

When God Goes Quiet



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Good morning, precious saints.

I haven't shared for quite a while. I've been going through a really interesting experience in the day since I last shared with you, and I really feel prompted by the Lord to share with you what I've been going through as part of the learning experience. I've called this message 'When God goes Quiet'. Now, normally when I share a podcast, as soon as I have released that revelation and understanding, the Lord will begin to download for me the next message... and that's always how it's been for many years, but last time when I shared the message about being dead men walking and I went to sit with the Lord the next day, I heard nothing. He said nothing. I couldn't sense His presence. It was just as if He had gone on holiday. It was quite disconcerting. And the next day the same thing - I couldn't hear anything. I know that God is always with us. He never leaves us or forsakes us, but He just wasn't speaking to me. He had gone completely

silent, and when I took the Word and tried to do a Bible study on my own, there was just this lack of leading and this deadness to it. I was staring at black words on a white page, hearing and seeing nothing - and. It was quite traumatic for me because I do feel an incredible sense of responsibility to encourage the remnant. I know that's what the Lord has tasked me with in this time.

So as the days went by, I found myself making excuses for going to sit with the Lord. I just didn't want to sit there and hear nothing and experience the fact that He was not speaking to me, and so I would put it off. I would go and feed my chickens, and while I was out there, I would look at my apple trees and think, "Oh yes, those need pruning. It's winter, and then I'll just prune these quickly before I go and sit with the Lord..." and then I'd prune my apple trees and come back inside and get my communion ready to take and be saying to myself, "Right, you need to go down and sit with the Lord and pray and hear what He's got to say!" but something inside of me just didn't want to do it, because I just knew that it was going to be the same as the day before, that He was going to be silent, and I didn't want to experience that. So I would fill my days with other things. I would bake, I would go shopping, I would look up the news, I would visit friends. I just got on with the daily chores, I would buy myself a new pair of shoes. I just began to live on a whole low soulish and fleshly level because I was avoiding experiencing the void of God not speaking to me.

Then, a couple of days ago, on about the 16th of June, I was lying on my bed and just thinking, "Ughh, what is going on with me? I can't understand it", and it was as if the Lord suddenly lifted the veil and opened my eyes to see myself as He was seeing me, and I just saw how I had been feeding my flesh. I had been trying to do things that would make me feel better, that would make me feel fulfilled, that would bring joy and pleasure. I knew God wasn't speaking to me, and therefore I was avoiding Him because I just didn't want to experience that feeling. I realized as I viewed the week that had gone by, that I had turned to self-sufficiency, and I was living as if within myself was the ability to traverse each day successfully. I was leaning on the arm of flesh because God had gone quiet on me. And I realized that I was in a bad way and that I was misinterpreting the hunger that I was feeling in with me. I was treating it as if it was a fleshly hunger or a soulish hunger, instead of realizing that the hunger within me was for the presence of God that I was not experiencing, and it was not a normal thing for me in my walk with the Lord.

So of course I began to repent of that. I was horrified when I saw the state that I had come to, that had been triggered by God going quiet on me. And then the Lord told me to read Isaiah 22, and I discovered that in that chapter there was a description of exactly what I had been experiencing and behaving like. So I want us to go to Isaiah 22 and go through that, and I want to share with you what the Holy Spirit showed me. Now, we are very fond in the prophetic community of quoting Isaiah 22:22. *'I will lay the key of David upon his shoulder'*, and many, many messages have been given on that topic - but we tend to forget that that message was spoken by the Lord in a setting of the whole chapter. What was the scene in the whole chapter that brought the Lord to saying that he was going to raise up Eliakim and lay the key of David on his shoulder? It's very, very important that we look at the whole setting, at the surrounding circumstances, and at the verses that precede those verses, so that we can understand fully why God was doing what He was doing with Eliakim.

Let's go to Isaiah 22:1. In the King James it says *'the burden of the valley of vision'*. That word 'burden' also means 'prophecy'. Now where's the valley of vision? It is Jerusalem. Jerusalem was situated in a valley, and it was known as the place where the vision of the Lord was received. That word 'vision' in Hebrew also means 'revelation'. So, it's the prophecy of Jerusalem where the revelation of God is received, and Isaiah, a man of God, is receiving a vision and a revelation about what's going to happen to Jerusalem. He says, *'what now, you've all gone up onto the top of your roofs'*. In Jerusalem, the houses were built with flat roofs, and the people used to eat on top of their roofs, relax up there and see what was going on, on the horizon. And he says that Jerusalem is a city *'full of tumult, a joyous city'*. And he says something strange: *'The slain men are not slain with the sword, they are not dead in battle'*. So why are they dead? He goes on to explain that the rulers or the leaders have run away. They've been bound by the archers of the enemy camp. They didn't even have to shoot their arrows. The rulers just fled out of the city and were gathered up by the archers, tied together and taken into exile. So, the people are without leadership! And then it says that Isaiah wants to weep at what he's being shown in his vision.

'It's a day of trouble, of treading down, of perplexity by the Lord God of hosts' in Jerusalem, (or the valley of vision'), and he says that he sees the enemy armies, the armies of Assyria, come and fill the valleys of Jerusalem and set themselves in

offensive array at the gate of Jerusalem. And then in Isaiah 22:8, he says a very troubling thing. He says, '*THEN GOD REMOVED THE PROTECTIVE COVERING OF JUDAH*'. And what did they do? They looked for the weapons in the house of the forest, which was the king's armory. So, Jerusalem gets surrounded by armies, and then God lifts the protective covering - and what do they do? They don't run to the Lord in repentance. They don't run and seek the Lord. They look for fleshly weapons. They look for the weapons of man. They lean on the strength of man! From their rooftops, they can see the enemy surrounding them. Then he goes on to describe in Isaiah 22:9 onwards, how they gathered the waters of the upper pool and channelled it into a lower pool inside Jerusalem, so that they had a water supply. They fortified the walls, they made a reservoir, but they did not look to the Maker of the old pool or recognize Him who planned it long ago. In other words, they've gone into whole self-reliance mode, just like I did. They see the situation, they assess it, and they just do what they think is best. They use their own strength. They're looking for the king's weapons, they're fortifying the walls, they are providing water.

All the fleshly needs are being met. But in verse 12 he says, '*In that day the God of hosts called you to weeping and mourning, to shaving off your hair and girding with sackcloth...*' What is that talking about? It's talking about repentance. God is calling them to seek Him. God is calling them to repentance. He has lifted off His covering of Judah in order to bring them to repentance, but verse 13 is a very telling verse. It says,

'but instead, see the pleasure and the mirth, the slaying oxen, the killing sheep, the eating flesh and drinking wine. Let us eat and drink for tomorrow we die'.

So, these people, when they see themselves surrounded by the enemy, and God goes quiet on them and removes Himself a distance from them, they immediately rely on the arm of flesh. They don't recognize that there's a call to repentance and to seek God, and they begin to feed their flesh. They are feasting. They should be fasting, but they've got this fatalistic attitude, "Oh, well, we're going to die, obviously. So, let's just have a party". And God says in verse 14, '*this unatoned sin will not be purged until you die, says the Lord of hosts*'. What was my last message? DEAD MEN WALKING. The only way to get rid of the sin of fleshly behavior and feeding the flesh, is to become a dead

man walking. And just as it happened with me, when God went quiet on me, when He withdrew Himself from me, what did I do? I went into self-reliance mode. I went into feeding the hunger that I felt in me with all the things of the flesh, with baking and gardening and shopping and all these kind of things, and just enjoying my natural life, because I didn't want to experience the feeling that God wasn't talking to me.

When God withdraws Himself, it's to make us pursue Him. It's to make us seek Him out. It's to make us look at the state of our lives and to realize that we need to repent. We need to realign, to realise that without the covering of God to keep our flesh subdued, we become just like the unsaved. We live as if we do not serve God. It's a shocking thing, but it's true.

Then God tells Isaiah to go and serve notice to an unrighteous treasurer, Shebna, that God is going to remove him and thrust him from his place because he's filled with selfish ambition. He's set himself up in that position, and God is going to thrust him from his office and pull him from his station, and He's going to replace him with His bondservant Eliakim, and God's going to take Shebna's mantle, and He's going to give it to Eliakim.

In verse 20 it says, 'IN THAT DAY' - in which day? In the day when you surrounded by enemy armies, in the day when you feel vulnerable and exposed, in THAT day I'm going to clean house. I'm going to remove the unrighteous stewards in My house, and there's going to be a transference of mantles from the unrighteous to the righteous. The faithful bondservants are going to be called and raised up, clothed, given authority, and placed in position in the very day when the enemy is at the gates. This is when God chooses to do it. In Daniel it says He changes the times and the seasons. He raises up kings and He puts down kings. The season has changed. The enemy is at the gate and God is cleaning house, and He's calling us to search our hearts, to seek him with weeping and mourning and fasting and sackcloth, and to repent of our fleshly ways and throw ourselves on God's mercy for His protection.

It says in verse 23, *'I will fasten Eliakim like a peg in a firm place, and he will become a throne of honor and glory to his father's house'*. Now that word translated 'in a firm place' also means 'to go to the right hand'. So what is it talking about? It's talking about the adoption of the sons, about the setting in place of the sons, those who've grown to maturity, who are found faithful and considered trustworthy to take over the Father's

business. These are the ones who receive the key of the House of David. These are the ones who receive mantles and who are given keys to open, so that no one can shut and shut and no one can open. When does God do it? In the day when the enemy is at the gate. In the day when He's calling us to repentance. He's also going to clean house.

Now, Isaiah had this whole vision of what was going to happen to Jerusalem. It's the armies of Assyria surrounding them. They laid siege to Jerusalem, and King Hezekiah heard this prophecy, and he took note, and he heeded it. He realized that the prophecy said, "Don't rely on the arm of flesh. Don't only rely on what you can do in the natural. Seek Me. Seek Me". And in Isaiah 36, we read of what happened and what Hezekiah did and the amazing response of God. But we have to understand that sometimes God withdraws Himself; He lifts his covering of protection, in order for us to see the true state of our hearts and to deal with it, and to come to repentance.

You know, we living in very dangerous times. We are on the verge of nuclear war breaking out. There've been Russian submarines seen on both sides of the United States coasts - just 25km from the shore. There was even a Russian submarine seen off the coast of Britain. The enemy is at the gates... and yet, what are the people in the nations doing? Are they falling on their faces and repenting with sackcloth and weeping and wailing and fasting? No! "Let us eat and drink for tomorrow we die! Oh, there's a Russian submarine off the coast... Oh, come, let's have a barbecue. Let's go shopping". Even those in the church. There's no cognizance of the fact of it's time for repentance as Daniel did. He repented for his own sins, he repented for the sins of his nation, and God preserved and protected and lifted Daniel up into position of authority and favor.

Where are those who can see in the valley of vision? Where are those who can hear the prophecy? Where are those who can hear the call for repentance? Even the remnant has become fleshly in this holding pattern; in this waiting time. God's not saying anything. What's happening? We go into YouTube to get messages about what God is saying to other people because we're not hearing anything ourselves - but why aren't we pressing through with fasting? Why aren't we pressing through with prayer? Why aren't we seeking God? No, we're misinterpreting the hunger in our hearts and thinking it's for fleshly things, and we're filling our days and living as if we are unsaved! You can't tell the difference between the saved and the unsaved because everyone's on their rooftops feasting and looking at what's going on, reading the news and seeing what's

happening... and yet the true state of our hearts is being revealed by this. There's a call to weeping and wailing and sackcloth and repentance going out from the throne. It's urgent. We're surrounded by the enemy. We're living in very pivotal times. We have to hear the call of the Spirit.

You can read in Isaiah 36 about the armies of Assyria surrounding Jerusalem, and how they sent a message to King Hezekiah. And Isaiah 37 from verse 1 tells us his response. Now remember that Hezekiah had heard the prophecy of Isaiah, and he took it to heart, and he learned from it. It says in verse 1 of Isaiah 37, *'When King Hezekiah heard it, he rent his clothes, covered himself with sackcloth, and went to the house of the Lord'*. In verse 3, this is his answer: *"This day is a day of trouble and distress and rebuke and disgrace"*. Doesn't that sound like what it said in Isaiah 22 – *'a day of tumult and perplexity'*? And he seeks the Lord. He lays on his face before the Lord, and he calls for the prophet Isaiah and says, "Tell me what the Lord God says". And God says to Hezekiah that He is going to deal with the king of Assyria.

Further down in Isaiah 37, he receives a letter from the hand of the messengers, and he went up to the house of the Lord, and he spread it before the Lord. And this is what he said, *'O Lord of hosts, God of Israel, who are enthroned above the cherubim, You are the God, You alone of all the kingdoms of the earth. You have made the heaven and the earth. Incline Your ear and hear, open Your eyes, O Lord, and see and hear the words of Sennacherib, which he has sent to mock, reproach, insult, and defy the living God'*. And then he acknowledges to God, *"It's true that they've laid waste all the nations and the land. But God, save us from his hand that all the kingdoms of the earth may know that You are the Lord, even You only"*. And then way down in verse 36 or 35, God says, *"I will defend the city for My own sake, and for the sake of My servant David"*. And the angel of the Lord went forth and slew 185,000 in the camp of the Assyrians. And when the living arose early in the morning, behold, all these were dead bodies'.

Now, very interestingly, archaeologists have just discovered that camp of the Assyrians outside Jerusalem, where all those 185,000 were found dead in the morning. That's very good timing! God never brings things to light for no purpose, and God is reminding us that for those who cry out to Him, that acknowledge Him as the only true God, that lay the situation before Him and say, "God, we have no help but you for the sake of Your name, to show You are the true God in the earth, deliver us and deal with our

enemies". King Hezekiah learned from the prophecy of Isaiah in chapter 22. Will we learn from that prophecy? Will we hear the call of the Spirit to repentance, to weeping, to mourning and sackcloth? Or are we going to be those who are feasting, slaying oxen and sheep and drinking wine on our rooftops, seeing the enemy and saying, "Let us eat and drink for tomorrow we die"? It is only the protective covering of God that keeps us. It is only that protective covering and His presence in our lives that keeps the flesh subdued. I want to say to you, if God goes quiet on you, what will manifest? What will rise up out of your heart? It's time to do business with God. It's time to become dead men walking. It's time to be on our faces before God and recognize the seriousness of the hour that we are in.

I've spoken often of the verse in Zechariah 9:13, *'for I have bent to Judah for Myself as My bow, filled the bow with Ephraim as My arrow, and will stir up your sons of Zion against your sons, O Greece, and make you as the sword of a mighty man'*. And I think I've shared in previous messages that that word 'bent', 'I have bent Judah' also means 'to thresh'. Now, threshing is the separation of the chaff from the wheat. It is the trampling or the beating, or the using of a threshing sledge to separate the outer husks and the stalks from the precious grains. The outer husks and the stalks; the chaff represent the flesh. Our flesh covers our spirit. And when it's time to put the grain into the granary, there has to be a threshing and a winnowing before that grain can be put in the barn, because we don't want to put the chaff in the barn. God does not want to preserve that which is of the flesh. And so Zechariah 9:13 says, He bends Judah, He threshes Judah, He separates out the chaff from the precious wheat grains. He shows that which is flesh and that which is spirit. That's what threshing does - it makes distinct that which is of the flesh and that which is of the spirit. And in Isaiah 22 we see that when God removes the covering of Judah, the incredible fleshiness of the people living in the valley of vision is exposed and manifest and brought to light. The chaff is made very visible. So, in the threshing of Judah, God sometimes goes quiet. God lifts his covering and says, "Let me show you what Judah is really like". He threshes Judah and He separates out the chaff. Why is he doing this? Because He wants to make Judah His bow. He wants to fit Judah, the forerunner company, with Ephraim as His arrow, and He's making us as the sword of a mighty man.

Zechariah 9:14 says, *'and the Lord shall be seen over them, and His arrow will go forth as lightning'*. In other words, they're under the covering of God. He will be seen over

them. God might go quiet for a bit in order to expose and separate out the chaff from the wheat, in order to call that which is flesh 'flesh', and separate out that which is of the spirit, but once the bending of Judah has happened, once the threshing has happened, then the presence of God is seen over them, and His arrow goes forth as the lightning, and the Lord God will blow the trumpet and go forth in the windstorms of the South. That word 'south' in Hebrew also means 'to go to the right hand'. So He's going forth in tempests from the right hand, and the Lord of hosts will defend and protect them, and they shall devour and tread upon their fallen enemies, as on sling stones, and they shall drink of victory, etc., etc..

So, I just wanted to show you that concept in the bending of the bow of Judah; the threshing of Judah. Judah is the tribe that always went first. When the silver trumpets blew & the cloud moved, Judah was the one that pulled up their tent pegs and went first. Judah are the forerunners. Judah are 'the tip of the spear', and so God has to bend Judah. God has to thresh Judah because it's no good if Judah following after the flesh, because everybody else is following on behind them. Judah must be bent and threshed, and have the chaff removed, and have the flesh made apparent and separated out, in order for Judah to be a straight bow that can fully release the arrow of the Lord. The presence of God will be seen over the sons of Zion, the presence of God will be seen over them as He goes forth with windstorms of this right hand or the south. But first, Judah has to be bent. Judah has to be threshed. The chaff, the flesh, the soulish has to be separated out from the spirit in order to become a straight bow and a weapon in the Lord's hand.

May the Spirit of the living God help you to hear what He wants you to hear from this message. Amen.