

Daniel 06-01-01a

This is Sunday, the first day of January, 2006. We continue this morning our study in the book of Daniel, resuming in chapter 7. We'll take a moment as we approach the study of the Word of God to acknowledge the role of the Holy Spirit who is our teacher. Thank the good Lord for that.

He is the one that can take the living and active Word of God and minister it to our souls in a way that no human individual, however gifted, can do. It's our responsibility to exercise our priesthood, to feed ourselves from that which God provides. There may be an intermediate agent such as a pastor, a teacher, the author of a book, but we partake, we digest, we assimilate, we store away the promises, principles, and doctrines of the Word of God so that when the day and the hour arrive for application, God the Holy Spirit can bring those things to our conscious mind, can influence our viewpoint, our perspective, our priorities, our goals, our values in such a way that our decisions and our actions reflect the truth of the Word of God and thus reflect His glory.

God has magnified His Word above His name, and it is the living witness to His Word in our lives that bears the greatest testimony to the work of Jesus Christ, to the plan of God, and to the eternal quality of God's righteousness. So there is certainly no more important function in which we engage than the study of God's Word. It is by no means the only function.

It does not constitute our spiritual life, but it is an essential prerequisite that we take in the Word of God and understand it, believe it, and have it ready as an influence and a resource in our souls. Let's take a moment at this point to go to the Lord in prayer. Father, You are our strength.

You are our Redeemer. Through the Lord Jesus Christ, You have given us righteousness and peace and sanctification, fellowship with Yourself. Through Him, we have access to You by a new and living way.

The veil has been pulled aside, and we are privileged to be called Your children. We have the right to be called Your sons. We are grateful.

We thank You for Your sustaining grace, for granting to us this privilege, and day by day, renewing Your mercies to us. We thank You for the past year, the many wonderful truths that we have seen in Your Word, the growth that we have experienced as we have come to a better understanding of Your purpose and Your plan, and the outworking of those purposes and plans in human history as we have studied the nation of Israel, as we have studied the culmination of all things in the book of Revelation. And we pray that as we enter a new year, that we will continue to be enthusiastic students of Your Word, that we will continue to find in it those things that contribute to grace and the knowledge of our Savior, the Lord Jesus Christ.

We thank You for the country in which we live, for the government and those who exercise their

duties within it. We thank You for our President. We pray that You will continue to guide him, to encourage him and strengthen him against the forces of darkness that are arrayed against him, those who do not understand the importance of pursuing righteousness and pursuing a policy that will keep warfare away from our shores.

We know that he is seeking to please You in the execution of his duties, as are so many in his staff and in his cabinet. Also those in the Senate, in the House of Representatives, and in the judiciary who are believers, who understand Your Word and are seeking to honor You in the execution of their duties. We pray a special blessing on them today and in the coming year, that they will be encouraged, that they will see the blessing of Your presence and Your hand in their work, and that our nation will continue to be a place where believers can flourish and prosper as they pursue their spiritual priorities.

We pray for those who are not privileged to live in such a country, who are oppressed, who are seeking to honor You in extreme circumstances. We pray that You will be with them, that You will create the wall of fire around them that will give them a place of peace and blessing in the midst of great conflict. We know that You have a purpose in each and every life, and in the pursuit of righteousness by faith, many of us find conflict even in days of peace, even in a country full of prosperity.

And we know that in countries that are full of strife, there are those who are blessed with great peace and great comfort through Your Word and through Your Spirit. We ask again Your blessing on us as a fellowship, that not only individually, but corporately, You will guide us in the coming year, help us to see clearly what You would have us do, and who You would have us be. We ask all these things in Jesus' name.

Amen. Let me ask Brother Matt if he will come and give us our scripture reading this morning from Isaiah chapter 28. Isaiah chapter 28.

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which is at the head of the verdant valleys, to those who are overcome with wine. Behold, the Lord has a mighty and strong one, like a tempest of hail and a destroying storm, like a flood of mighty waters overflowing, who will bring them down to the earth with His hand. The crown of pride, the drunkards of Ephraim, will be trampled underfoot, and the glorious beauty is a fading flower, which is at the head of the verdant valley.

Like the first fruit before the summer, which an observer sees, he eats it up while it is still in his hand. In that day, the Lord of hosts will be for a crown of glory and a diadem of beauty, to the remnant of His people, for a spirit of justice to Him who sits in judgment, and for strength to those who turn back the battle at the gate. But they also have erred through wine, and through intoxicating drink are out of the way.

The priest and the prophet have erred through intoxicating drink. They are swallowed up by wine. They are out of the way through intoxicating drink.

They err in vision. They stumble in judgment. For all tables are full of vomit and filth.

No place is clean. Whom will He teach knowledge? And whom will He make to understand the message? Those just weaned from milk, those just drawn from the breasts? For precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little. For with stammering lips and another tongue, He will speak to His people.

To whom He said, This is the rest with which you may cause the weary to rest, and this is the refreshing. Yet they would not hear. But the word of the Lord was to them, precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.

That they might go and fall backward and be broken, and snared and caught. Therefore hear the word of the Lord, you scornful men, who rule this people who are in Jerusalem. Because you have said, We have made a covenant with death, and with Sheol we are in agreement.

When the overflowing scourge passes through, it will not come to us. For we have made lies our refuge, and under falsehood we have hidden ourselves. Therefore thus says the Lord God, Behold I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation.

Whoever believes will not act hastily. Also I will make justice the measuring line, and righteousness the plummet. The hail will sweep away the refuge of lies, and the waters will overflow the hiding place.

Your covenant with death will be annulled, and your agreement with Sheol will not stand. When the overflowing scourge passes through, then you will be trampled down by it. As often as it goes out it will take you, for morning by morning it will pass over, and day by day and by night.

It will be a terror just to understand the report. For the bed is too short to stretch out on, and the covering so narrow that one cannot wrap himself in it. For the Lord will rise up, as at Mount Perizim, he will be angry as in the valley of Gibeon, that he may do his work, his awesome work, and bring to pass his act, his unusual act.

Now therefore do not be mockers, but your bonds be made strong. For I have heard from the Lord God of hosts a destruction determined even upon the whole earth. Give ear and hear my voice, listen and hear my speech.

Does the plowman keep plowing all day to sow? Does he keep turning his soil and breaking the clods? When he has leveled its surface, does he not sow the black cumin, and scatter the cumin, plant the wheat in rows, the barley in the appointed place, and the spelt in its place? For he instructs him in right judgment, his God teaches him. For the black cumin is not threshed with a threshing sledge, nor is a cartwheel rolled over the cumin, but the black cumin is beaten out with a stick, and the cumin with a rod. Bread flour must be ground, therefore he does not thresh it forever, break it with his cartwheel, or crush it with his horseman.

This also comes from the Lord of hosts, who is wonderful in counsel, and excellent in guidance. Thank you, Matt. That's a lot to think about.

I think if you've been following along in our Revelation study, you can see some foreshadowing of God's judgment in the end days, which is a typical judgment. It is not unusual in the sense of it being a judgment that is meted out in righteousness and in justice. There are a couple of things in particular that this passage commends to our attention relative to our study in the book of Daniel.

First of all, you see the woe to the crown of pride, to the drunkards of Ephraim, and over and over again it mentions those who are laid waste by strong drink. What is the strong drink temptation for people? This of course is metaphorical. Certainly there are dangers in alcohol, but that's not what this passage is talking about.

Just as in the New Testament when it says be not drunk with wine wherein is excess, but be filled with the Spirit, anything that consumes our interest, that claims the bulk of our time, with which we become filled, that does not reflect our spiritual identity. We can get consumed by a job. We can be consumed by a relationship.

We can be consumed by a hobby or a pastime. We catch ourselves as we go through the necessary tasks of the day thinking about this other thing. I want to be sure that I can get back to whatever this thing is, and it becomes an addiction.

It becomes an obsession. It becomes something that just occupies the spare time in our mind when we're not forced to be engaged in other things. Many times the world applauds this.

I heard recently of a man who solved a particular mathematical puzzle, an equation. He worked on it for over ten years. He would take a walk in the park and he would be thinking about this equation.

He would wake up in the middle of the night and he would be thinking about this equation. Whenever he wasn't engaged in other things, his ambition was to crack this puzzle and solve this riddle. And he eventually did.

I don't know what he's doing now. I guess he's having to find something to fill that vacuum. You have people who build stuff out of burnt matchsticks.

Here's the model of the Titanic in my basement, but I forgot that it won't fit out the door. I've heard several stories of guys that got all obsessed and built something in their basement and then couldn't figure out how to get it out. But that's what this crown of pride and this glorious beauty.

People pursue something and think, this is the key to my happiness. A lot of young people think it's going to be marriage. Or anymore, they don't really call it marriage.

They're just looking for a meaningful, lasting relationship. And it's not always with somebody of the opposite sex anymore. But this glorious beauty, one of the things about a flower is as soon as you pick it, it starts to fade.

It starts to change. I heard a sermon this morning as I was getting dressed. A fellow that I know was filling in down at First Baptist Church.

He's the chairman of something over at the seminary in Fort Worth. His theme was the verse that says, Jesus, the same yesterday, today, and forever. And he was talking about the fact that everything seems to change, and yet the Lord Jesus Christ is constant.

He mentioned the fact that you think about Jesus yesterday and how people look back into the past. That Beatles song, actually it's a Paul McCartney song, Yesterday, came out in 1965. He actually wrote it the previous year.

But he was having trouble figuring out good words for the tune. He woke up in the middle of the night with that tune fully formed in his head and went to the piano and wrote it down before it faded from his memory. And had that tune kicking around for the better part of a year.

And so they gave it some working lyrics until he could think of a decent lyric. You can actually find the words to the working lyric. It's called Scrambled Eggs.

Because he really wanted a one word, a three syllable word for the title and for the hook of the song. But he couldn't think of one right away. So it was Scrambled Eggs.

And it just goes on and on about you and me sharing a pot of tea and here's the eggs and one thing and another. Goofy song. But again, he hit upon this theme of yesterday.

And when that song came out in 1965 on the album Help, it almost immediately, in fact I think that was the first album in history that debuted at number one on the charts. And that song, the other Beatles didn't like it because it was a very atypical song. They weren't on it.

It's all Paul McCartney playing the guitar. George Martin added some strings. But it's a solo written only by Paul McCartney.

And so the other Beatles said we don't want to release this as a single and it was not released in the UK as a single. It was released in the United States by Capitol. And eventually it became so popular that they had to release it as a single elsewhere.

But that song was covered, the first version heard in the UK was by Matt Monroe, the guy that sang from Russia with Love on the film. And his version went up into the top ten right away and everybody realized that this song appealed to people. And it's not just the tune, which is beautiful, but the words that hark back to the past.

We're on the first day of the new year and the older everyone gets, the more we find ourselves

susceptible to nostalgia and to looking back. We have Christmases and we think back to other Christmases when relatives who are no longer with us were with us. And the older you get, the more you find yourself dwelling on days gone by.

And that's one of the things that appeals about that McCartney song. That song was the most played song on the radio ever for eight straight years. No song was played more on the radio than yesterday.

There have been more cover versions of that song made, other artists singing the song, than any song in the history of music publishing. At last count, over 3,000 other performances of that song have been made and it is in the Guinness Book of World Records as the most played song ever. Beats White Christmas, it beats anything.

Why? It reminds people that it seems like things were better in the past. As Barbara Streisand famously sang, what's too painful to remember, we choose to forget. So memories like the corner of my mind and so on.

What's the point here? The Lord Jesus Christ is the same yesterday, today, and forever. The word of God is the same yesterday, today, and forever. And one of the great privileges that you and I have as believers is we don't have to feel nostalgia for days gone by and thinking that well, at a certain point we've sort of crested and now we're going down the backside of the hill and we're over the hill.

Of course, my dad's shirt says hill. What hill? I don't remember any hill. But most human perspective, most human life looks at this idea of glorious beauty being a fading flower.

A lot of ladies look in the mirror and say, well, my beauty is a fading flower. Of course, we men look in the mirror and say, I believe I'm getting more dignified as time goes by. But the glory of this world passes away.

Even the pagan secular Romans understood this. You remember what was whispered in Latin in the year of the victor coming down the great parade way there. Sic transit gloria mundi.

That's what it says here. The glorious beauty is a fading flower, which is at the head of the verdant valleys. To whom? To those who are overcome with wine.

Wine is a product of the earth. Wine is a product of the soil. There's two different ways we can look at our lives.

We can either be in pursuit of this wine of the verdant valley of the earth, or we can be abiding in the vine, where Jesus is the vine and we are the branches, and the fruit that we bear is eternal. It's all a matter of remembering who we are and why we're here. Those who partake of the earthly vine, the earthly produce, who get wrapped up in this world and become drunk with its passions, with its pleasures, with its pursuits, find themselves in the tempest of hail and destroying storm like a flood of mighty waters overflowing that brings those who wear the

crown of pride down to the earth.

The crown of pride, the drunkards of Ephraim, will be trampled underfoot. Nobody thinks about this when they're reaching for the crown of pride. Nobody thinks about this when they're drinking of the heady intoxicating fruits of ambition in this life.

The glorious beauty is a fading flower. It reminds us once again in verse 4, which is at the head of the verdant valley, like the first fruit before the summer, which an observer sees. He eats it up while it is still in his hand.

It's temporal. It doesn't last. We have a choice day by day of concentrating and pouring our energy and our effort into things that don't last, as humans inevitably must, or we can live a transcendent life.

This is why science will never understand God. This is why human philosophy will never grasp eternal truth, because it is rooted in the earth. It springs from the earth.

It deals with what can be seen, with what can be measured, with what can be evaluated and duplicated and falsified by scientific methods. I think, therefore I am. Anything I can't perceive with my thought doesn't exist.

And the denial of the transcendent, the denial of the spiritual, the denial of that which is outside this world, limits people to the crown of pride and to the drunkenness that is inevitably going to lead to being blown away by the hail and the destroying storm. It tells us in verse 7, they have erred through wine, and through intoxicating drink, they are out of the way. What's sad is when this happens to believers, and this is what happened in Ephraim.

The priest and the prophet also erred through intoxicating drink, swallowed up by wine. You know, people are supposed to swallow the wine. The wine is not supposed to swallow the people, right? But what happens here? They are swallowed up by wine.

They are out of the way through intoxicating drink. They err in vision. They stumble in judgment.

For all the tables are full of vomit and filth. There's no place. You notice *clean* is in italics there.

The tables are full of vomit, filth. There's no place. There's no place for anything.

There's no place to lean your elbow. There's no place to look. There's no place to set something clean.

It is all corrupt. So who can God teach knowledge? As we approach this coming year, we want, obviously, in theory, ideally, we want to be those who are teachable. We want to be those who learn, who are not swept away, whose lives are not lived in vain.

Whom will he teach knowledge? Whom will he make to understand the message? Those

weaned from milk? Those drawn from the breast? We're going to be coming back and looking at this verse shortly to elucidate some language used over in Daniel chapter 7. Precept upon precept. Precept upon precept. Line upon line.

Line upon line. Here a little. There a little.

Did you notice when Matt was reading that, and when you read it yourself, it seems a little bit repetitive? It seems a little bit too repetitive? You say, couldn't he have just said, line upon line and precept upon precept? A lot of times when people quote this, that's how they quote it. Why? It's a little bit too repetitive for our mind. But this is how we learn.

It takes reinforcement. It takes restatement. It takes revisiting.

Precept upon precept. Precept. And then precept upon precept.

Line upon line. And line upon line. It's a slow accumulation process of precepts and lines.

Here a little. And there a little. I can't distill into a single Bible class truth that will take any of us through the week.

It is the accumulation over time. It is our faithfulness and our consistency in not only listening to the Word of God, taking in the Word of God, but meditating on it. Thinking about it in the night watches.

Thinking about it in the early morning. Thinking about it in the evenings. And putting together those precepts and those lines.

The little that we get here, and the little that we get there. This is what builds. Think about human relationship.

You think about teenagers, those in their early twenties, looking for their soulmate, looking for someone hopefully of the opposite sex to spend their life with. And you meet people. You work with people.

You circulate. You see someone. And you see something that catches your eye.

You think about those of us who are married. We think about when we first met our spouse. And there's something that first catches your eye.

There's something that impresses you and causes that person to stand out from other people that you know and other people that you've met. And you're intrigued. You're interested.

And you want to know more. You want to either create or find an excuse to spend more time with that person. Well, that's one precept.

That's one line. That's one thing about that person. Maybe they just were well-spoken in a conversation.

Maybe they reacted in an impressive way in some circumstance. Maybe it's just the way they carry themselves. Maybe it's the knowledge that's reflected in something they say or the way they answer a question.

But you're intrigued and you say, Wow. And that's one fact. That's one aspect.

That's one thing. But, you know, of course, some of us say, Well, there's the person I'm going to marry based on that one thing. But typically, we move forward and we gather more facts.

We gather more information. And we accumulate over time more and more of what marks this person out as special and unique and someone who quickly becomes the object of our love and our adoration and our respect and our appreciation. And you marry someone and your life, your marriage, ideally, is a continued accumulation so that the longer you marry, the longer you are more and more deeply in love and more and more appreciative of all the things about that person that were signaled by those first few precepts and those first few lines.

And that's how it is with God's Word, only in a much more ultimate and eternal sense. To fulfill the first and great commandment, to love God with all our heart, we have to accumulate line upon line, line upon line, precept upon precept, precept upon precept. People who are casual visitors to the Word of God, people who don't have a relationship with God and try to figure out, what is it with Christianity? Why are so many people Christians? Why do better than 85% of Americans claim to be Christians? Why have millions upon millions of people in the last 2,000 years claimed Christ as their Savior? What is it? And so they come to the Bible and they do a scattershot reading.

They read a little out of the Old Testament. They read a little out of the New Testament. They say, well, this Jesus seems like a nice man, love everyone, turn the other cheek, but that's impractical.

I can't live my life that way. It's no wonder they crucified him. His message is unworkable.

They get a precept here and a line there, and it's just a mess. It has no integrity. It has no structure.

Precept upon precept. Precept upon precept. This is taking one precept and laying a second one on top of it, then taking a third precept and laying it on top of the second.

It's a structure. It's methodical. It's careful.

It lines up precepts that build on precepts and lines that build on lines. It's not a pile of precepts. It is a building.

It is a structure. And this calls us to an organized, categorical, exegetical study of God's word. Who is God going to be able to teach? Those who have the patience, those who are attracted by the first things that they learn and want more and are hungering and thirsting after

righteousness.

With stammering lips and another tongue, he will speak to this people. This is one of those Old Testament passages that foreshadows the church age. Stammering lips and another tongue are not Hebrew and not Aramaic.

It is the languages of the Gentiles. It is the example of the church. Paul explains this in detail in Romans 9, 10, and 11 and how God is making Israel jealous by a people who are not a people and calling them back to himself.

This is going to be fulfilled in the 70th week of Daniel which we are shortly going to be studying in Daniel as well as what we have seen in Revelation. What is the message of God to his people? He said, This is the rest with which you may cause the weary to rest, and this is the refreshing. The message of God is rest and refreshment.

It is explained in the book of Hebrews. We studied it in great detail. David says, There is a rest that remains to the people of God.

Paul in Hebrews says, There is a rest that remains to the people of God. God is trying to tell his people there is rest. There is refreshment.

What is the problem? They would not hear. They would not hear. There is a great irony here.

I don't know how clear it is in English, but in Hebrew there is a tremendous interplay between the drunkards of Ephraim who have made themselves drunk with the wine of this earth and crowned themselves with a crown of pride and the stammering lips. God says, If all you can do is get drunk and stammer and slur, then I guess that is the language I will have to speak to you with. The Hebrews looked down on the Gentiles and said they have these yammering, stammering languages.

They don't have the beauty and the poetry of Hebrew which is essentially correct. I will tell you in my opinion, the languages that I have looked at and studied to a greater or lesser degree, Hebrew is the most beautiful language, whether you read it, whether you hear it spoken, even the sort of corrupted version of Hebrew that people speak today. When we get to hear the Hebrew of God, the Hebrew that God spoke when he spoke the world into existence, the Hebrew that was spoken in the garden, the Hebrew that was spoken by Abraham and Isaac and Jacob, and Moses, it is lost to us.

Nobody knows what that language sounded like. There is a facsimile, there is a simulation, an approximation in modern Hebrew, but it is not the biblical Hebrew. It is the most beautiful language.

It is the language of God. When the languages were confused at Babel, everybody else got something other than Hebrew. But God says, if you won't listen as I speak to you in your native tongue, I will have to speak to you in the language you do understand, the language of the

heathens, the language of the drunks, stammering lips and another tongue.

And even in that language, they are going to tell you about the rest, about the refreshment. Not the passing out from too much wine. Not vomiting and falling into it on the table.

That is no kind of rest. There is a refreshment. There is a rest available to us.

We just have to remember that it is there. They would not hear. The word of the Lord was to them.

And then we have a repetition of this repetitious phrase. People are impatient, aren't they? We live in the 60 second solution generation. I am going to watch a TV show and I expect the problem to be presented and the solution to be implemented in 43 minutes plus commercials.

And the instant gratification, we have technology that irons our clothes faster, that washes our clothes faster, that washes our dishes faster, that gives us food faster. Why put it in the oven when you can put it in the microwave? Why beat it with a spoon when you can stick it in the blender? Why walk when you can ride? All we are in a hurry up, let's get it done mode. Well, you can't hurry up, and you can't rush, and you can't cram the word of God.

It is precept upon precept. Precept upon precept. Line upon line.

Line upon line. Here a little, there a little. You can't get it all in one big bite.

It is taken in small doses. People that have digestive problems, people that have various health issues, are told, don't eat one gigantic meal in the day. Nibble.

Eat five or six or seven meals through the day. And that evens everything out. But, what happens to these who will not hear? They are trying to go, but they fall backward.

They are broken and snared and caught. Broken, snared, and caught. Therefore, hear the word of the Lord, you scornful men, who rule as people who are in Jerusalem.

You said we make a covenant with death, we are in agreement, and so on. This is compromise. This is a human solution.

I can get what I want by making a covenant with that which the word of God rules out. This, of course, is what happens with the Antichrist in the 70th week, isn't it? The Antichrist makes a covenant with the many for one week. And everyone is saying peace and safety.

We got what we want. Look, we can worship at the temple now. God says you cannot secure peace.

You cannot secure rest and refreshment by making a covenant with the enemy. It's not worth it. It won't last.

It's that flower that as soon as you pick it, it starts to fade. So what does God say in verse 16? I

lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation. Whoever believes will not act hastily, will not go for the 60-second solution.

I will make justice the measuring line, righteousness the plummet. Hail will sweep away the refuge of lies. If you remember the trumpet and bowl judgments for studying in Revelation, one of the last great judgments is this tremendous hail, hail stones that are a talent in weight.

And men curse God because of the hail. Well, of course they do. Men love darkness rather than light because their deeds are evil.

And this hail is sweeping away the refuge of lies. Water overflows the hiding place. A refuge of lies is... What is a refuge? A refuge is a place that you get into yourself, right? It's not something you hand to someone else.

People lie to themselves. People convince themselves that they have a refuge. But it's made of lies.

And when the hail comes and when the flood comes, it can't protect them. It can't sustain them. And they're swept away.

The hail sweeps away the refuge of lies. The waters overflow the hiding place. Your covenant with death is annulled and your agreement with Sheol will not stand.

The overflowing scourge passes through. You're trampled down by it. Of course, we've just seen an enactment of this sort of thing with Belshazzar and his feast.

And getting drunk out of the golden vessels of the Lord that neither Nebuchadnezzar nor evil Merodach or any of his predecessors on the throne dared to touch. Morning by morning it passes over. Day and night it is a terror.

Just to understand the report, just hearing about it makes people afraid. This happens now with our worldwide media, doesn't it? You hear that someone's child was snatched from a park in some faraway location. And it instills fear.

You hear about someone getting carjacked. You hear about someone having some bad thing happen. And you immediately start thinking about yourself.

Well, here's a woman who was just unlocking the door to her house. And some bad thing happened. And it instills fear.

Just the report can cause tribulation and consternation and terror. This is a great picture, isn't it? The bed is too short to stretch out on. Even over the holidays, sometimes you don't get to sleep in ideal circumstances.

You wind up on a height of bed or a rollaway or caught on the floor or in a sleeping bag. What's really bad is if you're sleeping on a couch and you're six feet tall and it's a five foot couch and

you try sticking your feet over the arm and beside the arm. I've taken a coffee table and put a pillow on it and stuck my feet out the side.

But when the bed is too short, your rest is not restful. It's like trying to sleep in a car. Or sleeping on an airplane.

You wake up and you've been asleep but you don't feel rested. The bed is too short to stretch out. The covering is so narrow that one cannot wrap himself in it.

You cover your chest and your feet are cold. You cover your feet and your chest is cold. You cover your arms and your knees are cold.

And you just can't get comfort. Rest is not restful. What did it say earlier? There is a rest with which you may cause the weary to rest.

The Word of God is, this is the refreshing. But you miss it. You spend all your time on a bed that's too short and a cover that's too small.

Terrified. The Lord will rise up as at Mount Perizim. You have to go back to 2 Samuel chapter 5 to find out what this is talking about.

This is right after David took his throne. And the Philistines rise up in the valley of Rephaim. And David consults the Lord.

Now this is a principle that comes out of Daniel. And one of the reasons I selected Isaiah 28 is to get to this verse and this point. The Lord will rise up as at Mount Perizim.

He will be angry as in the valley of Gibeon. In both of these cases there was a decision that had to be made. In fact, turn with me back to 2 Samuel chapter 5 just very quickly.

And with this thought we'll pause and go to our break. Look at 2 Samuel 5 beginning in verse 17. When the Philistines heard that they had anointed David king over Israel, all the Philistines went up to search for David.

Remember the Philistines, they've got the whole western region of what is properly Israel. All the way to the coast. They heard David had been anointed.

They gathered themselves and went up to search for him. So David heard of it and went down to the stronghold. The Philistines went and deployed themselves in the valley of Rephaim.

So David inquired of the Lord saying, Shall I go up against the Philistines? Will you deliver them into my hand? Did Saul ever do this? Until it was too late? Saul just chopped up his oxen and said, Let's go. David goes to the Lord. The Lord said to David, Go up, for I will doubtless deliver the Philistines into your hand.

So David went to Baal-Perezim. And David defeated them there. And he said, The Lord has

broken through my enemies before me.

This is what Perez means. To break through. Baal-Perezim.

The Lord has broken through my enemies before me like a breakthrough of water. Busted through them like a dam. Swept them away like the refuge of lies.

Therefore he called the name of that place Baal-Perezim. The Lord of the breakthrough. And they left their images there.

They abandoned their little stone gods and ran away. And David and his men carried them away. Now look at what comes up next in verse 22.

Then the Philistines went up once again and deployed themselves in the valley of Rephaim. Did David say, Well, you know, it's just like last time. God promised me the victory, so here we go.

And he goes down and fights them. What does he do? David inquired of the Lord. And it's a good thing he did because what does God say this time? You shall not go up.

Circle around behind them and come upon them in front of the mulberry trees. Remember the mulberry trees? We studied about this with Zacchaeus. And it shall be when you hear the sound of marching in the tops of the mulberry trees, you shall advance quickly.

For then the Lord will go out before you to strike the camp of the Philistines. David did so just as the Lord commanded him. And he drove back the Philistines from Geba as far as Gezer.

David never forgot to inquire of the Lord. He didn't just assume. Same situation.

The Philistines have gathered in the very same place. But there's a different solution. How does David know? How did Moses know whether to speak to the rock or strike the rock? You have to listen to the line upon line, precept upon precept.

Fresh application for each fresh situation. Let's pause here and take a break. When we come back, we'll see how this relates to the book of Daniel.