

Isaiah 11

It is not doing anything good. Why? Because it is just an act to win God's favor instead of an attitude of the heart. He that sacrifices a lamb, the figure of Christ, the Lamb of God. What a beautiful thing to bring a lamb up to the temple. He that sacrificeth a lamb, as if he cut off a dog's neck. You don't do any good by bringing a lamb to the Lord, unless it is the representation of the attitude of your heart, a poor and a contrite spirit seeking to do the Lord's will instead of winning His favor with a bargain, and he that offers an oblation. What a wonderful to bring an oblation up to the temple of God, but if the heart is wrong it is as if he offered swine's blood, and he that burns incense to God is as if he blessed an idol. All these things of ritual are right and proper and true in their place but if put in the primary place they are abominations before the Lord. Their soul delights in their abomination. I will choose their delusions, and bring their fears upon them, because/none when I called did answer; when I spoke they did not hear, but did evil before my eyes." They were doing all the sacrifice, they were performing all the ceremony. They were doing externally everything to make out that they were God's followers but actually the heart was not right and therefore their external sacrifice was of no value at all in His sight. But now He turns to the true believers among the Jews, the people of the time of Isaiah, the true followers of God who are anxious to do His will, and He says in V. 5, "Here the word of the Lord, you that tremble at His word. Your brethren that hate you and cast you out for my name's sake, said, 'Let the Lord be glorified.'" They said, "These people are disloyal to the church. They are disloyal to the synagog. They are not doing what the king orders," and they cast them out. They said, "Let the Lord be glorified", but He says, "He shall appear to your joy, and they shall be ashamed," and then His eye looked clear forward to the time when the righteous among the Jews of Isaiah's day and of all days would be vindicated. And He says "A voice of noise from the city, a voice from the temple", and there is much discussion. Is that Herod's temple. Is that Zerubbabel's temple? Whose