it?

FOOTNOTES

1. Much of the foregoing was taken from Class Notes given by George M. Elliott at Cincinnati Bible Seminary, Cincinnati, O.
2. Clovis Chappell, *And the Prophets*, pp. 10-15. Abingdon Press, N.Y. 1946.
3. Kyle M. Yates, *Preaching From the Prophets*, pp. 3, 4. Broadman Press, Nashville, Tenn. 1942.
4. Brant Lee Doty, *Standard Bible Teacher and Leader*, July, 1958. Standard Publishing, Cincinnati, Ohio.
5. David Freedman and James Smart, *God Has Spoken*, pp. 151, 152. Westminster Press, Philadelphia, Pa. 1949.
6. Quoted by Jerry Phillips, "Elements of the Prophetic Call," *Christian Standard*, August 10, 1968.
7. Andrew W. Blackwood, *Preaching From Prophetic Books*, pp. 16, 17. Abingdon-Cokesbury, N.Y. 1951.
8. Phillips, *Ibid.*
9. Homer Halley, *The Pocket Bible Handbook*, p. 251. Homer Halley, Chicago, Illinois, 1951.
10. H. H. Rowley, *Prophecy and Religion In Ancient China and Israel*, Chapter 1. Harper & Brothers, N.Y., 1956.
11. Merrill Tenney, ed., *Zondervan Pictorial Bible Dictionary*, "Prophet."
12. Rowley, *Op. Cit.*, p. 13.
13. Edward Young, *My Servants the Prophets*, p. 175. Eerdmans, Grand Rapids, Michigan, 1965.

EXAMINATION

EXAMINATION, CHAPTERS ONE THROUGH SIX

ASSOCIATION

(Associate the persons or events of column one with the correct person or event of column two. Some of column two are incorrect.)

1	2
Amoz	brother
Zion	Lebanon
plowshares	eyes
pruning hooks	coal
daughters of Zion	Hezekiah
ox	mountain of the Lord
ass	unclean
hands	owner
cedars	Sheol
song	died
Uzziah	haughty
altar	father
lips	spears
	full of blood
	crib
	vineyard
	Holy One of Israel
	swords

MEMORIZATION

Come now, and let us _____ together, saith Jehovah: though your _____ be as _____, they shall be as _____ as _____, though they be red like _____, they shall be as _____. If ye be _____ and _____, ye shall eat the good of the land; but if ye refuse and _____, ye shall be devoured with the sword; for the mouth of _____ hath spoken it. Isaiah 1:18-20.

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

ISAIAH

and he touched my _____ with it, and said, Lo, this hath touched thy _____; and thine _____ is taken away, and thy sin forgiven. And I heard the voice of the Lord saying, _____ shall I _____, and who will _____ for us? Then I said, _____ _____; _____ _____. Isaiah 6:6-8

EXPLANATION

1. Explain the meaning of God asking man to reason together with Him. 1:18-20
2. Explain how the mountain of the house of the Lord shall be established as the highest of the mountains. 2:1-4
3. Explain how Israel was like a vineyard planted on a hill. 5:1-7

APPLICATION

(In its context every scripture has one meaning—the author's intended meaning. How may the following be applied in the believer's life?)

1. How may God's refusal to accept Israel's sacrifices and refusal to hear their prayers be applied to God's people today? 1:10-17
2. How may the idea of beating swords into plowshares and spears into pruning hooks be applied in the New Testament church? 2:1-4
3. How may the Christian apply Isaiah's vision of the Lord in the temple? 6:1-13