

**Series:** Isaiah

**Lesson # 11**

**Title: Go, and Tell This People**

**Scripture:** Isaiah 6: 9-13

**Date:** 11-9-08

**Place:** Sovereign Grace Baptist Church of Princeton, New Jersey

In Isaiah 6: 8 Isaiah answers the voice of the Lord: **Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.**

Our text today deals with the message which God would have Isaiah deliver to the nation of Israel. This would prove to be a prophecy pointing directly to the state of the Jewish church in the days of the Messiah, when he would come unto his own and his own would receive him not. This is the most dreadful judgment a nation, and more intimately, the most dreadful sentence that can be passed upon an individual sinner.

**Proposal:** The Lord's message which Isaiah was to deliver was the message of sovereign judgment toward a people who willfully rejected the gospel of God. It was also the message of God's triumphant, sovereign grace, by which he saves those he has everlastingly loved.

**Isaiah 6: 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 convert, and be healed. 11: Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12: And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. 13: But yet in it *shall be* a tenth, and *it shall return*, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.**

## **I. THE MAJORITY OF THE PEOPLE WILL NOT BELIEVE**

**Isaiah 6: 9: And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.**

### **A. Go, and tell this people**

Isaiah was sent of God because he was God's man, God's prophet. Isaiah was sent to declare God's word to the people. This is what God would have Isaiah declare.

**B. Ye hear, indeed, but understand not. Ye see, indeed, but perceive not**

1. Ye hear, without ceasing, but you do not discern what you hear.
2. Ye see, without ceasing, but you do not acknowledge what you see.
  - They had the law of Moses
  - They had the priests and the temple, the oracles of God
  - God sent his prophets to them

The Lord says to Isaiah, "They hear continually. They see continually. But they will not heed me."

**Turn to Isaiah 42:18**, (this is the same Lord speaking through Isaiah the prophet) **Hear, ye deaf; and look, ye blind, that ye may see. 19: Who is blind, but my servant?** (who is as blind as one who call themselves my servants, who claim to serve and worship me, yet they will not confess that they can do nothing and cast themselves on me, there are none more blind.) **or deaf, as my messenger that I sent?** (who is more deaf than those prophets who falsely claim to be sent by me, the priests who claim to be called by me, the preachers who claim to be my messengers and yet tell men they can earn a righteousness, a holiness by their obedience to the law, instead of declaring Christ my Son, there is none so deaf, the Lord says.) **who is blind as he that is perfect, and blind as the LORD'S servant?** (who is blind as these worshippers and leaders who claim to believe, who claim to know, who do not truly confess that sin is all they are before and after conversion, that will not shut sinners up to Christ declaring to them their absolute need of God, who is blind as he that claims to be perfect by the strength of his own flesh? The Lord says none are so blind.) **20: Seeing many things, but thou observest not; opening the ears, but he heareth not.** (Claiming to see, but observes not--blind leaders of the blind the Lord called them. Always opening his ears, but never hearing in the heart.)

Most hear the gospel as if it were a tale that is told. Is this how you hear God's word? Is this how you hear this message this morning? Is it like one more fictional story to you? Did you come here just to suffer through it like you would a bad movie?

Hearing with the natural ear and seeing with the natural eye does not equal true faith in Christ. Proof is: even though you hear this solemn truth, still for those who do not understand, you will not lay it to heart. If you knew in your heart what God is saying to you, you would fall on your face and beg his mercy!

**II. SINCE THEY WILLFULLY GO ON THEIR HAUGHTINESS AND PRIDE, BY MY GOSPEL I WILL HARDEN THEIR HEARTS.**

**Isaiah 6: 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 convert, and be healed.**

A. What did the Lord command Isaiah to do to make the heart of this people fat, their ears heavy, which caused them to close their eyes?

Isaiah was to simply preach Christ Jesus the Lord, the Son of God, the Messiah, the Holy One of Israel. Most delighted to participate in hearing the message preached. They drew near to the Lord--or at least appeared to.

**Isaiah 29: 13:...this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: 14: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.**

**Israel 30:8: Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: 9: That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD: 10: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: 11: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.**

B. Through Isaiah's gospel the Lord declared he would do the following:

**V10: Make the heart of this people fat--**swell their heart with pride because they think themselves secure by their act of seeing and hearing, like the sun hardens the clay, so God's says my Word will harden their hearts.

**and make their ears heavy--**because they would not hear, now they can not hear  
**and shut their eyes--**they having willfully shut their own eyes against all evidence of the Messiah, and the truth of his doctrine, they are given up to a judicial blindness. So that now, by God leaving them alone, they can not **see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.**

**2 Thessalonians 2:10:...they received not the love of the truth, that they might be saved. 11: And for this cause God shall send them strong delusion, that they should believe a lie: 12: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.**

C. Let's look to whom Christ the Lord applied these words:

**Matthew 13: 1: The same day went Jesus out of the house, and sat by the sea side. 2: And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3: And he spake many things unto them in parables,**

1. Notice here, a multitude came to hear and to see Christ. They saw him with the carnal eye and heard him with the carnal ear.

2. Our true Isaiah, THE Prophet of God, declares that 3 out of the 4 kinds of hearers in this world perish in unbelief. Then the Lord ends this parable by saying, **Matthew 13: 9: Who hath ears to hear, let him hear.** This whole multitude proved that they did not have ears to

hear because though they knew in themselves that they did not understand a word the Lord said, filled with pride and self-righteousness which would not allow them to confess their blindness and their deafness, their sin, and their need of true understanding and spiritual perception, not one of the great multitude sought Christ for Wisdom.

3. But in verse 10, we find out that the Lord had truly given spiritual ears to some, and we find what those who have ears to hear do. **Matthew 13: 10: And the disciples came, and said unto him, Why speakest thou unto them in parables?**

- The disciples came to Christ; they came to Christ confessing to him that they did not understand. They had been given light and because they had light, and trusted Christ the light (walked in him), they knew the only place to receive more light was from Christ the Light so to him they came asking. They were not as the multitude who esteemed themselves too highly, to submit to the Lord. And they got exactly what they sought, the Lord answered his disciples. And his answer declares why some come to him while others will not.

4. Now listen Matthew 13: 11: **He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12: For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13: Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14: And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.**

5. Let's see it in another place: **John 9: 13: They brought to the Pharisees him that aforetime was blind. 14: And it was the sabbath day when Jesus made the clay, and opened his eyes. 15: Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16: Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17: They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18: But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19: And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20: His parents answered them and said, We know that this is our son, and that he was born blind: 21: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22: These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did**

confess that he was Christ, he should be put out of the synagogue. 23: Therefore said his parents, He is of age; ask him. 24: Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25: He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. 26: Then said they to him again, What did he to thee? how opened he thine eyes? 27: He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? 28: Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29: We know that God spake unto Moses: *as for this fellow*, we know not from whence he is. 30: The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. (Here is what they considered their sight) 31: Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. (Now listen to the wisdom of this man who has been given sight) 32: Since the world began was it not heard that any man opened the eyes of one that was born blind. 33: If this man were not of God, he could do nothing. (In the next verse hear how carnal sight speaks, here how the carnal hearer speaks) 34: They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 35: Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? (he had been given sight? what does this man to whom Christ gave sight do?) 36: He answered and said, Who is he, Lord, that I might believe on him? 37: And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38: And he said, Lord, I believe. And he worshipped him. (Now listen to what the Lord says, and he that hath ears let him hear) 39: And Jesus said, For judgment I am come into this world, that they which see not, might see; and that they which see, might be made blind. 40: And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41: Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Some person who does not care for religion, who thinks religious folks are a bit spooky, he hears this and says that is exactly the kind of holier-than-thou religious fanatic I do not want to be, that's why I've turned thumbs down on church. Yet, he has no idea that he is saying, "Am I blind also!" He has no idea that he has exalted himself as god. He has no idea that he and those religious fanatics he hates are both blind and deaf before the thrice holy God.

Hear the word of the Lord, "If ye were blind, if you cried out to God for sight, not only would you have sight, you should have no sin." But now you say, "I see, therefore your sin remaineth."

### **III. NOT ONLY WOULD THE MAJORITY NOT BELIEVE, NOT ONLY WOULD THE MAJORITY BE MADE WORSE, BUT THE REJECTION OF GOD'S GOSPEL WOULD RESULT IN THEIR UTTER RUIN.**

**Isaiah 6: 11: Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12: And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.**

A. The direct reference is to the Jewish church and nation.

The physical seed of Abraham, the physical nation Israel, refused to turn from their own way and trust God alone. Thus by the direct, sovereign hand of God, the Jews were carried away into Babylonian captivity by enemy nations lead by an enemy king. Their rejection of God and those wars which followed were a foreshadowing of their rejection of Christ Jesus the Lord and of their destruction by the Romans in 70 AD.

**Matthew 13:11: He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

**Acts 13:46: Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.**

1. This may seem hard, but concerning the nation of Israel, the cities were wasted without inhabitant, and the houses without man, and the land was left utterly desolate. The LORD removed men far away--scattering his people into the 4 corners of the earth. God brought about a great forsaking in the midst of the land of Israel. All of this came about because the Jewish church and nation willfully hardened their hearts and stiffened their necks. Thus God destroyed that nation in judgment. God's judgment remains upon that land to this day.

2. This may seem hard, but God says, those who he sends who do not corrupt this word, but in truth as of God and in God's sight, declare God's Word--they are a sweet savor unto God--even in them that perish.

**2 Corinthis 2: 15: For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? 17: For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.**

So does this mean that God is not faithful to effectually save all those whom he chose in Christ before the foundation of the world? Since some do not believe, does it mean that God's first plan failed so he went to plan B? No, not at all.

It declares to us that if God had left the least point of salvation in the hands of men, the eternal, just judgment of God in hell would have been the eternal end of all men. But his word has not failed but has accomplished exactly what he purposed before he created the world.

**Romans 9: 6: Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: 7: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. 8: That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.**

(**Note:** From here out the pastor departed somewhat from his notes. Listen to the message then go back and read the following.)

#### **IV. BLESS GOD HE GAVE ISAIAH A FOURTH WORD OF PROMISE CONCERNING HIS PEOPLE--A REMNANT SHALL BE SAVED!**

**Isaiah 6: 13: But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.**

A. This Tenth, This Substance in them, the Holy Seed, is Christ, the One in whom God's mercy and grace is fulfilled.

The picture is of a tree whose leaves fall off in the cold of winter. It appears to be a dead tree. So it was with that physical nation Israel. As it was ravaged by the frigid winds of one war after another, it appeared a dead, leafless, lifeless, tree; all this by God's just judgment upon a willfully, rebellious people.

Yet, according to the sovereign purpose and predestinating grace of that same God, from the stock of Abraham--Christ the Holy Seed would come. **Galatians 3: 16: Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.**

1. Christ is the Tenth--the tenth was the tithe, God called the tenth, "His Portion, his Meat, that which was consecrated to him, for his service and for his honor." That describes perfectly, God's Christ, the Lord Jesus, the Son of God. In him, by sovereign electing grace, was a people, God's portion, the tenth which God reserved for himself, the children within the Son, the seed within THE SEED.

2. Christ was the Substance--the Life--within that chosen, preserved remnant in Israel. Men like: Meschach, Shadrach and Abednego, men like Daniel, men like Elias. Because the Man of God, must be born the first time of water, of the flesh, and because he would be born of the stock of Abraham, God would not utterly destroy the nation of Israel until his Christ, the Holy Seed, was born of woman. These men were the holy sons because of Christ THE holy Son. God looked to his Son to honor the law on their behalf; to bear the penalty that they deserved; to die that they might become dead in the eyes of the law and justice be satisfied toward them; and because Christ the Lord, the Son of God would accomplish it--they were sure for salvation in Christ their Surety.

3. God says of his elect remnant in that rebellious nation Israel, "My tenth, the substance, those holy men within this seemingly lifeless tree, shall return--shall be preserved by me so that my Christ shall come."

4. And shall be Eaten--God says to Isaiah, "Christ shall be my delight and the delight of his people. And his people shall be the delight of my Son. Therefore Isaiah though the multitudes will not hear thee, **Isaiah 6: 13: But yet in it shall be a tenth, and it shall return, and shall be eaten: so...**though this tree, this nation, is brought to appear lifeless--**the Holy Seed shall be the Substance thereof.**

B. It is only because God elected to save a people in Christ Jesus--Jew and Gentile--that sinners are saved. So it was for the small remnant whom God chose out of national Israel, Listen to the apostle Paul: Romans 11: 1: I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2: God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3: Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4: But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5: Even so then at this present time also there is a remnant according to the election of grace. 6: And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. 7: What then? Israel (that physical nation) hath not obtained that which he seeketh for; but the election (God's spiritual Israel) hath obtained it, and the rest were blinded 8: (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

1. A tenth, a remnant, out of 70,000 came 7,000 in Elias day, and so it was in Paul's day, and so it is in our day.

- Not because of blood or obedience to the law--**Romans 2: 28: For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**

- **But...according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace.**

2. The same goes for the Gentiles. Paul warns the Gentiles not to be lifted up in pride:

**Romans 11: 17: And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18: Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19: Thou wilt say then, The branches were broken off, that I might be grafted in. 20: Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21: For if God spared not the natural branches, *take heed* lest he also spare not thee....25: For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26: And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27: For this *is* my covenant unto them, when I shall take away their sins. 28: As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. (that is his elect remnant among the Jews) 29: For the gifts and calling of God *are* without repentance. (God gave his Son a people from among Jews and Gentiles and called them his own, he will not turn back from it.)**

Am I suggesting that their will be a millennial kingdom, that one day there will be a great turning of Jews, as well as Gentiles and their will be a kingdom here on earth? No, not at all. But through the gospel of Christ, God shall turn his people--chosen Jews and Gentiles--away from ungodliness to him, not to things below, not to this sin-cursed world, but to his heavenly kingdom, to the King Christ Jesus the Lord. We look for a new heaven and a new earth wherein dwelleth righteousness.

The gospel that Isaiah was sent to preach is that God will destroy all who will not come to him; but out of this sin-cursed world God has reserved to himself an elect remnant which shall be saved by and in Christ Jesus the Chosen Son of God.

C. Did Isaiah go forth and preach this message? Notice how he refers to those he saves as his servants, those he has chosen, his elect, and so on:

**Isaiah 65: 8: Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all. 9: And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, (Christ the Seed) and my servants shall dwell there. (The chosen children of promise) 10: And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. 11: But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. 12: Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. 13: Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my**

**servants shall rejoice, but ye shall be ashamed: 14: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. 15: And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: (This is the name wherewith she shall be called: the Lord our Righteousness) 16: That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.**

**Application:** Let me give you 4 words:

1. Do you love your self-made, self-exalting, self-centered, self-sanctifying, subjective religion of your own ideas? Are you like the proud--fat-hearted, deaf, Pharisees who said to Christ, "Are we blind also!" If so, it will be due to the grace of God alone, if he has not already hardened you so that your twice-dead and can not believe on him.

2. Are you one who confesses that sin and ignorance is all you are? Are you one who comes asking for Christ to be your Wisdom? Are you like the blind man who was given sight and made willing to ask who Christ is? Given eyes to see him when Christ revealed himself? If so, to God be the glory. It because he elected his people in Christ before the world was, because he would have Christ exalted, because he will not let one perish, because he shall bring all his elect to repentance and faith in Christ. If your rejoicing is Christ alone then it is to the praise of the glory of God who made you accepted in the Beloved.

3. Believer, as you walk through this world--a world which appears to be a lifeless tree, know of a Surety, that God shall call out his remnant even now, for Christ is the Substance of them and he must have his portion.

4. Even so, as you go through your long winters, know that it is not the beautiful foliage you produce through the Holy Spirit that is your life, but that Christ in you is the hope of glory, Christ in you is the Substance of Life. When the bitter winds have stripped you of all your leaves, when the summer fruits seem to have all vanished, look to Christ, look away from the stock, from the stump, to the Life seated at God's right hand. He is our Life. Amen.