

The Voice of God is Unequivocal—Isaiah 66
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From Isaiah 66: THE VOICE OF GOD IS UNEQUIVOCAL

PART 1: THE FIRST EFFECTS v.1-2.

- #1. Reading the scripture and understanding what it means have been brought subject to many human conceived rules, or, at least, voluble opinions.
- #2. "Thus says the Lord" (v.1) is a phrase that refers to the chosen words of God and how those words are to be understood in time and by men.
- #3. The first effects of understanding the Word of God are: a) humility before a superior being so that humanistic standards are put aside, b) a contrite spirit expressing remorse for and making acknowledgement of sin, and c) to "tremble at My word" (v.2) as the fear of God emerges in the mind of the reader.
- #4. Those three effects mean that human reason, human personal experience and the human situation are all immediately relative to revealed truth.
- #5. The reason for this: The nature of the Word of God is *UNEQUIVOCAL*". That is, *clear, leaving no doubt, unambiguous and the focus of absolute meaning* .
- #6. Routinely, attempts at human interpretation of the Bible do not begin with this *revealed imperative* . Current reasoning on the Bible is affixed to persistent uncertainty and historical distance from the present.
- #7. The importance of this: The Almighty is unimpressed with all human abilities, skills and genius v.1. "For my hand made all these things" v.2. But the Lord is impressed by a believer who recognizes *unequivocal meaning* in Scripture. "But to this one I will look..." v.2.

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PART 2: THE UNEQUIVOCAL WORD OF GOD and HUMANISTIC PREFERENCE v.3-6. #1. The reason why some would "tremble at His word" (v.5) was because they would "Hear the word of the Lord" as *unequivocal*" - *unambiguous, leaving no doubt, clear in its meaning*. Those believers trembled out of the fear of God; knowing He renders "recompense to His enemies" v.6.

#2. In those days and in the contemporary there is a price to be paid for faithfulness to the revealed truth. Those who stood by the integrity of the Word of God were hated and excluded (v.5) by the larger consensus.

#3. The majority exemplified a preference for *the humanistic over the revealed*. "And chose that in which I did not delight" v.4.

#4. It gets worse. "As they have chosen their own ways, and their soul delights in their abominations" v.3.

#5. So, there are churches who "cannot wait to welcome our first gay couple into the church". So, there are those who will embrace almost any humanistic trend that might induce a *more flexible* attitude from the society.

#6. There have always been people who claim to believe in Scripture, yet prove the actuality of what they believe by their behavior. "Because I called, but no one answered; I spoke but they did not listen" v.4. Isaiah warns: They may say "let the Lord be glorified", "But they will be put to shame" v.5.

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PART 3: THE UNEQUIVOCAL GENERATES A LOGIC v .7-9.

#1. A sincere acknowledgement of the unequivocal nature of God and His Word, immediately brings into focus *absolute logic* . Such a kind of logic is absolute because it originates in the mind of the Almighty.

#2. "Before she travailed, she brought forth; before her pain came, she gave birth to a boy" v.7. There is nothing routine, normal nor natural about that. It is *extraordinary* , "who has heard such a thing?" v.8.

#3. The starting point for understanding the Word of God is not human reason. It is, rather, the *unequivocal character* of revealed truth. "Shall I bring to the point of birth and not give delivery" or "shut the womb?" v.9.

#4. Since God is unequivocal the answer is "no!" If the Lord reveals it, then it is going to happen. What has been revealed obtains in time; all of it. That is absolute logic driven by the unequivocal.

#5. But human reason generates uncertainty and ambiguity about the ancient documents. Uncertainty always inclines toward *natural logic* instead of dependence upon Scripture. Peter walking on the water (Matthew 14), for example. The Israelites regularly depended on natural logic. v.4.

#6. Academic theology does what it can to convince us that the ravages of time reverse any likely confidence in the unequivocal character of Scripture.

#7. Rationalistic common sense never discovers *revealed absolute logic* . These two are *the anti-logic* . And so the word of God is brought subject to men operating on one-dimensional natural logic. In which case, "Thus says the Lord" (v.1), is meaningless in the temporal case.

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PART 4: THE FUTURE IS RELATIVE TO THE UNEQUIVOCAL v.10-17.

#1. The future is unknown to each of us, in spite of our efforts to confirm its shape, content and texture. The unequivocal character of revelation is promissory. The Israelites were promised a rewarding future. "Then you will see this, and your heart will be glad, and your bones will flourish like the new grass; and the hand of the Lord will be made known to His servants, but He will be indignant toward His enemies" v.14.

#2. That future was relative to God and could claim no causation from the past. Our future does not grow out of the past; it is a direct result of the will of God. This was a collective future shared by all believers in the word of God with its unequivocal pronouncements about the future.

#3. The present was lived in *the thought world* of that future. Proof: "Be joyful with Jerusalem and rejoice for her, all you who love her; Be exceedingly glad with her, all of you who mourn over her" v.1.

#4. Biblical faith is just that; a revealed unequivocal thought world. We suffer in sundry ways in the present. Time and experience can be charged with unspeakable loss and pain. But there is a God in Heaven who promises that that is not the end of the story. Our suffering and losses are *not a period in the narrative, but a comma* . And after the comma comes---"For thus says the Lord, 'Behold, I extend peace to her like a river, and the glory of the nations like an overflowing stream; and you will be nursed, you will be carried on the hip and dandled on the knees'" v12.

#5. Whatever we give up or lose in the present, we will *GET BACK and THEN SOME IN THE UNEQUIVOCAL FUTURE* . "As one whom his mother comforts, so I will comfort you; And you will be comforted in Jerusalem" v.13. For those who trust the unequivocal Word of God, there are no permanent losses! Hold on!!

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PART 5: COMING TO TERMS WITH THE UNEQUIVOCAL GOD v.18-24.

#1. The Almighty is very concerned with the "thoughts" and "works" of men in the human circumstance v.18. That is because the thoughts and works of people in time are always to be unequivocally relative to the will of God.

#2. This necessarily means that the unequivocal character of the Lord imposes an unequivocal standard of thought, speech and behavior on men; that's "nations and tongues" v.18.

#3. We have been put on notice. The Lord has announced Himself to the world. "My fame", "My glory" (v19) must be known and appreciated because that is the God with whom the human race must come to terms.

#4. Since God is unequivocal, that truth about Him implies consequences for the entire human race.

#5. Trust in the unequivocal Word of God is the gravity that draws people from all nations and languages into a relation with the Almighty, "to My holy mountain Jerusalem" v.20.

#6. The *endurance* of those who believe in and trust the unequivocal, inevitably shows up in the individual v.22. This is the infrastructure of the faith.

#7. The Lord pursues an unequivocal and universal outcome. "And it shall be from new moon to new moon and from sabbath to sabbath, all mankind will come to bow down before Me," says the Lord v.23.

#8. God renders an unequivocal finalism to the human experience. Something to remember. "Then they will go forth and look on the corpses of the men who have transgressed against Me. For their worm will not die and their fire will not be quenched; and they will be an abhorrence to all mankind" v.24.