

W208_The_Second_Advent_Old_Testament.mp3

[00:00:02] This is a recording made in the chapel of the opened book, and it is number four of the series dealing with the Old Testament background to the Second Coming of Christ. It is our custom at this meeting to read a portion of Scripture together. And those of you who are listening to this tape recording, if you care to join with us, will you switch off for a time and read with us Isaiah chapter 60 and 61. This evening. We are continuing our study in the scriptures, particularly the Old Testament, in order to bring with us the lessons we learn, the figures that are used when we come to the New Testament, definite prophecies and passages. Speaking of the Second Coming of Christ. I repeat this because it is so essential and so many things have been foisted into the New Testament passages which do not belong there because the thought is, Well, if we are going to speak of the second coming of Christ, we go straight to Matthew 24 and we go straight to one Thessalonians four. And if we are unprepared and we do not bring with us all these Old Testament term elements, we immediately translate as true of the church today that which was strictly speaking, belonging to another people and another calling. Well, now, this evening I am faced with a problem. It's not that I haven't got any material to work with. I've got such a crowd of it, I hardly know where to begin.

[00:01:39] I think perhaps I'll begin where we've been reading. It may be a strange place to begin, Isaiah at Chapter 60, but as we've been looking at it, it will give me an opportunity just to point out 1 or 2 features in the passage. We've read that supply some of this background and then we'll do the best we can in the time left to look at the book as a whole and its teaching concerning the coming of the Lord. Now look at chapter 60 again. Arise, shine for thy light is come and the glory of the Lord is risen upon thee. I'm not here to attack other people, but I am here to stand for the truth of God. And it is a system of teaching which says that this is one of the proof texts that there will be a pre-millennial kingdom long before Christ himself returns. And I know that the one who teaches that would immediately, from another angle, sweep aside all commas, full stops, chapter divisions and everything, and draw your attention That Chapter 59, verse 20, is a part of the same section. Now look at what it says in chapter 5920 and the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. And then arise, shine for thy light is come. You cannot cut Chapter 60 off from Chapter 59.

[00:03:06] Mere Chapter division is useful, but it does not mean that it's necessarily a part of the intention of God. There's no possibility of leaving verse 20 of 59 just suspended in mid-air. The Redeemer shall come to Zion. Now forget it and start talking about these people being illuminated and blessed without the Redeemer coming to Zion. He's going to turn away. Ungodliness from Jacob. And according to Romans, the 11th chapter, which quotes that verse that has to do with the day when all Israel shall be saved and all Israel will not be saved until the Lord returns. And they look upon him whom they pierced, give him his due, and a nation shall then be born in a day. Well, let's go a little further in this reading that we had. Notice the emphasis upon the relative position of the Gentiles in that day. Just now, the people of Israel are a small company and not very much to be considered. But here they're going to be the focus and center. The Gentiles shall come to thy light and kings to the brightness of thy rising, and among the things that they will bring you notice in verse six is gold and incense. Well, gold is useful in many ways, but incense with it is a suggestion of priesthood. The wise men from the East when they came to Bethlehem or to Nazareth. They brought gold and incense.

[00:04:39] And so if you turn the page and look at chapter 61, we read it just now. Verse five, Strangers shall stand and feed your flocks and the sons of the alien shall be your plowmen and your vine dressers. But ye shall be named the priests of the Lord. Men shall call you the ministers of our God. That is coming, but only will come when they accept the true priests. The priest, the King priest. This people will never be a kingdom of priests while they reject the true King priest. But when they accept him at his second coming, then the book of the Revelation tells you in chapter one that they're going to say unto him that loved us and loosed us from our sins in his own blood and made us kings and priests unto our God. And so we've got these elements waiting for us here. You get the the fact that the children are going to be brought the nation and kingdom that will not serve thee shall perish and many other features which transport you to the time of the end, like you have, for instance, in verse 19, the sun shall no more, be no more thy light by day neither for brightness will the moon give light unto thee, But the Lord shall be unto thee an everlasting light and thy God thy glory. Well, that's similar to what He said in the book of the revelation concerning the New Jerusalem that the lamb is the light thereof.

[00:06:06] We're getting into millennial conditions here, whether they're on the earth or whether in that heavenly city. And so I think you could see that there is much in these chapters that we could remain for the rest of our period. One other or two other features are asking for a word. Verse seven in chapter 61, For your shame, you shall. You shall have double. And for confusion they shall rejoice in their portion. Therefore, in their land they shall possess the double. Everlasting joy shall be unto them. The double is one of the features of Israel's restoration, and it was already set forth in the Book of Job, as we have already seen. He lost his family. He lost his flocks. But if you count the number of his family and the number of his flocks in the last chapter, he received double. An anticipation of God's treatment of this people. And in chapter 40. Isaiah 40 again says they have received double for their iniquity. That's a feature. And then once more, another point comes into mind. I said two, didn't I? Three will never be done with it, will we? In verse eight of chapter 61. For I the Lord love judgment. I hate robbery for burnt offering. And I will direct their work in truth and I will make an everlasting covenant with them. One of the features of the prophet Isaiah, and I shall show you 1 or 2 more to help establish it.

[00:07:39] This is that there are two sections in Isaiah, chapter one to chapter 35 and then chapter 40 to chapter 66 with a little bit in the middle of history. Sennacherib the history is there. Having an important part to play for God is guaranteeing to this people that he will redeem them from the power of the enemy one day. And he says, What I did with Sennacherib I'll do in a greater sense, with a greater sennacherib when the time comes. So it has a place. Now we've got two portions of Isaiah balancing that debt. Now the first occurrence of the word covenant is in chapter 24, verse five. I won't go all through all these passages and parallels, but 1 or 2 of them might be a suggestion to you to work out for yourselves. And if you are not very keen on work, I'm not sure. Isaiah 24 verse five The Earth also is defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. There's the first occurrence. The last occurrence is in this side after Isaiah 53, after Christ has suffered and died after it said He shall see of the travail of his soul and be satisfied. It says, and I will make an everlasting covenant with them. It's a broken covenant in the first occurrence.

[00:09:08] It's made by God and established in the last occurrence. Well, then we have, among other things, a series of passages which have their echo. There are three

passages in the first section of Isaiah, and those three are echoed in the second section of Isaiah in reverse order. Will you follow them with me? Just in passing chapter 11? 6 to 9. Chapter 11, 6 to 9. The wolf also shall dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion and the fatling together. And a little child shall lead them. And the cow and the bear shall feed their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the ASP, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy. In all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Now, will you keep that passage in mind and turn to chapter 65, verse 25. 65. 25. The wolf and the lamb shall feed together and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy. In all my holy mountain, saith the Lord. You see, there's an echo, isn't there? And then you notice another thing in both places.

[00:10:49] They shall not hurt nor destroy in all my holy mountain. It doesn't say they shall not hurt nor destroy throughout the length and breadth of the earth. It's going to commence with my holy mountain. And from that it will radiate and spread, as it says here, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And although we mentioned this before, we must include it here. When you stand down by the seashore on your summer holiday and look out over the waves, don't say the waters cover the sea for that's nonsense. It's the sea covering the land that you're looking at. The waters cover the sea is a reference to what is to take place presently. You will find in the Prophet Zechariah and elsewhere that a confirmation of the earth is going to be changed. There's going to be an elevation of the land in Palestine and from the threshold of the temple of the Jerusalem that will there be built is going to flow out a river of water, of life. And wherever that river flows, life comes in its train. And one of the places that it will go down to is Nzd. And Nzd is on the banks of the Dead Sea. And there's the picture. When that day comes, the knowledge of the earth of the Lord will flow out from Jerusalem like the river of the water of life.

[00:12:07] And it will make the Dead Sea live. What a glorious prospect that is when we think of all its possibilities. Well, that's one passage echoed. Now, will you look at chapter 25, verse eight? 25, verse eight. We have another one that will find its echo. See you now. He will swallow up death in victory and the Lord God will wipe away tears from off all faces and the rebuke of His people shall he take away from the earth or for

all the earth, for the Lord hath spoken it. Now, if you look at 65, we've been looking at 65, verse 19. And I will rejoice in Jerusalem and joy in my people. And the voice of weeping shall be no more heard in her, nor the voice of crying. He come back to that same feature. And that, you remember, is a reference that points on to the book of the revelation also. Well, then the last of these three that find their echo in from one section to the other is chapter 35, verse ten, chapter 35, verse ten and 35 is the last chapter of the first section. So this is the last verse in the first section. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness and sorrow and sighing shall flee away.

[00:13:51] And then we have in 5111. Isaiah 5111 these words. Therefore the redeemed of the Lord shall return and come with singing unto thy. And everlasting joy shall be upon their head. And they shall obtain gladness and joy and sorrow and mourning shall flee away. You see that? That's not vain repetition. There's an anticipation of a truth which comes out in the New Testament that the promised blessings that we find associated with Israel and their peace come the second time. Do you remember how Stephen went through Israel's history and he drew attention to two outstanding characters in Hebrew history, Joseph and Moses? This is in the seventh chapter of the Acts of the Apostles. And Joseph was sold for so many pieces of silver and lost to his people and was blessing Gentile while his people thought he was dead and gone. And then the second time he was made known unto them. Your attention is drawn to that. And then he comes to Moses and Moses thinking they would accept him as a deliverer. We're surprised and discovered that they rejected him and said, Who made you a ruler over us? And he fled for 40 years in Midian and was lost to them. But this same Moses, whom they rejected the first time, became their deliverer the second time. And so you will find that is an impress with regard to the prophetic teaching concerning Israel.

[00:15:30] And the second coming of Christ is not an afterthought on the part of God. It's all a part of a pre understood and recognized program arranged so that the rejection of Israel and the failure of men should in no sense spoil or in any way prevent the outworking of his mighty purpose. Well, that's 1 or 2 features that almost at random, if you might say we can pick out to get some background. Well, now, should we look a little bit more closely at 1 or 2 of these outstanding features? Come to chapter two. Isaiah Chapter two. Oh, there's one thing that I forgot in this other examination. I never

got down to the closing verses of the 61st chapter where it speaks about the bride and the bridegroom, which is all a part of the story, for that is the relationship of Israel with the Lord in connection with His Second Coming. Now the second chapter. Always looks forward to a day that's coming and can only be implemented and brought about at the second coming of Christ. The word that Isaiah son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days that the mountain of the Lord's House shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto. It is a strong emphasis in Isaiah of the attitude of the Gentile nations to this center which God will now bless.

[00:17:14] And that center being Jerusalem, and that people, Israel and many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob. And He will teach us of His ways and we will walk in his paths for Out of Zion shall go forth the law and the Word of the Lord from Jerusalem. There we have the the blessing that is yet to come upon this people. And then turning to chapter four. We read in verse three, and it shall come to pass that he that is left in Zion and he that is remaineth in Jerusalem, shall be called holy. And when we get to the Prophet Zechariah, you'll find in the last chapter that not only will the vessels in the then restored and rebuilt temple be holy, but it will extend to the very pots in the kitchens of the people. They shall all be said to be holiness unto the Lord. They will be a kingdom of priests and of all saints. And so it says here he that remains shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the Daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning.

[00:18:32] These are words that are not to be glossed over. It's right for us to stress that God is love. It is right for us to stress his mercy and his condescension and his kindness. But it's wrong to so stress that as to forget that it is also written in the selfsame book that our God is a consuming fire. That He speaks of wrath and judgment. We must have all or none. And so let's realize that there is no condoning the filth. There is no condoning the blood that's been shed. It's all got to be dealt with. And then it says, The Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day. You see the Tabernacle element, the evidence of the presence of the Lord with them, that the Lord is there by day and night, and the shining of a flaming fire by night, for upon all the glory shall be a defense. Now that is a pity.

Because it robs you of the one great characteristic thought that is here. A defense makes you think of still being the possible subject of attack. Most of you know that in the vestry there is a painting of articles that were on exhibition in Whitechapel in the year 1906, and if you haven't looked at it, you are free to go and have a look and you'll see there the marriage canopy that is used in the synagogue at this day for the performance of a marriage according to the Jewish ritual.

[00:20:03] And that is the word which is here translated defence. This word defence means the marriage canopy and Israel are now brought into this marriage relationship, which all the time has been sort of under a strain because they have been regarded as a woman put away or divorced. We're now in Chapter 11. There's 1 or 2 other features before we move on. It says, we remember we picked up Chapter 11 just to look at verse six. Speaking about the wolf and the lamb, but going a bit earlier, start versing the reading at verse one. Now there shall come forth a rod out of the stem of Jesse and a branch shall go out of his roots. This rod and this branch you will find this title follows you in the Scriptures, and it's brought to a most extraordinary climax in the last chapter of the book of the Revelation. For there Christ is referred to in a double capacity, which is not possible for any ordinary human being. Here we have these words. I am the root and the offspring of David. David was his ancestor according to the flesh. Yet he was the root of David. Well, no, no, no other person that we've ever heard of can go back behind his own genealogy and say he's the origin of his forefathers.

[00:21:38] That makes nonsense. But this man stood in the midst of his enemies and said before Abraham was I am. The same thought. Well, now it says, and the spirit of the Lord to rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of God. I do remember once being asked by someone in Holland if I could remember the passage in Scripture when it said the Lord had a very keen smell. And I thought, Well, yeah, what's this? A keen smell? Oh, I've got it. It was this one. It shall make him of quick understanding. The actual wording is some. Have you ever seen a deer inside the zoo? Or you could even see a cow sometimes Suddenly their tongue goes out and licks their nose. Have you? Well, it's not because they haven't got a hanky, because that's keeping it vividly keen to get the scent of the enemy. It's a word used of outsider cleaners that. To understand the minor will of God. Nobody was ever so in harmony with the father as this beloved son. And then it says,

but in verse four, that with righteousness shall he judge the poor and reprove with equity for the meek of the earth? There Psalm 72, you know, coming down in judgment, looking after the poor and the needy, and he shall smite the earth with the rod of his mouth and with the breath of his lips, shall he slay the wicked? There is a poetry in the disposition of words in the Hebrew language particularly.

[00:23:20] And when you know that the word earth in the Hebrew is *erets*, and when you know that some manuscripts read the word *adits*, it's only changing E to A and the earth is the word *edits* and *adits* is the oppressor. Now you've got your parallels. Let's try again. He shall smite the oppressor with the rod of his mouth and with the breath of his lips, he shall slay the wicked. Perfect balance, you see. And that is looking forward to the day when there shall be an oppressor. There he is, the man of sin. The son of perdition. There is great Babylon brought into judgment and judged for the blood that they've shed upon the earth. And when he returns, it says he's going to smite that one. With a rod of his mouth. You get a hold of the book of the revelation focused upon that factor. When he comes, he's seen riding out of heaven on a white horse to make war. It's not merely peace. It's this oppressor that is being dealt with. And then we have in verse 11 of this chapter 11, and it shall come to pass in that day that the Lord shall set his hand again when the second time to recover the remnant of his people, which be left from Assyria, from Egypt, from Pathros, from Cash, from Elam, from China, and from Jamie, and from the islands of the sea.

[00:24:51] And he shall set up an ensign for the nations and assembled the outcasts of Israel and gathered together the dispersed of Judah from the four corners of the earth. This is one of the many passages that tell you that God will literally gather Israel from the nations to which they have been scattered. In fact, there's a verse which says that he which scattered Israel, will gather him. Sometimes it speaks of Israel only, sometimes it differentiates and says Israel and Judah. And then you come to the prophet again when he says to the Lord, says to him, Now take two sticks and write on one. Stick for Judah and the other, stick for Israel. Join together in your head and say they shall be one day, one again. All these things are background stories to the Second Coming of Christ. If you've been wondering, whenever we're going to get to the Second coming, don't wonder. All this will help us when we come to the New Testament. So we shall not be able to forget that the people that have to be considered as very, very central to the second coming of Christ is not the church to which you and I belong, but

it's this people scattered and at last gathered this people in darkness are going to arise and shine.

[00:26:04] This people to whom the Gentiles will go and learn the law of the Lord at Jerusalem. We're not losing anything. We've got our own blessed hope. And it'll be far better then when we understand the difference and we set our affection on things above where Christ is at the right hand of God and not be confused by angels, archangels and all these other things that belong to this ancient people. What are the many other features? But I think there's one other that I must bring before you. There are passages which speak of vengeance. 34, Isaiah 34, verse eight, Isaiah 34, verse eight. Yes, but it is the day of the Lord's vengeance and the year of Recompenses for the controversy of Zion. Hasn't Zion been a controversy? All down the centuries, there has been sieges of Jerusalem and they've been this. The bone of contention of one nation and another. And only a day or two ago I read that Nasser in Egypt has repeated his statement that their intention is to blot Israel out from being a nation. I don't think the poor man knows he's actually quoting scripture. But, you know, one of the wonders of the word of God, and I'm going to slip this in, although it may be out of its turn, when you think of Egypt, you immediately think of an oppressor, don't you? For they were oppressors.

[00:27:37] There was Israel in Egypt slaves and had to be delivered by a bombardment of awful judgements before Pharaoh let them go. And he's been a picture of the world and its evil ever since. And yet, when I come to this prophet Isaiah, I discover that there are a whole series of chapters which are called The burden of this nation and the burden of that nation. If you look at Chapter 15, the burden of MOAB, if you look at Chapter 17, the burden of Damascus and you look at Chapter 19, the burden of Egypt. Well, there's a terrible lot of things going to happen to Egypt. The rivers are going to dry up. They're going to be wasted. And if that if the River Nile is touched, the whole source of Egypt's life and revenue ceases. I use, I will serve them, right? Well, that may be human, but listen to these words with which the burden of Egypt ends in chapter 19. Verse 23. In that day, shall there be a highway out of Egypt to Assyria and the Assyrians shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. So these two are who once were oppressors of Israel.

[00:29:03] Assyria, Sennacherib, Egypt Pharaoh are going to join together not in animosity again, but in service. In that day, shall Israel be the third with Egypt and with

Assyria even a blessing in the midst of the land? Well, if our God can do that, He can do anything, can't he? He could say there's nothing impossible to me either in my power, wisdom, mercy or grace. I think most of us would say, Hm, I didn't expect Israel that Egypt was ever going to get a blessing. Well, if people only knew you and me as we know ourselves a little bit, they wouldn't expect we were ever going to get a blessing. Perhaps, you see? So here it is. Whom the Lord of Hosts shall bless saying Blessed be Egypt, my people. Can you believe it? Friends, if you can. What a God we have. Egypt, My people. Assyria. The work of my hands. Israel. My inheritance. That's almost too good to be true, isn't it? Well, that's a wonderful definition of grace. Almost too good to be true. They believe not for very joy. That's it. We're dealing with a God who is colossal in his attitude and not one who is just moved by human arguments and opinions. Well, now, that was 34, verse eight. But it is the day of the Lord's vengeance and recompenses for the controversy of Zion and chapter 35, verse four. Say to them that are of a fearful heart, Be strong.

[00:30:35] Fear not. Behold your God will come with vengeance, even God with a recompense. He will come and save you. Now, that's true out of many passages, and we mustn't blink our eyes and say, Oh, I'm going to believe all the nice bits, but I'm going to pass by the others. Because you see, this is equity. You and I sometimes wonder why certain folks are treated as they are. We almost feel that justice has been bypassed or there's been some slip up somewhere. But we forget that we are living as creatures of time and God is beyond all the limitations of time. He's put it so far as we are concerned, that with him, a thousand years is a day or a day, a thousand years. So it doesn't matter. And that's very condescending to us because eternity is so impossible to our appreciation that we have no means of conceiving it. So if we only realize that God doesn't pay his debts within 24 hours. He may wait for 24 centuries. The mills of God grind slowly. But they grind exceeding small. And so let's keep back our comments and our criticisms and realize that if that people have suffered at the hands of an oppressor, when God comes, he is going to recompense recompense. He comes over and over again, recompense his people. He's going to give them double. And when he gives, none can take away.

[00:32:11] And it will not be sullied again. For they shall be his people and never go out anymore. I omitted just now to draw your attention to another set of parallels which come in Isaiah. I'm not going to give you the passages. I'm only going to tell you that in

the first part of Isaiah there are seven passages which speak about forsaking them. And in the second part of Isaiah seven passage, we speak about never being forsaken anymore. Is that accident? This is literary structure. This is enough evidence for me that the Word of God is written by inspiration, that all these passages are waiting to be put into their perfect balance. See? Forsaken, forsaken, forsaken, forsaken. And then you will be like a woman forsaken. But all build, arise, shine. All altered and cancelled. Whenever regard to Chapter 40. I've got a word or two with that, although there's very little said perhaps about the the actual second coming, but we do find some references. The opening words of the second part of Isaiah. The very first words are comforting. So something has now come to an end. Sufferings are now are now a things of the past. We are now beginning to realize that God's hand is going to be stretched out and they are to be saved. Comfort you. Khafaji. My people. Check your God. Now, in this chapter, we shall find that the coming of the Lord is in view.

[00:34:03] It says in verse nine O Zion that bring good tidings. Get thee up into the high mountain o Jerusalem to bring his good tidings. Lift up thy voice with strength. Lift it up. Be not afraid. Say unto the cities of Judah. Behold your God. Behold the Lord God will come. He's got a rule. His reward is with him, and he shall feed his flock like a shepherd. So they're waiting for the Lord God to come. And he alone can bring this comfort that is spoken of here. Of course, in the first case, Isaiah 40 refers to the first coming of Christ. The voice of him that cries in the wilderness, prepare ye the way of the Lord. And that was John the Baptist's office. But when we come to the New Testament and consider some of these teachings, we should have to face a problem that John the Baptist said he was not Elijah. The Lord Jesus Christ said John the Baptist was Elijah. And unless we are going to say they contradict one another, there must be something embedded here that was with us. Postpone until we get to that passage. Of course, you can see what might happen. And you can put your finger on the verse that John the Baptist is born in the spirit and power of Elijah, that if they had accepted Christ, he was Elijah. That was to come as they didn't accept Christ.

[00:35:25] Elijah is yet to come. You'll find that is embedded in some of these passages. Well, now he goes on to say. Verse four. Every valley shall be exalted. Every mountain and hill shall be made low. This may not be mere geography. This may refer to the inequalities of life that are inequalities, aren't there? The battle is not. The race is not to the swift nor the battle to the strong. But time and chance happen to all, said

Ecclesiastes. But one day, all these inequalities that we worry about so much now will be perfectly settled. Nobody else can do it. The crooked shall be made straight and the rough places plain and the glory of the Lord shall be revealed. And all flesh shall see it together. What's the basis of all this? What's the basis of this blessed hope we have, whether we are Jew, gentile, or Church of God? Here it is. For the mouth of the Lord hath spoken it. Now, look, is a stop here for a minute. I purposely waited. The tapes are going round and very little being recorded on it for a moment. The voice said Cry. And as I looked back to the Lord, he says, What shall I cry? What you travel is. I. We're all flesh is grass. And all the goody nesterov's is the flower of the field. The grass withers, the flower fades.

[00:37:00] Oh, yes, says God. Oh, yes. The grass with it. The flower faded, but the word of our God shall stand forever. I told you, Isiah, all this is resting upon the fact that the mouth of the Lord hath spoken it. And you turn to the people and say, Oh, they're grass. I'm not going to depend upon this people or any people to bring about my purposes. The nations may meet together. They may pass their votes. They may try to get to summits and never get there when they're beaten by poor old jumbo. You remember Jumbo got over the summit, evidently. But some of our diplomats can't know. They never will. Not in this. Not in this affair. The restoration of Israel, the peace that must come to this earth, the wilderness blossoming like a rose. All of it depends upon one thing only that the mouth of the Lord hath spoken it. And if you and I look out upon this world without that vision, we shall look at one another and look at the nations and look at humanity and say, All flesh is grass. The grass withers, the flower fades. How could we trust? How could we hope that it will ever be? And then we're brought up with a jolt. Yes, says God. It's true. All flesh is grass. But the mouth of the Lord has spoken it. But the word of our God shall endure forever.

[00:38:20] Then they got good tidings to take to Zion. And so we get this strong emphasis. You will notice that the the word comfort. In Chaim Nahum in Isaiah is a word that runs through a tremendous number of passages. It's there in front of you. We are not there to spend time to go through them. And if you say, well, I haven't got time to copy them down, well, never mind. You've got the hint. Look up every occurrence of the word comfort in the prophet Isaiah. Put it down yourself and you'll see the crystallizing of that event in the very eyes are not evidence that there was a there was a guiding hand in the selecting of these very passages. Then you'll notice also that we have seven

sections dominated by chapter 42, chapter 48. And again, I cannot prove this, but all I can say to you at the close of this survey is this. That the whole of the prophecy of Isaiah is divided into seven separate sections, and each one of those seven sections are divided into seven parts. And if you have the Berean Expositor which deals with Isaiah, or if you have the prophetic number of the analysis, you've got a full page devoted to show you that this is so and you can test it out to the last line, if you will. Seven times seven items. In which the wonderful prophecy takes you from the time when this people.

[00:40:06] Are forgetful. When God said to them are sinful people laden with iniquity. Why should you be stricken any more? Come now, let us reason together. Though your sins be as scarlet, they shall be as white as snow. It moves from that right the way on until we get to the end and we get this glorious restoration. So I picked out. You see, one of this set comfort and controversy is the title that's been given to it. You can select any other title you wish that's not inspired. And we have in the First member The Good Tidings to Zion and all the other things that go to make up this section. Now, with regard to our studies, we are doing in this preliminary survey of Old Testament scriptures, not so much to pick out only the passages which say the Lord will come. They're waiting for us and they're running through. But the whole of this, the whole of prophecy. Is, as it were, on tiptoe with regard to the day that must come when sorrow and sighing shall flee away, and Israel at last shall be the people of the Lord. So I hope that we shall have time just to let me read together with you the closing chapter of the first section, Isaiah 35, and then I'll leave it with you to work its way in your heart and mind so that we may have that with us later on in the New Testament studies.

[00:41:41] 35. The wilderness and the solitary place shall be glad for them. And the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice, even with joy and singing. The glory of Lebanon shall be given unto it. The Excellency of Carmel and Sharon. They shall see the glory of the Lord and the Excellency of our God. Strengthen ye, the weak hands confirm the feeble knees. Say to them that are of a fearful heart. Be strong. Fear not. Behold, your God will come with vengeance. Even God with a recompense. He shall come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing for in the wilderness shall waters break out and streams in the desert. And a parched ground shall become a pool and the thirsty

land springs of water in the habitation of dragons, where each lay shall be grass with reeds and rushes, and a highway shall be there and a way, and it shall be called the way of holiness. The unclean shall not pass over it, but it shall be for those the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon.

[00:43:11] It shall not be found there, but the redeemed of the Lord shall walk there, and the ransomed of the Lord shall return. Here's the Return and Come to Zion. That's where they're off to with songs and everlasting joy upon their heads. That's their relationship and character. They shall obtain joy and gladness and blessed be God here. There are no wars of revelation, anticipated and sorrow and sighing shall flee away. Now, these are the accompaniments. These are the surroundings. These are the contexts of the hope of the prophets that all look forward to that day when our God shall come and shall not keep silence and these blessings so anticipated so long for us should at last be entered and enjoyed. Well, we got, I think, two more studies yet in the Old Testament before we come to the new. I think we must give the Prophet Zechariah a consideration. And the Prophet Malachi. And then we shall be better prepared, I hope and trust for opening the New Testament pages and considering the various phases and aspects of the coming of Christ as it belongs to the church, to the company called the bride and to the company called the church, which is his body. So we leave it there with Thanksgiving that he will come in his own time and may we be preserved from saying even for a moment that the Lord is slack concerning his coming. For. He keeps his promise. He keeps his time, although sometimes waiting, so far as we are concerned, may be a stress and a strain.