

W268_Isaiah_14.mp3

[00:00:02] I want to read a part of Revelation 21. I won't read the whole chapter, but just a section of it. To harmonize a bit with the closing chapters of the Prophecy of Isaiah, the 21st chapter of the Book of the Revelation. And I saw a new heaven and a new earth. For the first heaven and the first earth were passed away and there was no more sea. And I, John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow nor crying. Neither shall there be any more pain for the former. Things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water, of life. Freely He that overcometh shall inherit all things. And I will be his God, and he shall be my son.

[00:01:50] But the fearful and the unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars shall have their part in the lake, which burneth with fire and brimstone, which is the second death. Do notice that which is the second death. And there is no more death in verse four. Now we'll miss the description of the heavenly city until we come to verse 22. And I saw no temple therein. For the Lord God Almighty and the lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it for the glory of God did lighten it. And the lamb is the light thereof. And the nations of them which are saved. That's reminiscent of the words in Zechariah, the nations that are left after the terrible decimation that's going to take place, yet awful thought to contemplate the nations that are left or the nations of those that are saved shall walk in the light of it. And the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there, and they shall bring the glory and honor of the nations into it. I happened to listen last evening to a part of a program where there was all sorts of nonsense and all sorts of funny bits, and then just as a sort of a lightweight, they sang the Holy City and, you know, they sing the holy City in a concert and.

[00:03:30] That order will may enter in and no one is denied. Will you listen to this verse? And there shall no wise enter into it anything that defileth neither whatsoever worketh abomination or maketh a lie. But they which are written in the Lamb's Book of Life. So there's two sides to that, isn't it? One thing to sing in a concert. I saw the holy city. And all who will may enter in and no one is denied. And this book says these are going to be denied. So it's not quite so easy as a concert program might make. But we are not taking our lessons from concert programs. We've just had the Word of God written and read in our hearing. This is a recording made in the Chapel of the Open Book. It is number 14 and the closing study in the series The Prophecy of Isaiah. We have just read a part of Revelation 21 and the closing chapters of this prophecy focus our attention, particularly upon the new heaven and the new earth, and so lead us more to the to the same sort of climax that we have in the New Testament before we get to those closing chapters. There's one passage demands some attention from us because of its the the illustration.

[00:05:02] It is such a good one of the principle of right division. Now some of you will have no need to have this explained to you. You know it already, but we're conscious that there will be new comers listening to us who may be very glad to have an opportunity to test out this question of what we call the principle of right division. There are those and we honor them who say, if you can show us that our savior himself did this or said that it would have a greater weight with me or with my people than if you merely say Paul said it? Well, I think they're wrong to do that because Paul or Matthew or whoever it is, are all speaking by the same spirit. So let's look, shall we, at the opening verses of Chapter 61, just for a moment or two. Chapter 61 of Isaiah. The Spirit of the Lord God is upon me. Because the Lord hath anointed me to preach good tidings unto the meek. He had sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord and the day of vengeance of our God. To comfort all that mourn. To appoint unto them that mourn in Zion. And so on and so on. Building the former Desolations Chapter four. And right down to the end of the chapter.

[00:06:33] Now, will you turn to Luke the fourth chapter and discover that this is the word that our Savior started his public ministry as recorded by Luke. And there are two things to notice that unless you're very, very cute, you will not be able to discover any difference between the the quotation quoted by Luke and the passage we've quoted

from the authorized version in Isaiah 61, because there are some folks who have been very, very clever. The one thing they are sure about it is that there's more than one Isaiah. There may be two or 3 or 4. And we mustn't trust too much to the actual word. See, but you notice this how close it goes to it. Luke The fourth chapter, verse 16, and our saviour. He came to Nazareth, where he had been brought up. And as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the Prophet Isaiah. And when he had opened the book, he found the place where it was written. Now is the passage. The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

[00:08:06] And he closed the book. Now that's where the change comes. You see, I read just now to preach the acceptable year of the Lord and the day of vengeance of our God. Well, there's all the difference between. Acceptance and vengeance. So why did he stop? He was rightly dividing the word because this is what he was going to say. Verse 21. And he began to surrounded them this day. Is this scripture fulfilled in your ears? Well, if he'd said the acceptable year of the Lord and the day of vengeance of our God, he couldn't have said, this Scripture is fulfilled because they're two different things. But here's another thing to be on our guard against. Rightly dividing the word of truth doesn't mean cutting out a bit and putting it on one side because you don't believe it or don't like it. It's only putting it in its right place. So before we are done with Luke's gospel, look at chapter 21. And there you'll find the day of vengeance is given its right place. Chapter 21, verse 20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them, which are in Judea, flee to the mountains. And let them which are in the midst of it, depart out. And let not them that are in the countries. Enter Thereinto thereunto. For these be the days of vengeance that all things not some things or bits of things, but all things which are written may be fulfilled.

[00:09:41] Well, I won't spend further time on that. That if any of you are listening have any difficulties about right division, you will see that our Savior has adopted that principle here. He stopped in the middle of a verse, and the book that he was reading hadn't even got a punctuation mark in it. He stopped just there. Shut the book, because

if he'd gone further, he would have been linking together two periods which are divided by at very least 2000 years. So if you will look in your version and find a comma. That comma represents a gap from when our savior said it to when he comes a second time as Luke 21 is dealing. Well, now we must move on, because I want to bring this series to a close today. I'm conscious that anyone who attempts to take a book like Isaiah and go through it, especially with a tape recording with an invisible congregation, not knowing exactly who is listening has been asking for trouble. Well, I haven't got into trouble, but we're all very sure that it was almost too much to expect that we could plumb these depths and scale these heights and pack it all in to 14 different addresses with a volume of 66 chapters, and some of them with great problems in them.

[00:11:04] But it's a good thing to be beaten sometimes and not to be too facile. We have to bow in the presence of this prophecy and say there is much here that we cannot attempt to explain even to ourselves or one another. We must wait upon him. And that would be very salutary for all of us. But now, supposing we have a look and see just what this prophecy is leading up to. We have in the 61st chapter. The emphasis upon the the vengeance. We've looked at that because I want you to remember that when we speak about a kinsman redeemer. As we we should do, because it's the most blessed title. He had a twofold office. It was to deliver the kinsman from trouble and it was to deal in vengeance on his enemies. And so when we have the acceptable year and the day of vengeance, that is the Kinsman redeemer putting in the second part of his office. Ich when jobe in the 19th chapter, he spoke about his clansmen and his kinsmen all standing back and not helping him. And if you look at Moffat's version, it is extraordinary for he says, I cry murder and he is very right for it is I cry murder and my kinsmen don't come to my rescue. But I know that my kinsman redeemer live it and he shall stand. In that day there was the kinsman that he called upon.

[00:12:38] So we've got that emphasis there. And then. We have this emphasis toward the close of a new heaven and a new earth. So will you take a glimpse at the chart that we have before you with an attempt to just put in the barest possible outlines the way in which this book is brought to its conclusion? I think in chapter 65, verse 17 is where that section starts. So passing over chapters, of course, that are full of teaching, we start our consideration at verse 17. We ask ourselves, what is the goal of this book? Well, we are reaching the goal because here we are right on to the last chapter. But one and the goal of this book is a new heaven and a new earth and a new Jerusalem. Who would you

say? That's very much like we read in the book of the revelation? Yes. The only thing about it is the book of the revelation deals with a heavenly city which comes down out of heaven. And the prophecy of Isaiah deals with the earthly city, which is going to be its parallel and shadow down here. We'll have to see the differences as we go on. Let's skim through this outline first to see the outstanding features. The first section occupies from verse 17 to verse 25. It says in verse 17, Behold, I create new heavens and a new earth, and the former shall not be remembered or come into mind.

[00:14:14] That is echoed in the revelation, isn't it? The former things are passed away, and it's good to remind ourselves that when God speaks about a thing being new, he always says somewhere in the context that the old things are gone. The former things are passed away. When we speak about things which are new, we have to have a patch up of what's already over. You see, like I've said, just in fun, I don't wish you a happy New Year. I can only wish you a happy year because it's not a new year because the rates and the taxes and all the horrible things in the newspapers will be there, whether it's December or January, but not with God when it's a new year with him. The former things are passed away and shall not come into mind. Isn't that good? And when we look at the end of the chapter, verse 25, the wolf and the lamb shall feed together and the lion shall eat straw like the bullock. There we are getting to that same feature that we had early in the prophecy of Isaiah Chapter 11, the anticipation of the millennium when paradise conditions will be restored. Now, when you speak about paradise, you remember that the Bible speaks of Paradise Lost as well as paradise restored. I'm not meaning that Milton wrote the whole scripture, but he used those words, and they're very appropriate.

[00:15:36] So you notice here the serpent is here, and you cannot have the paradise in Genesis without remembering that into that paradise came the serpent. And the condemnation pronounced upon the serpent was on thy belly. Shalt thou go and dust shall be thy meat. I will put enmity between thy seed and her seed. So we've got now the Satan coming to an end of his term. It says they 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. Then. When you come down to the other end, you see where we've been looking at this 20, 22 to 24. And that or that is the right right through to the next next chapter. Yes. For the moment, I'm forgetting the changes here to the next chapter there. You've got a little epitome and I've put against it two seeds. You got a blessing and you

got those who are cursed. You've got an emphasis upon the restoration and you've got the serpent. And it's a battle from Genesis to revelation between those two seeds and between the two camps right to the very end. I think I've already mentioned to you before that if you were reading the Greek version of the Old Testament, you would discover that just as we have in the last book in the Bible, Satan is in the bottomless pit. And then he comes out of it after a period, and the moment he comes out, he comes out to deceive, but is destroyed in the Book of Genesis.

[00:17:21] If you were reading in the Greek version, you would read in Genesis one, verse two that the bottomless pit was there. It's translated deep, and we're not told that Satan was in there. But we are told that after the creation was all ready and it was all very good. He comes and does the very thing to deceive. That time he wasn't destroyed. His work was permitted and it's been going on for these thousands of years. But there's the beginning and end of the story. It's not merely a battle between God and man. Man has been duped. Man has been deceived. Man has been put into bondage and the Redeemer is going to bring it back in his own good time. Why these things should be permitted. It may be a question that we cannot fully answer, but it may be that if you're dealing with moral issues, you'll have to stand back and see what's going to happen if it's a mechanical thing. Well, you know, but if you make a man and put him on the earth in the image of God who has a mind of his own as a possibility, you'll turn around and say no instead of yes. And then, of course, the trouble begins. That's what happened. But God will be all in all, one day, a willingly subjected universe will be the goal to which he presses.

[00:18:31] And here we have a suggestion of it. Well, they will be moved into the next chapter, Chapter 66. Thus saith the Lord, The heaven is my throne. So we've got to stress upon the word throne. And in verse five, hear the word of the Lord ye that tremble at his word. And that takes us into the next section. Or it comes in verse two. Those that trembled at my word. So we've got to throw. That's the key. And we've got the emphasis upon the temple. In verse six, a voice of noise from the city, a voice from the temple, the voice of the Lord that render recompense to his enemies so that the combination now comes the throne and the temple. And we're going back to chapter six, where Isaiah stood in the temple and he saw a throne high and lifted up and he had a glimpse of the mighty purpose of God, the holiness of the God that he served. So he cried, Woe is me. But one day he will stand there in full acceptance. So now we've got the throne and the

temple. You do remember that God would not permit any ordinary man to unite in himself. The twofold office of King and priest. There is one exception, and that is Melchizedek, who was a king priest. But after the call of Moses and the making the Call of the nation, Israel and the kings that followed, they were never permitted to unite in one person the king and the priestly office.

[00:20:11] But the Prophet Zechariah speaks about a day coming when he shall be a priest upon his throne, and the Counsel of Peace shall be between them both. For Isaiah, in whose days this prophecy was written, he dared to try to unite in himself, priesthood and kingship. And he died a leper. But one day, while man cannot bear that double office, there is going to be that double office by one person, the one who is our savior, a king priest. And then when he is a keen priest, the nation is going to be called a kingly priestly nation, a royal nation, and a holy priesthood. And the book of the revelation says unto him that loved us and loosed us from our sins in his own blood and made us kings and priests unto God. And the reference there is. They stood before Mount Sinai and entered into agreement with God that they would keep the law. And the Lord said, If you will keep my word, then you shall be a treasure unto me and you shall be a kingdom of priests. And they said all that the Lord had spoken, We will do. Well, they didn't any more than you and I can do it. But again, it's echoed.

[00:21:27] But this time not standing before Mount Sinai to promise what thou do but unto him that loved us and paid the price for our redemption and makes it possible for us to be a kingdom of priests based upon faith and grace rather than law and works. And then you notice I just for the moment put my finger on it too quickly in verse two and in verse five, we have an attitude of the Word of God. For all those things have my handmade and all those things have been saith the Lord. But to this man, will I look even to him? That is poor and of a contrite spirit and trembleth at my word. Now, you might perhaps misunderstand a bit to be trembling at the Word of God, but he does mean recognizing the holiness of the Word of God. There's no possibility of reaching this position of being a kingdom of priests, a new heaven and a new earth with all the blessings that are coming. It is still going to play fast and loose with the Word of God. That's been the trouble all the way down. God said He gave to this people of Israel laws that he'd never given to other people when they grumbled in the book of the in the epistle of Romans and said, well, what advantage is there of being a Jew and what

profit is there of circumcision? The apostles, in much every way to them were given the oracles of God, the Word of God, and then the command.

[00:22:57] The statement is God had sent his prophets and they stoned them and they kept their own traditions instead of the Word of God. Well, to tremble at the Word of God is you'll never tinker with it. You'll never touch it. You'll remember how sacred it is. And when that takes place, there's going to be such a change in this earth as. I suppose it is not possible for us to anticipate. If only man from the beginning had obeyed the voice of God. If all we say, don't keep saying that because we see he didn't. And we see what happens when we bypass the scriptures. I don't know whether you ever think like I do. Sometimes I read a report of somebody, something that's taken place in parliament. A foreign minister says something about what they're going to do or oh, I think if only these people would just stop the whole thing for a minute and let's sit down and have a look at such a book of Daniel. You imagine trying to get anybody to look at the prophet Daniel. But I did say to him, Look, the prophet Daniel tells you just the one spot on Earth. You've got to watch where the man of sin, the son of perdition, will arise and tells you he will come in with the peaceably and with flatteries.

[00:24:13] And I don't know what you're shutting your eyes to it and you won't look at it and you're blundering on your way. You're passing acts of Parliament so that you shall have a world parliament and a world navy and a world police force. And there are others all agitated of a world church. And when it all ready, when it's all ready, then that man, the greater than Hitler ever could be, will just take the grip of the whole thing and paralyze the world. And it's in the book. To tremble at the Word of God is not to be all of a shake. It's to be on solid ground. The trembling is only in your conscience that you do not, in any measure, do, despite to the word that God has given. When we think of our Savior, the one who could speak of himself, if any, any man on earth could speak. But you notice he said, I only speak the words which my father has given me. And when he went into a synagogue, he didn't say, Oh, don't give me that book. I know what's in there, but I'm the word of God himself. I'll speak. No. He found the place where it was written. That's the attitude that God is desiring. And until that comes, there cannot be peace or blessing in the earth for that scouting. The very revelation of God's truth.

[00:25:28] So twice in verse five, He is the word of the Lord ye that trembled at the word. Your brethren that hated you, that cast you out of my for my name's sake and

said, Let the Lord be glorified. That ye shall appear to your joy and they shall be ashamed. So all this rectification is coming. Those words would mean very much to some of the people of Israel who had stood for the truth of God and hated by their brethren and cast out for His name's sake. A rectification is coming there. You see the middle of this section, there are as a reference to abominations and I've got against that section true worshippers. Now here we have a strange theme. He that kills an ox is as if he slew a man. He that sacrifices a lamb as if he cut off a dog's neck and all that terrible thing. Why? Didn't God tell them to kill an ox for a certain sacrifice? Yes. Didn't he say sacrifice a lamb? Yes. Oh, it says verse at the end. He that burned it incense as if he blessed an idol. Yea, they have chosen their own ways and their soul delighteth in their abominations. So will you turn back to the first chapter of Isaiah just to catch how this thought was there at the beginning and is sort of all the time keeping pace with us. Chapter one, verse ten Hear the Word of the Lord Ye rulers of Sodom.

[00:27:05] And give ear unto the law of our God, ye people of Gomorrah. But I thought he was addressing Jerusalem. Yes. The sad thing is so. And in the book of the revelation, he picks this up and speaks about Jerusalem, where our Lord was crucified, which spiritually is Sodom and Egypt. So he has this very horrible word given to this people because of their attitude. What was their attitude? To what purpose is the multitude of your sacrifices unto me saith the Lord? I am full of the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks or in the lambs or he goats when he when he come to appear before me, who hath required this of your hand to trade or trample my courts? Bring no more vain oblations incense is an abomination unto me. You see, it's because of their wickedness. Because they hadn't reverence the Word of God. They were being attempted to flog off a whole series of ceremonials instead of a righteous actions obedience to the Word of God. And God says, I can't accept that and not acceptable to him at any time. And so we get back to it again here. Then once more we take another step and we get from the true worshippers the true priesthood. Verses 7 to 21. And there we get the the emphasis of a nation being born.

[00:28:41] If you'll notice, verse eight, who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? Yes, that's going to be the character. Instead of a long, drawn out period of debating and having committees and summit meetings and disagreements as to what's

going to happen to Israel and when when God takes the thing in hand, it's going to be like a nation born in a day. And it'll be done by God. Just the condition of the people of Israel in Palestine now and what their relationship to that newborn nation may be may be a conjecture. It may be that they will form the nucleus. We don't know. Isn't it good to say we don't know sometimes and leave it at that. But there is a statement in the prophet Zechariah that whoever it may be at that time, they shall look upon me whom they pierced, saith the Lord. And I shall repent. And then comes the rebirth of that nation in a day. Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion Travailed, she brought forth her children and that is picked up and carried along for a few verses, and then in verse 12, for thus saith the Lord Behold, I will extend peace to her like a river and the glory of the Gentiles like a flowing stream.

[00:30:15] Then shall ye suck. He shall be born upon her sides and be dandled upon her knees. Nice to know that God talks about dangling kiddies on your knees, isn't it? As one whom his mother comforteth. So will I comfort you? So back again to chapter 40. Comfort ye, comfort ye, my people. And he says I will comfort you and ye shall be comforted in Jerusalem. And you will notice the reference to chariots. There is a chariot to do with fire in verse 15. For behold the Lord will come with fire and with his chariots like a whirlwind to render his anger with fury and his rebuke with flames of fire. But I think you get chariots again a little bit further down in verse 20. Verse 20. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses and in chariots and in litters and so on. So that that's very similar to they shall beat their spears into ploughshares. The Chariots of Destruction are echoed by the Chariots of Restoration. And then again, it says, The children of Israel shall bring an offering in a clean vessel unto the house of the Lord, which is a contrast, you see, to the abominations that were mentioned in the earlier verse, verse three or in verses three and onward.

[00:31:41] These abominations, which are mentioned as as we've picked out 1 or 2 verses, then coming to the end, verse 22 and 24. And it is for as the new heavens and the new earth, which I will make shall remain before me, saith the Lord. So shall your seed and your name remain. There's a mention again of the seed. Do remember that it's one thing to say a son and another thing to say a seed. I don't know whether you've noticed that when Matthew speaks, he says that Christ was the son of David. But when

Paul speaks, he says he was the seed of David. He said, What's the difference? Well, the son of David might be one or the other. Or the son of Abraham might be one or the other. He had many sons, but in Isaac, shall thy seed be called? It's the redeemed element that's emphasized by the word seed, not merely by the word son. And so the seed have come right through. I don't know whether I'm wise in expressing what is my own opinion over something, but I suppose I can without laying it down as something that everyone believed. But I was talking to someone yesterday and I said, Well, in this particular point that we were dealing with, I said, I have a feeling that when Adam was put upon the earth. There was a chosen seed in Adam. Now, just as we read later on when Abraham paid tithes to Melchizedek, the scripture says that Levi wasn't yet born paid tithes before he was in the loins of his father, Abraham.

[00:33:33] Well, that's a picture, isn't it? Well, now, God at a certain seed and the the attack of the evil one was against that seed. Then we have two children born. And as far as we can interpret the passage, they were twins. That's the that's the comment by the rabbinical writers. And I feel there's a suggestion that there was a satanic interference at the source of life, which was repeated before the flood came. And so we have the two scenes. Cain and Abel. And there was the enmity between the two seeds immediately. For Cain slew his brother, the first child born was a murderer. And his antipathy was not that he wouldn't worship God, but that he would not worship God by means of the lamb that was appointed. The one thing he would not have was the same as Abel. And so this started this enmity, which has gone right down the age, and at last the evil seed has gone. So here we are. And he says. And then you come to pass for one new moon to another. And for one Sabbath to another shall all flesh come to worship before me, saith the Lord. Now, here's the is the difficult verse that's coming. And thou shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die.

[00:35:02] Neither shall there fire be quenched, and they shall be in abhorring to all flesh. So in that new earth, there's going to be a warning. Still, we haven't got right to the end yet. But there's something else to be considered presently. But we'll keep to this for a moment. Now, I suppose you do know that this passage is quoted by our Saviour in Mark's Gospel. Will you turn to Mark's Gospel? The ninth chapter and the 44th verse. It says in verse seven. In verse 43. And if thy hand offend thee, cut it off. It is better for thee to enter into life maimed than having two hands to go into hell, into the fire that

never shall be quenched, where their worm dieth not. And the fire is not quenched. And it is repeated again in verse 46 and repeated again in verse 48. If you turn to nearly every commentary on the subject or listen to a person speaking the worm, that dieth not means the gnawing of their conscience. And this is a proof text that eternal conscious suffering in hell is awaiting every poor, unredeemed, ungodly person. And you say to this particular person who's laying this down, do you know that our savior was quoting from the last verse in the prophet Isaiah? He says, Was he? No, I didn't know that.

[00:36:41] So I guess you didn't. So would you come back again to the last verse in Isaiah 66? And as you go forth and look upon the carcasses, will you tell me what a carcass is, please? What is the dead body? What if it's a dead body? How can they have a conscience that's gnawing like a worm? Don't you see the verse that speaks out to prove a never dying worm that's always at you for eternal punishment is picked out from a verse that says they shall look at the carcasses of men. Well, if that's not handling the word of God deceitfully, what is? You know as well as I do that DNA, which is translated hell, was a rubbish pit outside Jerusalem, and they used to throw all the refuse there and to keep it from being an infection, it was always smoldering with sulfur. I don't know whether you've tried to burn anything out with sulfur. We had a go in it at home and we had a little guy header for the moment, start in the back of our house because we had a wasp nest right up in a roof and there's nothing for it but to do something like that. But it wasn't to wasn't to give those wasps an everlasting gnawing of conscience because the poor wretches only had a sniff of it and was finished. So would we be if we hadn't watched out. And then you see the carcasses of men.

[00:38:09] If a person was condemned to death for murder, he wasn't sometimes given a burial, which was rather sad in the eyes of the Jew. But he was flying an air. And so the worm and the and the the brimstone. But there were carcasses so never left. Never let this be lifted out of its context to prove what some people want to prove that there is such a statement in the scriptures. It does not refer to the conscience. It means what it says. Well, then there's another problem. And this is a more difficult one for a moment. And we come back to chapter 65, and it says. There should be no more weeping and no more crying. And you know that in the Book of Revelation it says there shall be no more death. No more deaths. I mean, when you start reading and you say, but wait a minute. This is very much like it. No more weeping. No more crying. But it says in verse 20, There shall be no more thence an infant of days, nor an old man that hath not filled his

days. For the child should die a hundred years old. But the sinner being a hundred years old shall be accursed. And in the book of the revelation, there is no more curse. Well, what are we going to do now? One book says, No more death, No more curse.

[00:39:43] The other one says he is a new heaven and a new earth. And. Along with. I did. Oh yes, I live forever. But he says, as the days of a tree are the days of my people. Verse 22 and mine Electra long enjoy the work of their hands. We must be dealing with something different, mustn't we? And you know what the difference is. In the book, The revelation when it says no more death, no more curse, it's dealing with the heavenly Jerusalem. But we've got the earthly Jerusalem here, and that's not quite got to that point then. This has got to go right through that period. And in that period we'll get back to as it was in the beginning. No, no. One in the earliest part of the Book of Genesis quite reached a millennium. Quite reached a thousand years, but one got very near it, didn't he? Methuselah and Adam was well on the way. He got over the 900, but they never quite touched it. But when the millennium is here. Unless you forfeit life in the millennium, you'll go right through a thousand years. And then what? Oh, well, then the Lord will see to it that you'll go right into the new heavens and the new Earth in the full ultimate sense, either by resurrection or translation or change or whatnot. I don't know. But you see, we mustn't mix the earthly restoration which is here.

[00:41:05] Which is going to last. And there may be some rebellion. There may be some who die at 100 years of age. Will there be like a child dying? It says. Now, is there any way in which we can sort of put our finger on a scripture and say, ah, that helps us? Yes, I think so. Verse 25. They shall not hurt nor destroy in all my holy mountain, saith the Lord. Now, that's a statement that you'll get more than once. The earth should be filled with the knowledge of the Lord as the waters cover the seas. They shall have in the middle of the earth a rebuilt Jerusalem on the earth, and the law of the Lord shall go out from that, from that Jerusalem on the earth to the nations that are left and nations that are left will be called upon to send up representatives to keep the feasts of the Lord three times a year. All this is found in Zechariah chapter, the last chapter 14. That this provision made in case a nation should rebel. If a nation rebelled and said they wouldn't do so, they would be visited by the plague or having no rain. So you see, we haven't got on the earth until the millennium is past the perfect thing. It's already there in the heavenly Jerusalem. But it is incipient and it's beginning in the earthly Jerusalem. And so we've got the two aspects to consider when we're putting all this together.

[00:42:40] Well, now, that's about as far as I think we can go. I'll just glimpse and see if there's any point that I've admitted that might have been. Well, to give you. We've reached the new heaven and the new earth with its association with the earthly Jerusalem. We've seen what God means by true worship. We get the serpent who entered paradise is dealt with in this closing chapters. We have the change from the Chariots of War to the Chariots of Peace, bringing back the straying people of Israel. And then we have an attitude of the Word of God, which, if that's maintained, means that at long last, all their troubles shall be over. Well, now, I suppose the only thing to do is to say to you friends who are listening now, the best thing to do if you've got time and leisure, is to go back to Isaiah chapter one and map it all out for yourself. There's no there's no shortcut to the study of scripture, but there is a way in which you can teach yourself more completely and face the problems and get the answers more readily if you sit down and try to teach somebody else. Now, if you've never done it, don't experiment on some poor person that may be led astray. But if you meet with others of like, mind with yourself and you're all about the same kidney, well, now you start.

[00:44:04] And you'll be surprised what treasures are yet to be unveiled. Things that other eyes haven't seen may be waiting for. Those who patiently search and pray and allow God to have his way. But I think although I'm apologizing for what I've had to do and say, I think we have to admit it's a magnificent book and then we've got such treasures in it that we can never do without where we really shall see of the travail of his soul and shall be satisfied that great chapter, which is quoted more times than almost any other part of Isaiah in the New Testament, setting forth the great servant of the Lord, his sacrificial work. And upon that basis we end our note. Nothing could ever be done in the way of restoration. No prophecy could ever be fulfilled that sets aside and has no place for that work of his that he came to do. The death and the resurrection, the ascension and the second coming of Christ. If they're not always mentioned that always in the background. And there must be not only for Isaiah, but for you and me, whatever calling we may profess. So we say goodbye with a reluctant heart to the prophet, to the prophet who is called the evangelistic prophet and will admit that there is more things not only in heaven and earth than our philosophy will enable us to dream. But there are more things in one prophecy that we can hope to exhibit or understand at one sitting.