

Series: Isaiah

Lesson # 12

Title: The Holy Seed (in the Leafless Tree)

Scripture: Isaiah 6: 13-7: 1-16

Date: 11-16-08

Place: Sovereign Grace Baptist Church of Princeton, New Jersey

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.

The hope of glory for every believer and for the church of God is Christ in you. It is for the sake of his name and for his glory that the LORD works all things together for the good of his people. Truly his purpose is to glorify his Son before his people. **Isaiah 48: 9: For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. 10: Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. 11: For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.**

Isaiah was sent to preach this gospel to a people whose heart was fat with pride for the glory of man. From their hearts, to the Lord's house, through their streets, and into strange countries as their rebellion spilled out they became more hardened against the voice of the LORD and his prophet. They would not repent. The LORD told Isaiah it was a people whom he would destroy. Isaiah asked, "Lord, how long? How long will they harden their hearts against thee? How long will your wrath be upon them." And the LORD answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land." That great forsaking took place at Calvary when the Lord Jesus Christ cried out, "My God, my God, why hast thou forsaken me?"

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.

The illustration is of a tree whose leaves fall off in the cold of winter. It appears to be a dead tree. The nation Israel would be that tree. The LORD purposed to ravage the nation by the frigid winds of his wrath, one war after another, until it appeared a dead, leafless, lifeless, tree, because the willful rejection of a multitude who would not hear him. Yet, according to the sovereign purpose and predestinating grace of that same God, a tenth would remain and return. Though they would be all but consumed, still, within the people and within that nation, was the Holy Seed the substance--the Life--thereof.

Proposal: It was for the sake of Christ Jesus, the Son of God, who would be of the stock of Abraham, that the nation Israel was not completely destroyed even in Isaiah's day. It was for the sake of a very small remnant who would be born from the loins of this rebellious people and who would be born a second time by the Spirit of God, that the LORD was longsuffering. So the true sons and daughters of God--his true spiritual nation--is taught that for the sake of his Holy Seed and a holy seed in him, is why the Lord has deferred his anger throughout all time and even now.

THE HOLY SEED IS CHRIST AND ALL THE CHILDREN OF GOD CHOSEN IN HIM.

The promise was that in Christ the Seed, the LORD would make a great nation of a people saved out of every nation on earth. That is what the LORD said, when he declared, **And in thy Seed shall all the nations of the earth be blessed (Gen 22: 18.)** Paul said, **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.**

Not all of Abraham's descendants, but Abraham's true sons and daughters, would be a holy people made so by Christ the Holy Seed. Abraham's seed would be the Nation which the LORD would make above all nations of the earth. This would be a nation made up of a people who were all one by faith in Christ the Holy Seed. **Gal. 3: 28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29: And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.**

It was not that earthly nation Israel. That nation was formed by God to be a type of his true Israel. Yet, even within that nation the LORD did have a very small remnant. Isaiah said in chapter 1 verse 9: **Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.** The reference is to Lot who was one whom God had chosen in Christ before the foundation of the world. Was it because Lot was of the nation of Israel that the LORD saved him out of Sodom? No, the nation of Israel did not even exist at that time. It was because by God's grace the LORD had chosen lot in his Son, who when he came to save his people would be the Seed of woman, the Holy Seed. It was because of the Spirit of Christ his Surety within Lot--the Substance, the spiritual Life--that Lot was spared. So it was with this very small remnant whom the LORD would preserve in the nation Israel.

The LORD God promises Isaiah he would preserve a tenth because from their loins some of his elect children would be born. Also, of the stock of Abraham--the Holy Seed--Christ Jesus the Son of God would come. Therefore the scepter would not depart from Judah until Shiloah come, until there be a great forsaking in the land on Calvary's tree.

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)

Isaiah 7: 1: And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

IN CHAPTER 7 THE LORD GIVES US AN ILLUSTRATION OF EVERYTHING HE TOLD ISAIAH IN CHAPTER 6.

It is interesting that after Isaiah saw the glory of the Lord Jesus Christ in the year king Uzziah died, after the Lord tells Isaiah that he was sent to a people who would hear but would not understand, after the Lord declares how he will utterly destroy that nation and yet save a remnant because the Holy Seed in them, then we jump to the reign of king Ahaz and come to this phrase, "And it came to pass in the days of Ahaz."

Now, I am not suggesting that this prophecy was completely fulfilled in the days of Ahaz, but in the days of king Ahaz the Lord graciously illustrates everything he said to Isaiah in chapter 6 and gave a sure token of what he promised to do in Christ. That is, the Lord used several nations to show us exactly how he will save his holy children in Christ the Holy Seed.

PRIOR TO ISAIAH 7: 1 SOMETHING HAD ALREADY HAPPENED DURING KING AHAZ'S REIGN.

2 Chronicles 28: 1: Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father: 2: For he walked in the ways of the kings of Israel, and made also molten images for Baalim. 3: Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. 4: He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. 5: Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. 6: For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers. 7: And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king. 8: And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

- Ahaz was an idolatrous king—his heart was fat, his ears dull of hearing of the Holy One of Israel and his eyes heavy.
- *Wherefore*, just as the LORD told Isaiah he would do, *the LORD his God delivered Ahaz into the hand of the king of Syria and the king of Israel*
- The desolation began on a smaller scale--*120,000 were slain*—just as the LORD told Isaiah that he was about to begin wasting the cities in Israel and Judah.

- Yet, in this desolation, *200,000 women, sons and daughters* were taken captive by Israel and carried to Samaria—the LORD graciously shows us how he is able to preserve the remnant which the LORD promised to preserve, that remnant who would return because of Christ the Holy Seed and because of God’s chosen, everlastingly loved sons and daughters—his spiritual remnant—which must be born of the flesh and of the Spirit from their loins.
- Having succeeded as they did in this first battle, the king of Syria and the king of Israel proceeded up to Jerusalem to war against it.

Hold your place here in 2 Chronicles

NOW WE PICK UP IN ISAIAH 7: 1

Isaiah 7: 1: And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

The sovereign LORD stops them so that they could not prevail against Jerusalem. The LORD pauses the little game of these two kings, long enough for us to eaves drop as Isaiah preaches the gospel which the Lord sent him to preach, to a man just like the Lord said he would encounter and yet, the LORD shows us that the way he shall save his remnant--yes, the way the LORD saves all his holy children, is through the gospel of Christ Jesus the Lord. And he does it, inspite of the opposition and unbelief of all those who hate his Christ in this world.

I. THE LEAVES ON THE TEIL TREE

Isaiah 7: 2: And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Ahaz and his people are like the leaves on the teil tree, called Judah. His heart, along with the heart of his people, was so full of unbelief and idolatry that this news moved them like the teil tree moved with the wind.

Illustration: What have you watched happen as the winds have blown through the trees in your yard over the past few weeks? They have all fallen off the tree. The Lord promised Isaiah that those who would not believe him would be like the leaves on the teil tree which were cast off in the cold season. Ahaz is just such a person.

II. ISAIAH'S GOSPEL TO AN UNBELIEVING PEOPLE. THE LORD TOLD ISAIAH, "GO, AND TELL THIS PEOPLE, IN THE MIDST OF DESOLATION, THERE SHALL BE A TENTH, AND IT SHALL RETURN, BECAUSE THE HOLY SEED IS THE SUBSTANCE IN THE MIDST OF THEM.

Isaiah 7: 3: Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; 4: And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. 5: Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, 6: Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: 7: Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. 8: For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. 9: And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established.

Just as Isaiah was told, "Go and tell this people" the LORD said unto Isaiah, "Go forth now to meet Ahaz." Now listen to Isaiah's gospel.

Isaiah 7: 4: Take heed, and be quiet; fear not, neither be fainthearted.

Have you heard of that the enemy is at the door? Has Satan gathered his troops to besiege you? Is your sin a troubling army? Does the fear of death weigh heavy on you?

- Ahaz, "**hear ye indeed, see ye indeed.**"
- **And be quiet**--be at peace.

Fear not--Don't rejoice in the what seems like power in this king Rezin and in Remaliah's son--rejoice in the power of the LORD.

If we look to ourselves in any regard for salvation we are looking to the enemy of righteousness, we are rejoicing in ourselves rather than in the Lord as Ahaz did in these two kings (Isa 8: 6.)

- They have taken evil counsel against thee--the LORD knows that.
- They have said, Let us go up against Judah--the LORD knows that.

Don't be fainthearted--Consider the LORD...lest ye be wearied and faint in your minds.

Isaiah 7: 7: Thus saith the Lord GOD, It shall not stand, neither shall it come to pass...9:...If ye will not believe, surely ye shall not be established.

Psalm 33:11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations--BUT THUS SAITH THE LORD, these two evil kings have taken council against thee--but it shall not stand, neither shall it come to pass. Psalm 2:4: He that sitteth in the heavens shall laugh: the Lord shall have them in derision--it shall not stand, neither shall it come to pass

Would the Lord have sent his prophet to Ahaz to declare this was not coming to pass if the Lord had intended to bring it to pass? No. Would the Lord have declared in his word that this was not coming to pass if the Lord had intended to destroy this nation? No.

Believing God is taking God at his word. Taking God's Word is taking Christ, in whom God's promise is yes and Amen! He said, "I have sworn by myself." His covenant is by himself in himself in his Son and therefore ordered and sure in all things.

The LORD has sent you his gospel, and declared to you by his word--by his holy name--that none of his enemies shall prosper against his chosen remnant. Are you resting in him? Are you at peace in your heart because you know he shall not fail you? **If ye will not believe, surely ye shall not be established.**

If ye will not believe the LORD, surely you will be tossed this way and that way, you will never know peace; you will only know a faint heart. You will never be established, you will only be a leaf cast in the bitter wind of adversity. Do you believe the LORD?

Isaiah 7: 10: Moreover the LORD spake again unto Ahaz, saying, 11: Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. 12: But Ahaz said, I will not ask, neither will I tempt the LORD.

Ahaz was one of the most wicked kings ever to sit upon the throne of David in the house of Judah. He wore his idolatry with pride. He filled Jerusalem with graven images. He even burned his own son as a sacrifice to Malech! He did so pretending great reverence for God.

- Ahaz heard indeed, but understood not.
- Ahaz saw indeed, but perceived not.
- His heart was fat with pride, his ears dull of hearing the word of the LORD, and he shut his eyes in a pretense of piety--**I will not ask, neither will I tempt the LORD.**

And Ahaz said this, when he knew all along, that he had already turned from God to the king of Assyria for help. He turned from the Lord and trusted in the effort of his own hand, the wisdom of his own mind, the way that seemed right unto him. **Isaiah 7: 13: And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?**

Are you hear pretending to be righteous when in fact you think you are more wise than God? Are you refusing to ask God to give you assurance because your assurance is really in something you have already done? Those whose religion is like Ahaz are the very zealously religious people whom the LORD promised to destroy and save his remnant from.

III. THE HOLY SEED. THE LORD TOLD ISAIAH THAT HIS WORD WAS SURE CONCERNING HIS PROMISE TOWARD HIS REMNANT BECAUSE THE HOLY SEED IS THE SUBSTANCE THEREOF.

Isaiah 7: 14: Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. 15: Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

This was the sign--the assurance, the Surety--of God's promise to preserve and deliver his covenant people. Isaiah knew this Surety because Isaiah beheld his glory. He was the promised--Substance--in God's chosen people and the reason God would save them. He was the Life in Isaiah, and the reason Isaiah was so sure that God saves his people.

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isaiah 6: 13:...the Lord said, "the Holy Seed *shall be* the substance thereof."

- **Luke 1:35: And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God.**
- **The Seed of Woman--Gen 3: 15--the reason the whole earth was not destroyed when Adam plunged our race into spiritual death.**
- **The Seed promised to Abraham--the reason the natural sons of Abraham were not utterly destroyed until this one be born.**
- **He is "The Root out of the dry ground called the barren nation Israel."**
- **The Rod out of the stem of Jesse, and the Branch growing out of his roots:**
- **Hear, o house of David--this is the Seed of David, from whom our God promised a King and Savior to reign upon David's throne forever.**
- **He is the Substance--the Life--in what otherwise would appear the leafless, lifeless, tree of the nation of Israel, and the leafless, lifeless, nations throughout this world.**

Believer, Christ in you is the hope of glory. For his holy people, Christ in you is the hope of glory. For his holy nation, Christ in you is the hope of glory. The only hope of this present evil world is Christ in you, there is yet a people in whom Christ is the Holy Seed and a holy seed who must be brought to Life in Christ.

HIS NAME SHALL BE CALLED IMMANUEL

Because of what this name Immanuel means there is not the remotest possibility that God's chosen remnant shall go unsaved. **Isaiah 8: 9: Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. 10: Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.** This is God's name. He said, **Isaiah 48: 9: For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.**

BUTTER AND HONEY SHALL HE EAT

These are things made and gathered during times of peace. When the wars of desolation had ceased and God had delivered the remnant out of dispersion back to their land, when they were enjoying a time of peace, making butter and gathering honey, this was the time that the Holy Seed, the Substance, would come forth, the One for whose sake his elect remnant were not destroyed. The One for whose sake Ahaz would be established in his heart if he had been willing to believe. The One in whom your heart shall be established is Christ; look no where else.

This butter and honey on his lips speaks of grace on his lips. Because of his gracious intercession his people are preserved. The will of God would be his delight. The law of God would be the girdle of his loins. Because of truth and meekness and righteousness, Immanuel, the Right Hand of God, has come teaching mighty things.

- Truth requires that mercy can only be given to the guilty when the guilty have been made to pay the penalty owed his law.
- Pardon can not be obtained by the guilty, only by one who is holy and willing to take their place.
- God in human flesh--Immanuel--the Holy Seed--is the Life who must come and put away the sin of his people.

Ahaz, "You are besieged with sin. The enemy has you surrounded. There is but one who can come to his chosen nation and free his people from the wrath of God, from sin, from death and hell."

This one is One who knows to choose the good and refuse the evil.

Ahaz was king in Judah. Are you king? Ahaz chose the evil and refused the good. Immanuel is the King of Righteousness. He chose the good and refused the evil.

The king of Assyria came to Ahaz and promised him the world and Ahaz said, "I will take it. I'll make my covenant with death. I'll forsake the Holy One of Israel, the God of the whole earth and put my trust in this weak, temporary, pawn called the king of Assyria."

The king of Assyria came to Immanuel and promised him all the kingdoms in all the earth throughout all the ages, and the King of Righteousness refused this evil offer. He chose rather to suffer the affliction, the stripes that were the just deserts of his people, that his people might be made the righteousness of God in him, freed from all oppression, and made free indeed.

This was Isaiah's gospel and this is my gospel to you: the will of our LORD shall be performed. Substance remains within the believer. There is a Holy Seed which will save a holy people. God's promise and purpose can not be frustrated, **Fear not, O land; be glad and rejoice: for the LORD will do great things (Joe 2:21.)** If your trust rests anywhere

but Christ alone, you are doing the same as Ahaz. **If ye will not believe, ye shall not be established.**

IV. AN IMMEDIATE SIGN. NEXT THE LORD GIVES AN IMMEDIATE PROOF THAT HIS PROMISE IS ORDERED IN ALL THINGS AND SURE

Isaiah 7: 16: For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

In this 16th verse, the Lord declares through Isaiah's word that he shall give an immediate sign to testify that his covenant is sure in his Immanuel. Here is what Isaiah says, "Now, Ahaz, concerning the land that thou abhorrest, concerning these two evil kings who have now compassed you about," Isaiah points to his own child, the child he holds in his arms and says, "Before *this* child shall know to refuse the evil, and choose the good--within a very short time--the land that thou abhorrest shall be forsaken of both her kings." Ahaz might have asked, "Now what did you say that boy's name is again? Sherjazzub--it means the remnant shall return."

God saves his remnant through his messenger preaching the message of Christ the Holy Seed and here is what God does through this message for his remnant.

2 Chronicles 28: 8: And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. 9: But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven. 10: And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God? 11: Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you. 12: Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, 13: And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel. 14: So the armed men left the captives and the spoil before the princes and all the congregation. 15: And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

Now here me:

The Lord sent Isaiah to preach: "go and tell this people"--meaning the LORD will save his remnant through the preaching of the gospel of Christ Jesus, Immanuel, the Holy Seed.

Some will hear and it will be a savor of death unto death unto them, their cities shall be wasted without the Lord to inhabit them, their houses shall be left without the Spirit of the GodMan to dwell therein, and they shall be left utterly desolate just like the land of Israel, just like Ahaz. But for God's remnant, they shall be filled with the Spirit of Christ, made willing, and they will believe and be established for the Substance in them shall be Christ the Holy Seed. And thus they shall be called, the holy seed.

The LORD declared to Isaiah that he would accomplish this through Isaiah's gospel, by the word preached. The LORD shows us here, between Isaiah and Ahaz, how some will harden their hearts against him when they hear this gospel. But--**Romans 3: 3: For what if some did not believe? shall their unbelief make the faith of God without effect? 4: God forbid: yea, let God be true, but every man a liar.** Did the unbelief of multitudes in that nation Israel prevent the veracity and faithfulness of God in bringing forth Immanuel, the Lord Jesus Christ? No, not at all. Did Ahaz' unbelief hinder God in destroying these enemy kings and delivering the 200,000 who were captive? No, not at all. Neither shall the unbelief of multitudes hinder the faithfulness of God from effectually forming Christ in his people and saving them from their sins in newness of life.

When the temple was being rebuilt--that temple being rebuilt was a picture of how God builds his church, gathers his people together in Christ--when the temple was being rebuilt, Zerubbabel was the governor overseeing the project. This is what the Lord said to him. This is how the Lord shall gather his remnant. **Zechariah 4:6:...This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.**

To whom shall his remnant return to?

Isaiah 45: 20: Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save. 21: Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me. 22: Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. 23: I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. 24: Surely, shall *one* say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. 25: In the LORD shall all the seed of Israel be justified, and shall glory.

