

## W256\_Isaiah\_2\_.mp3

[00:00:02] This is a recording made in the chapter of the Open book and is number two of the series dealing with the prophecy of Isaiah. In our first study, we always sought to place the prophet, the prophet, in its relationship to the prophecies of a whole. Starting with Joshua, which is the first of the prophets, according to the Hebrew canon, and ending with the minor prophets where you have Joshua, the high priest, Joshua, the captain at the beginning, and Joshua the high priest at the end. And we have four steps down until you get to the Book of Kings or where there is no remedy, where the kings are deported or where Israel has lost its sovereignty. And then the turn comes and the step, the first step backward or to retrieve the past is the prophecy of Isaiah. Now, as we said before, there are 66 chapters in Isaiah, and there's I don't know how many hundreds of verses and so many of them clamoring for attention that we've got to make up our mind. How are we going to treat such a book in meetings like this? We could go on and on and on like Tennyson's Brook, but that may not be the right thing to do. I feel I should have to accept our limitations and ask your interest to take a section to give some idea of its general disposition, leaving you with some work to do and ascribing to you some intelligence and appreciation, and then pick out a few outstanding features that will sort of be signposts along the road.

[00:01:49] So please, at the end of these meetings, you can, if you like, come and say to me, you didn't say a word about so and so. Well, of course that's what will happen. But I do hope also you will remember that we will be saying a word about some features that may make our study well worthwhile. Shall we look at this section now? Of course. I ought, I suppose, to prove that this is a section. Uh, by going right through the whole book. But that would be a counsel of perfection. Nevertheless, I think it speaks for itself, doesn't it? As you're looking at that chart, you can see there's a method in the way in which God has started this book. We have a series of symbolic statements which I've just analyzed. I haven't put everything down. Will you just look? Israel is likened to a booth in a vineyard. Well, these terms are used a lodge in a garden of cucumbers, something that's very slight and very easily overthrown. Just a shack. The city of Jerusalem is gone like that. And then there's an emphasis upon the fact that this people the reason why they are in the plight they are is they never considered. Now, you may not think that very much importance, but it apparently is. And it comes in a different

translation in Isaiah chapter six, when their ears and their eyes and our hearts are affected because they did not consider.

[00:03:22] And the Lord spits in that aggrieved tone. I have nourished and brought up children and they have rebelled against me. He uses the word revolt presently. So there's an element of rebellion and revolt. You can't repent and revolt if you've never been connected with something. So here is kicking over the traces, and that is where Israel so failed. And then turning from the people, he turns to their land because in the scriptures, Israel and their land are linked together. Uh, if they are in prosperity, it's because they are blessed. If they're in adversity, it's because they have been disobedient. And then we've got a rather remarkable word. I'd just draw your attention, verse 12. Or perhaps we better read verse 10 to 12, as I omitted that in my reading just now. Verse ten. Hear ye, the word of the Lord Ye Rulers of Sodom. Give ear unto the law of our God. Ye people of Gomorrah. Now, that's an intense figure of speech, isn't it? And you remember it's repeated in the book of the Revelation. He speaks of Jerusalem, which is spiritually Sodom and Egypt. Spiritually, they become like that. And there's nothing more degrading and desperately wicked in the scriptures of Sodom and Gomorrah. Fancy God's own people being addressed by Him like this. To what purpose is the multitude of your sacrifices unto me? Saith the Lord.

[00:04:56] I am full. And if we were not liable to be spoken of as being irreverent, it's the modern colloquial expression fed up, fancy God saying that to his people. Notice this. The worse they became, the more like Sodom and Gomorrah they became, the more they were multiplying their sacrifices and burnt offerings and fat beasts and blood of bullocks. And then we get these words verse 12, when ye come to appear before me, who hath required this at your hand to tread my courts. Now notice that word tread, will you? I've indicated it on the chart by writing it in Red Ram as rams. Now run your eye down to the bottom of the chart. Trodden down. Shall we look at that then? Because here the thing's turning full circle and coming back on itself. And just as we have them likened to a booth in a vineyard. So once again, now will I sing to my well-beloved? This is chapter five, a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill. And he fenced it and he gathered out the stones thereof and planted it with the choicest vine and built a tower in the midst of it and also made a wine press therein. And he looked that it should bring forth grapes. Well, obviously,

obviously. Our savior picked up the same figure. The husband tends the vine and prunes it because he seeks fruit.

[00:06:40] Added. Rule four brought forth wild grapes. Wild grapes. Unpleasant. Harmful. Sour. And now, oh, inhabitants of Jerusalem and men of Judah. Judge, I pray you betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it? See, he's turned the figure from bringing up children and watching over them to tending a vineyard is the same loving care that's been expended and now thrown back. Wherefore when I look that it should bring forth grapes. Brought it forth. Wild grapes. And now go to I will tell you what I will do to my vineyard. I will take away the hedge thereof. Instead of being a little garden walled around sacred and peculiar ground, they're going to be exposed to the inroads of the unclean. The enemy. I will take away the hedge and it shall be eaten up and break down the wall thereof. And it shall be. See the word trodden down here. We get an indication by the repeating of the word. But there is a certain amount of balance and correspondence between sin and its judgment. They trampled. God said, You trample my courts. I no longer look upon you as worshippers coming in the right spirit. You trample my courts when he uses the expression they are being trampled down by the beast outside who is tearing up that vineyard. And then your mind carries you along.

[00:08:19] Possibly that our savior said that the characteristic of the times of the Gentiles shall be that while Jerusalem is trodden down of the Gentiles, they will be that character until the time of the Gentiles be fulfilled. And then all Israel shall be saved. All is a blessed turn here, in spite of the fact that the treading down of Jerusalem is an indication of their being under judgment. The very next expression seems to be. And yet there is hope in their end. Will you find that again here? You see, because after rebellion. There's a pause and it says in the chapter two of this same prophecy of Isaiah as though the Lord couldn't hold back and keep on talking about judgment of wickedness. He's going to speak about it again yet. But he throws in a little picture a vignette of what it will be when this people repent, when at last they're a nation born in a day when the restoration for which all the prophets spoke and yearned as as the apostle Peter said, will take place. The word that Isaiah son of Amoz saw concerning Judah and Jerusalem. And you had a part in the last days. Now his eyes travelling further down. What he did speak about was what came to pass in the days of Isaiah and Hezekiah.

The Kings in his own day. Now he says, Look to another day and to another king. For when this takes place, as I will not be there.

[00:09:54] Neither will Hezekiah. But the Lord Jesus Christ, of whom they were only faint shadows. And it shall come to pass in the last days of the mountain of the Lord's House shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. He is an attracting center which to be placed in the in the earth, and the nations that are outside shall now begin to turn their faces towards it. And many people should go and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in his paths for Out of Zion shall go forth the law and the Word of the Lord from Jerusalem. I'm tempted. I don't know whether I want to yield to it, to say, here is a summit conference on disarmament that's not going to end in failure. It's a summit, isn't it? For they're going to the house. They're going to the mountain, which is exalted above all mountains and hills. That's a summit, isn't it? And then he shall judge among the nations and shall rebuke many people. And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation. Neither shall they learn war any more. Always is a thankful thought that in spite of all the disappointments.

[00:11:19] The honest attempt, shall we say, of one politician after another. All the opposition that there is to it. At long last and in God's good time here it is disarmament in the fullest possible sense. Well, then you see when you look further down in the fourth chapter. It looks to the last day. Chapter two looks to the last days. But. The last days are going to be summed up as the day of the Lord. And so our thoughts are there in verse two of chapter four. In that day, shall the branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent and comely? Or this is a change from sour grapes, didn't it? For them that are escaped of Israel. The first chapter speaks of the remnant of Israel. He speaks about the escaped of Israel and it shall come to pass that he that is left in Zion. Or is some some thought here that you want to keep well in your mind you will find in the Prophet Zechariah after the dreadful things that come upon the earth, the nations that are left are going to turn to the Lord as though God is not disguising the fact there is going to be drastic treatment before this comes. Uh, he that remaineth in Jerusalem shall be called holy. Even every one that is written among the living in Jerusalem.

[00:12:55] And Zechariah says in that day holiness will be extended to the utensils used in the kitchen, and holiness shall be written upon the bells of the horses and so on. When the Lord shall have washed away the filth of the Daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and the spirit of burning. Judgment and burning and purging are not very easy things to endure. But they must be. And the Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke By day. Here we are getting back to the days of the tabernacle when the cloud by day and night was an indication of the shekhinah, the dwelling glory of the Lord with his people. For upon all, the glory shall be a defense. Now, that word defense. Doesn't really mean a defense from the military point of view. It's really referring to the marriage canopy. The marriage canopy here. Israel at last are brought back to their true relationship with their God and. Just as in the book of the revelation, the climax is the marriage of the lamb is come. So here the climax of the restoration of Israel is God will take back this people not as a bride but as an early wife, and over them all with his stretched out the marriage canopy. And there shall be a tabernacle for a shadow in the daytime from the heat and for a place of refuge and for a covert from storm and from rain.

[00:14:34] So we've got now a little idea. It begins and emphasizes the word rebellion and rejection with parallel words, almost to show you that there is this recuperative element in judgment. And then we have two glimpses of the last day when the nation shall not learn war and when there shall be a defence or a glory and a covering and a restoration in the fullest sense. And then we have, in the middle of it another glimpse of ruin. We have an emphasis in the second chapter of pride. Just get a glimpse without reading it right through as our time will be gone. In chapter two, it says. Well, where shall we? Pick a piece out. Oh, verse 11. The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one of his proud and lofty and upon every one that is lifted up. And he shall be brought low and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, upon all the high mountains and upon all the hills that are lifted up and upon every high tower and every fancy wall. Verse 17. The loftiness of man shall be bowed down and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.

[00:16:05] And there is some emphasis here upon the characteristic that needs some intervention that it should not learn war anymore. This high handed attitude. And then if you'll turn your attention to that which balances it. Chapter four. Um. Or the the end of chapter three, rather. You have the Daughters of Zion. You have in chapter three two, the lofty looks of man being humbled. And then you have the other side of the story. Verse 16. Moreover, the Lord saith because the Daughters of Zion are haughty and walk with stretched forth necks and wanton eyes, walking and mincing as they go and making a tinkling with their feet and so on. So the Lord looks to the two attitudes of the human race. These people, both men and women in their distinctive characters. Contrary to the mind and will of God. Well, now that's very, very brief. Sort of run through these chapters which speak of rebellion, ruin and ultimate blessed restoration. Now, a few words that may be demanding a little more care. We come back to Isaiah chapter one, and we notice the days that are mentioned in the first verse. In the days of Uzziah Jotham Ahaz and Hezekiah, Kings of Judah. Now Isaiah has another place in Isaiah. If you just glimpse at chapter six, verse one, he picks it up again there.

[00:17:40] He's not put that in by accident. In the year that King Uzziah died, I saw also the Lord sitting upon a throne high and lifted up and his train filled the temple. Now you remember the story of Isaiah. He was a good king and he was marvelously helped until he was strong. And then he trusted in his own strength and he went forward. He wasn't satisfied with being a great king. He wanted to include the priesthood. And God said, there must never be only one king priest. Will he recognize That's after the order of Melchizedek? That's Christ. The order of Aaron was always kept separate from kingship, and the priests warned him that when he persisted, leprosy broke out upon that man's forehead and he left the house of God and he died a leper in the day that that man died as a leper. I saw someone who was a priest sitting as a king in the temple and no leprosy there. This was the true one. So as I see, he starts the story in this book. Well, now 1 or 2 features I think are demand attention. And one of them is waiting for us in verse 18. Chapter one, verse 18. Come now and let us reason together. Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool. All those words have been often taken as a gospel text, and rightly so, for they contain the only hope of this people, the only hope of any people.

[00:19:21] Now we boggle a little bit at the words Come now let us reason together and then we explain them away. But let us be watchful over this. The word reason here is

the very word that Jacob used. When our version says O, perhaps we'd better look at it instead. Job The ninth chapter. Just turn back before the Psalms to the ninth chapter and you'll have the very word that he uses here in the 23rd. I think it's the 33rd verse. It says in verse 32, for he is not a man as I am, that I should answer him and that we should come together in judgment. You notice that's reasoning. He's not a man. I can't argue with him. Neither is there any days, man, betwixt us that might lay his hand upon us both on that word days. Man, Is this word reason? Now, before we go any further, I've just got a note here which I'll refer to. Because this particular word comes 17 times in job, this particular word days, man or reason. And it's translated like this in job dispute. Argue, reprove reason. Correct maintain plead a men and convince. Now all those words you see, Job expressed his desire to reason with God. Chapter 13, verse three. Surely I would speak to the Almighty and our desire to reason with God.

[00:21:17] Now, some people would think that's very wrong. So. But it's very right. God is never represented in the Scriptures as an arbitrary ruler who simply says off with his head, Oh no. And Job felt that if only he could get into the presence of God, he will get a hearing. His friends were all aggravating him because they didn't understand. And he said he would desire to reason with him. And then he said, though he slay me yet, will I trust him? But I will maintain. Mine own ways before him. I will maintain I will argue all reason with regard to it. He said he would in the presence of God. And you may say, well, that's a very wrong thing to do. But then again, it says in chapter 1621, another aspect of this particular word. It says in verse 20, My friends call me. But might I pour it out to years unto God? All that one might plead for a man with God as a man pleads with his neighbor. That's the same word reason together. So now we've got the thought that. When it says in Isaiah 118, God means that he will never judge anyone just arbitrarily. It will always be a reason, a reasonable thing. It's an extraordinary thing. In Romans, a third chapter, he quotes a psalm. That he might be justified and exonerated when he is judged that God. Who he says examine me and see whether it is not equal terms.

[00:23:07] Now all it is crying out for Christ as the mediator. This word. Diven was put in because in the time when it was written 400 years ago, I suppose it was still in office, that was filled in the law courts a bit earlier than the authorized version. This is ancient history in the law courts. There was a man who turned up every day. Nobody hired him. He was there. And if you wanted him, you could ask him and he would stand in between

you and the judge and plead your cause. He knew the law a bit better than you did. He was a days man. That's all it means. But to us, a days man means nothing. We be far better? Is it all that there were a mediator between us, one that could lay his hand upon us both? At the word. And the apostle Paul is writing to Timothy, who said, there is one God and one mediator between God and man. The man. Christ Jesus. The revised version stresses it himself. Man. He could represent you and he alone can represent God. There's no angel in glory that could represent God like our savior can. And what more could we want to have the son of man as our leader? In that day. And so we've got a very wonderful word here. And then what are we looking at? Verse 18. We noticed.

[00:24:41] The reference to sin. Though your sins be as scarlet. They shall be as white as snow. Now we have used the very expression, haven't we? Sometimes. Or we read them in books. Double dyed villains. Well, this is the word double-dyed. This word Scarlet. Because that's the way in which the die was fastened into the fabric. Died twice. Double died. God picks it out and uses it. And I shall be as white as snow. Well, that's a change, isn't it? And now you can. You can hear, can you not, David anticipating this when he says, wash me and I shall be whiter than snow. Like the day lightly transfigured garments of Christ, whiter than the sun shining in its strength. As no fuller on earth could whiten them. Here is something which is beyond all the power of man. All are turning over a new leaf. Never can reach this. And yet this. People condemned as they were by God and called like Sodom and Gomorrah. They could become as white as snow. And when you remember, David had committed two very horrible sins adultery and murder. And yet in the presence of God, he pleaded. Wash me. And I shall be whiter than snow. Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow. And don't think he went to a herbalist and got a little dose of hyssop to take. The hyssop was used to sprinkle the blood on the doorpost.

[00:26:31] It was a thing that was used to sprinkle. He was referring to the sacrifices. Purge me. Cleanse me. Wash me. I shall be whiter than snow. And then a glimpse back to verse nine of this same first chapter. Except the Lord of Hosts had left us a very small remnant. Now, will you notice that throughout the Scriptures, the Lord directs your attention that although there are great landslides and terrible departure from His truth, he never left himself without a witness. There have been a little handful that have remained loyal and sometimes hidden. You remember in the days of Jeremiah, was it?

And when he said, I only am left and they seek my life. Well, sometimes we get a little bit like that. We think nobody loves me. Nobody thinks what I'm saying is true. I'm wasting the time. And the Lord said to Jeremiah, he said, Yet have I reserved 7000 men who have not bowed the knee to the image of vile? So that might be a word for us. Might be. We never heard of the 7000, have we? We are delighted to know there are some in the various parts of the earth who stand and rejoice. But we don't know many. But let's leave it with the Lord. Now, you remember in Romans, the apostle makes a big emphasis upon this remnant. I think it's a moment to just remind ourselves of that. When he says Chapter 11, I say, then hath God cast away his people? Oh God forbid, he said, for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin, which were only one.

[00:28:31] Paul. Yes, I'm only one. But he hasn't cast me off. He saved me. God is not cast away his people, which he foreknew are. That's a little bit onto the end of it, isn't it? There are some that he foreknew and he could hold them. What do you not want? The scriptures said. Elias. Did I say Jeremiah? Just now I had a thought. A feeling that I was wrong. Well, I repent. Not in dust and ashes. It was one of those slips of the mind. I know Elijah would mind. He said. Well, Jeremiah was up to his neck in it. So much the same way. Possibly. But it doesn't excuse it, does it? Here it is. What do you not what the Scripture says of Elias, how he maketh intercession to God now is a strange thing. And intercession to God against Israel. Prayer into the presence of God against the people. Well, sometimes it's the only thing you can do. You can't you can't find any excuse for them, but you've got to remember them. Lord, I have killed the prophets and dig down my altars and I am left alone and they seek my life. But what? Saith the answer to Oracle of God unto Him I have reserved to myself 7000 men who have not bowed the knee to the image of Vail.

[00:29:44] Even so, then, at this present time, also there is a remnant according to the election of grace. There is a remnant. And that, I believe, is characteristic of the work of God right the way through. However, the apostasy may deepen, however dark the day. There will never be a time when some solitary witness and not be found here or there, still sustained until the last day shall come. And did we get in Chapter 126 Another characteristic word which belongs particularly to the minor prophets. Verse 26, and I will restore thy judges at the first. I will restore as at the first, and thy counsellors as at the beginning. Afterward, they shall be called a city of righteousness, the faithful city. I will

restore, you know, to what I refer in the Prophet Joel. It starts off. I think I'd better not trust my memory. We'll look at the Prophet Joel and see how it starts off. Hosea. Joel. Amos. He starts all speaking about the desolation that's been brought about by. Verse four by Palmerworm and Locust and Locust and Cankerworm and caterpillar. That which the palmerworm hath left the locust have eaten. And that which the locust have left. That the cankerworm eaten. And that which the cankerworm hath left as the caterpillar eaten. Oh, dear, dear. Is there any hope for a people like that.

[00:31:26] And when you come to the. For a second chapter, verse 25. And I will restore to you the years that the locust has eaten the cankerworm and the caterpillar and the Palmerworm. My great army, which I sent among you. And you shall eat in plenty of be satisfied. So there's restoration that's in the minor prophets. And if you will notice. The last verse of practically every one of the minor prophets. Although they are flogged and spoken so severely by God, they nearly all end up with a feeling that at long last they will be redeemed. At long last, they will be restored. Well, I think that's what I will do now is to focus our attention upon just one word, and that is the word Zion. In these five chapters because the city of Jerusalem called Zion is the key. The desolation of Jerusalem. The restoration of Jerusalem is a picture, as it were, to focus our thoughts upon the fact that the people who belong to that city are rebellious, that they have been subjected to servitude, they are now going to be restored. And so we will find that it comes eight times in this little section. Now, the first passage is chapter one, verse eight. And if you like to make a note of this, do. And the daughter of Zion is left. So here we have Zion left as a cottage in a vineyard. As a lodge in a garden of cucumbers.

[00:33:14] As a besieged city. Well, a peculiar figures, but there's plenty of element there of being left a desolation. And except the Lord of Hosts had left unto us something else. A very small remnant. We should have been at Sodom and should have been like unto Gomorrah. So there we have Zion Forsaken. Now, when you look at chapter four, verse five, where the last reference to Zion comes in this section. Verse four. Verse five, Chapter four. And the Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day and the shining of a flaming fire by night. For upon all the glory shall be a defense. So there's the first and last reference to Zion in this story. First of all, left a desolation, but ultimately restored and blessed with the marriage canopy, indicating their return to the Lord their God. Now we come back to the second reference, which is verse 27. Verse 27 verse of chapter one. After the words

restore in verse 26, Zion shall be redeemed with judgment and her converts with righteousness. Zion shall be redeemed with judgment. And chapter four, verse four says, When the Lord shall have washed away the filth of the Daughters of Zion and shall have purged the blood of Jerusalem from the beach thereof by the spirit of judgment and the spirit of burning. Same thing. There's going to be a purging process. They're going to pass through the furnace and the fire and come out ultimately cleansed and redeemed.

[00:35:08] That is anticipating Malachi when he's going to purge the Sons of Levi as silver is purged before they are fit for the service of God. It looks as though there's no hiding the fact that the people of Israel as a people have got to go yet through a very fiery process. But there's hope in their end because the Lord has complete control and knowledge and at the critical moment He will intervene and spare them and save them. Now, chapter two gives you another point of view altogether. Verse three. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob. And He will teach us His ways and we will walk in his paths. For Out of Zion shall go forth the law and the Word of the Lord from Jerusalem. And Zechariah tells you in the last chapter that the nations of the earth shall go up to Jerusalem three times a year to learn the law of the Lord. So there's going to be this people who will at last be a blessing in the earth. Zion as the center there. For the nations. And chapter four, verse three. And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy.

[00:36:33] So now, at last, here are the kingdom of priests in their city, in the center of the earth, the nations of the Earth learning from them. And then Chapter 316. Chapter 316. Moreover, the Lord said, because the Daughters of Zion are haughty and walk with stretched forth necks and so on is at one side. And then I think the 17th verse speaks of Zion again. Therefore, the Lord will smite with a scab the crown of the head of the Daughters of Zion. And the Lord will discover their secret paths. They that have been decking themselves up so much. So much tinsel and so much. External are suddenly going to develop a scab, which of course you can see is just a very opposite. Instead of beauty, it will be just that awful, horrible condition. Well, now there are many other things, of course, crying out for consideration in this, but I feel that having sketched out the first five chapters, drawn your attention to the way the structure emphasizes the movement's rebellion rejection and then puts two little vignettes in the middle of it so

that you won't be quite overwhelmed. Are the last days when at last they are restored. We'll leave it at that and pick up our story when we meet together next time in the Prophet Isaiah and see another of his ways in which he speaks about this people the dreadful times through which they go. The character of their rebellion.

[00:38:16] And yet once more hope in their end. And what he has said concerning them. We may take to ourselves because you remember that we are told that these things happened unto them as examples for us upon whom the ends of the world have come. Let us be glad that God has stooped to use imagery as well as giving us plain, simple doctrine so that by these figures are may be impressed upon our hearts and minds. And we are not immune from the. Judgments that may fall upon a lack of consideration. We can be like disobedient and ungrateful children. You remember Shakespeare puts into the mouth of Leah Sharper than a serpent's Tooth is an ungrateful child. And God seems to speak in that first chapter. As a grieved parent, I have nourished and brought up children and they have rebelled against me. Why is it even the animal world rebukes you? The ass and the ox. They know their owner and they know their crib. But Israel does not know. They do not consider. And as I said, the word consider is waiting for us in Isaiah six when it speaks about their ears and their eyes and their hearts being hardened and brought about the dreadful rejection both of themselves and of their savior, as the Lord quoted that very, very passage in Matthew 13. And Paul endorsed it in Acts 28. So that's anticipating a little bit what we should have to look at when we meet together again with the prophet Isaiah as our theme.