Research: vision of a book

Is. 29:11-14, 18, 19, 24

11And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

* The sealed book is the little book that is open in the hand of the mighty angel recorded in ‘revelation, chapter ten
* The book is closed, sealed: no learned man can open it
* It is closed because of material mindedness
* The first seal on the book is the one that claims we can’t read the book without learning, that is an intellectual or scholastic approach to the Bible and to the Little Book.
* The book will be unsealed when “Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.”





**Vision** is *chazuwth* in Hebrew which means “vision, oracle of a prophet, revelation; a prophetic vision.”

**Sealed** is *chatham* in Hebrew which means “seal up, affix a seal, fasten up by sealing, lock up, shut, the ancients were accustomed to put a seal on many things for which we use a lock; to put a barrier on; the passage stopped that the issue cannot run freely.”

**Learned** is *yada* which means “to know, perceive, discriminate, distinguish, be revealed, be instructed, cause to know.”

“*the vision of all*] i.e. the revelation of all this

*“learned*] is literally “knowing letters.”

**“** A distinction is drawn between the ignorance of the educated and that of the uneducated classes. The man of culture is like one who *will* not break the seal of a sealed book that he may read it; the man in the street *cannot* read it even if unsealed. The passage is interesting as illustrating the diffusion of literary education in Isaiah’s time” (Cambridge Bible).

12And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

* No ignorant man can open the book

There are only TWO TYPES of men: those who are learned and those who are ignorant. Neither can open the book. Only the woman can open the book (in Revelation 10).

“Mere human learning, without supernatural illumination, will not enable any man rightly to understand the word of God, and things divine. *The book is delivered*— Unsealed and opened; *to him that is unlearned — and he saith,*I cannot read it; for *I am unlearned” (Benson Commentary).*

“And the vision of all - The vision of all the prophets; that is, all the revelations which God has made to you. The prophet refers not only to his own communications, but to those of his contemporaries, and of all who had gone before him. The sense is, that although they had the communications which God had made to them, yet they did not understand them. They were as ignorant of their true nature as a man who can read is of the contents of a letter that is sealed up, or as a man who cannot read is of the contents of a book that is handed to him” (Barnes’ Notes).

13¶ Wherefore the Lord said, Forasmuch as 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:

“*Forasmuch as this people draw near*to *me*— Namely, in acts of worship; *with their mouth*— Speaking to me in prayer and praise, and promising and professing to serve me; *and with their lips do honour me*— With mere outward devotion and bodily worship; *but have removed their heart far from me*— Do not render me that love and gratitude, that regard and obedience, which I require; *and their fear toward me is taught by the precept of men*— By mere human wisdom, and not by my word and Spirit” (Benson Commentary).

**Mouth** is *peh* in Hebrew which means “mouth of man; organ of speech.”

**Lips** is *saphah* which means “language; speech”.

14Therefore, 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.

“*I will proceed to do a marvellous work*— A thing that will scarce be believed; *for the wisdom of their wise men shall perish* — Shall disappear and vanish. A veil shall be cast upon the eyes of their minds, and their folly shall be made manifest to all” (Benson Commentary).

“*shall be hid*] **shall hide itself**, in shame and confusion” (Cambridge Bible).

**Marvelous** is *pala* in Hebrew which means “be wonderful; surpassing; extraordinary, to do a hard or difficult thing”.

**Hid** is *cathar* which means “hide, conceal, be hidden, be secret, put a veil over his face; conceal.”

**Verse 17 shows the relationship between Isaiah 29 and Revelation 10 prophesying the ‘Little Book” or Science and Health with Key to the Scriptures.**

**(Not in this week’s Lesson)**

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

In Isaiah 29 we read that Lebanon shall be turned into a fruitful field and the fruitful field shall be esteemed as a forest. Lebanon refers to Mt. Hermon - which is what the Children of Israel would have seen looking towards Lebanon. Lebanon was the 'snowy mountain", covered with snow throughout the year. The prophets called Mount Hermon by the name Mount Lebanon. To them it symbolized the Word of God acting like snow, as Isaiah explained later in his book: “For as the rain cometh down, and the snow from heaven, and returneth not thither…so shall my word be that goeth forth out of my mouth…” As on other high peaks, on Mount Lebanon the snow has gathered for hundreds, perhaps thousands of years. Likewise, the

Word of

‘god has been gathering in human history ovwr millennia. So, the water of the Word is gathered together, is stored up. This then becomes a fruitful field - and the Hebrew word for fruitful field is "carmel" - the place of the prophets. The water of the Word becomes understood through prophecy. And then the fruitful field (Carmel) becomes a forest. And the word for forest is "ya'ar" meaning honeycomb. The Little Book in Revelation 10 tastes as honey. So does this suggest that the book referred to is the Little Book, understood through prophecy, which tastes as honey? Honey is said in the Bible to enlighten the eyes - when you taste something sweet your eyes open wide. And so the eyes of the blind are opened through the honey of the Little Book. It says that they that murmured shall learn doctrine - or prophetic teaching.

Prophecy has unsealed the words of the Bible by giving us the little book that tastes like honey. Isaiah foretold that when Mount Lebanon became Mount Carmel, and Mount Carmel became a honeycomb, the Bible would no longer be a sealed book to human understanding, but mankind would have its eyes opened to the
Bible’s meaning: “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness” (given to me by a friend who is a good Bible scholar).

18¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

**Seals are all broken. We can understand the Scriptures through the Little Book.**

**Deaf** is *cherish* which means “literally or spiritually deaf; metaphorically used of men who will not hear the prophets and obey the law.”

**Blind** is *ivver* in Hebrew which means “physically blind, or figuratively blind, metaphorically used of men who walk in the darkness of ignorance.”

**See** is *ra’ah* in Hebrew which means “to perceive; have vision; watch; observe; give attention to; discern; distinguish; look intently at; behold”

**Obscurity** is *ophel* in Hebrew which means “darkness, spiritual unreceptivity”

**Darkness** is *choshek* in Hebrew which means “darkness, obscurity, secret place, figuratively misery, destruction, death, ignorance, sorrow, night, a dark place, an underground prison.

 “*The deaf hear the words of the book*— That is, the truths of divine revelation are declared to the heathen, and their ears are opened to hear, and their hearts to understand them. *And the eyes of the blind to see*— They who had been for ages in a state of the greatest spiritual blindness and darkness, shall be enlightened with the clear and satisfactory knowledge of God and his will” (Benson Commentary).

“Shall the deaf hear the words of the book - They who now have the law and do not understand it, the people who seem to be deaf to all that God says, shall hear and understand it.

“Shall see out of obscurity ... - That is, the darkness being removed, they shall see clearly the truth of God, and discern and love its beauty. Their eyes are now blinded, but then they shall see clearly” (Barnes’ Notes).

“deaf … blind/ The spiritually blind, are chiefly meant; "the book," as Revelation is called pre-eminently, shall be no longer "sealed," as is described (Isa 29:11), but the most unintelligent shall hear and see (Isa 35:5)” (Jamieson-Fausset-Brown).

19The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

**Meek** is *anav* in Hebrew which means “poor, humble, afflicted, meek, needy, afflicted, lowly.”

“The meek - The word 'meek' usually refers to those who are patient in the reception of injuries, but the Hebrew word used here (‛ănâviym) means properly the oppressed, the afflicted, the unhappy. It involves usually the idea of humility or "virtuous suffering". Here it may denote the pious of the land who were oppressed, and subjected to trials.

“Shall increase - Hebrew, 'Add.' It means, that they should greatly rejoice in the Lord. They should see the evidence of the fulfillment of his predictions; they should see the oppressors punished  and Yahweh coming forth to be their protector and defender.

“And the poor among men - The poor people; or the needy. Doubtless the idea is that of the pious poor; those who feared God, and who had been subjected to the trials of oppression and poverty” (Barnes’ Notes).

24They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

**Erred** is *ta’ah* in Hebrew which means “wander; go astray; sin; wandering of the mind.”

**Understanding** is *biynah* in Hebrew which means “discernment; faculty; knowledge; wisdom; understanding; intelligence;

**Murmered** is *ragan* in Hebrew which means “murmur, whisper, backbiter, rebel; grumble.

**Doctrine** is *leqach* in Hebrew which means “learning, teaching, insight, instruction, something received mentally, doctrine.

“They also that erred in spirit; **i.e.** those who were blind and deaf (ver. 18). Shall come to understanding; literally, **shall know understanding**; **i.e.** recover their power of spiritual discernment. They that murmured. The reference cannot be to the "murmuring" in Egypt, though the verb used occurs only elsewhere in [Deuteronomy 1:27](http://biblehub.com/deuteronomy/1-27.htm) and [Psalm 106:25](http://biblehub.com/psalms/106-25.htm), where that murmuring is spoken cf. We must look for some later discontent, which we may find in quite recent "murmuring resistance to the admonitions of Jehovah" without going back so far as the time of the Exodus. Shall learn doctrine; **i.e.** "shall willingly receive the teaching, of God's prophets, and profit by it." (Pulpit Commentary).

“**Shall come to understanding;**shall come to the knowledge of the truth.

**“They that murmured shall learn doctrine;**they that would not receive the doctrine of God, but murmured at God’s faithful prophets and teachers, who delivered it, which was the practice of divers, both Jews and Gentiles, shall now learn doctrine, and receive God’s truth in the love of it” (Matthew Poole’s Commentary).