

- last time and I think we got a pretty good idea of what the possibilities were of interpretation. Then the division between chapter 4 and chapter 5 is certainly in the correct place. Chapter 4:2-6 is a unit. There is no question about it. And chapter 5:1-7 certainly is a unit by itself, a picture of God's vinyard, and how it has turned against Him. It has not given Him the fruit it should. And how He is going to punish it as a result. A passage of rebuke; chapter 5:1-7. And then I think the archbishop was doubtless correct in not making a chapter division at the end of 7, because it continues with direct passages of rebuke, relating to what preceded it. You might say it is a parable with which it starts. It is introductory to the direct rebuke which follows the parable. And the rebuke following the parable has a recurrent theme. Woe unto them that do this in verse 8. Woe unto them that do this in verse 11. Woe unto them that do this in verse 18. Woe unto them that do this in verses 20 and 21. So we have a recurrent theme which seems to bind it together. And then we continue with rebuke after those sections, and we have declarations of condemnation and declarations of blessing. Verse 25 ends with an interesting phrase. For all this, his anger is not turned away, but His hand is stretched out still. Are there many of you who could state a reason why you think, I point this out as an interesting phrase? Well, in that case we'd better take out a piece of paper and write out your name, and the date. I have two simple questions to ask, which will not take more than 6 words a piece. The first question is, how far have you yet gone in your chart on Micah? If you have completed Micah 1-7, which was due to be completed today just mark Micah 1-7. If you have only gone through chapter 3, say Micah 1-3. If you haven't done any, just leave a blank and I'll understand that ~~mean~~ mean undone. The second question is this, how far has your chart gone in Isaiah?

(Announcement concerning the assignment.)

Those of you who have done your assignment, I would have pleased if you would have noted that - in chapter 9; you notice verse 12. @For all this His anger is not turned away, but His hand is stretched out still. Well now, would I expect you to remember from just making the chart that the last half of verse 12 here is the same as the last half of one verse, back in

c. 25. No, I don't expect you to remember that much. But we notice this in verse 12 here, we look at verse 17. "For all this his anger is not turned away." The last sentence in verse 17. "For all this his anger is not turned away, but His hand is stretched out still." Then we look at verse 21, "For all this His anger is not turned away, but His hand is stretched out still." And then we look at chapter 10:4. It ends with the words, "For all this his anger is not turned away, but His hand is stretched out still." Now when you find something occurring like that, a succession of four times in a row, that is certainly in making a ~~sm~~ chart, a person should note. So I would expect you to notice that. Well, you notice that, and what sections do you draw from that regarding chapters 5 and 10, Mr. Smitley? What deduction if any did you draw from that? (Student). Yes, but let's just stick to 9 and 10 for a minute. What do you think, the fact that the recurring of this phrase would suggest? (Student). Why, the recurrence? It sounds like a series of verses of a poem with a refrain. You have in verses - you have verse 12 ending with this. And it suggests, it may be the end of a sample of a poem. It is like rhyming, when you have rhymns that end with the same syllable. We have a rhymn there. Well sometimes instead of that we will sing a long song, and have a chorus that is repeated. A refrain that occurs. It is like the rhymn, only it is a larger thing and at longer intervals. It is rather common in music and ~~in~~ in poetry, and here, when you find a passage of four or five verses, ending with a certain sentence, you will find the ~~same~~ same sentence repeated four or five verses on, and again four or five verses on, and then again four or five verses on. It certainly looks as if you have a poem here which has a ~~recurring~~ refrain that occurs at the end of each stanza. And you have four stanzas here, ~~and~~ in chapter 9 and chapter 10. With a refrain occurring at the end of each of the four stanzas, and as Mr. Smitley ~~says~~ says, that suggests that those four stanzas are units. Now he said, chapters 9 and 10, but what he meant of course was a portion of 9 and 10, in which they occur. That is, whether the first part of 9 belongs in that group or not, is a question for further examination, and whether the last part of ten belongs there or not, is a question for further examination, but it does suggest, very strongly that from chapter 9 verse 8 to chapter 10 verse 4, is a poem of 4 stanzas, with a refrain ending each stanza. And in

addition to that, of course you've all noticed that the material in there is the same type of material. It is dealing with the same subject in which it makes of the people of Judah, and the punishment God is going to (11) before them, it is a unified section, with a refrain at the end of each stanza. It certainly should be a unit, whether there should be a new chapter division at 9:8, and another new one at 10:5 you cannot decide until we look at the first part of 9 and the last part of 10. Of course, this we can say, that it is utterly ridiculous to have a chapter division in the middle of his (11 1/2) between the third verse and the fourth verse . The archbishop had a very rapid sick call when he got to this point, and he didn't have time to do the work carefully. He was ~~writing~~ riding on his horse, taking dictation and put in the chapter division about as hastily as he put one in anywhere in his whole book. It is very . We do not know. It divides what belongs together, and it results in things coming together, (12). But there you have a poem . There were four stanzas. Now as you made your refrain, ~~any~~ if you made your division there, I would think that a recurrence of a whole sentence like that 4 times would impress itself on most people's minds. And if you had that in mind, then we come back to what we've done before. You wouldn't necessarily note this (12 1/2) before. You hadn't yet done that. But now when not ? I call your attention to it, it would be a good thing now, a bad thing if you don't, but a good thing if you do notice it is that which would occur in what you just did there, and that here we have another stanza, of a poem dealing with the same subject having the same refrain on the end, which occurs here in chapter 5. Of course, one theory would be, this is a stanza of that poem which in some way has become confused, become twisted out of place and put back here. You don't have to adopt such a conclusion as that, so it seems to me it is just as reasonable to say, when Isaiah wrote this part, and he had this series of stanzas, most of which begin with woe unto them, but in the course of it he gives this refrain here, "Therefore the anger of the Lord - "For all this his anger is not turned away, but His hand is stretched out still," and you notice that in verse 25 of chapter 5, that very reasonably and logically follows the first part of the verse, very logically and reasonably it would fit together there. It would seem as if that is what

belongs here, but having made this then he might very well get the sense from this as for the type of theme to build a whole poem on which occurs so naturally in the course of this one, back here and this is - people might say, the background -

Prophets. in 30.

a new subject of a whole poem has been interesting that over in your poem in chapter 9, chapter 10, the last stanza, the one that begins chapter 10, begins with the very words, woe unto them which occurs so commonly in this one, and there where those words ~~often~~ start one stanza, the archbishop starts a whole chapter here. Back here where they start a lot of stanzas, he doesn't start any chapter division in anyone. But in three frames like that, which is common in any kind of ~~written~~ writing for a poem. I was hearing Appleman one time on the radio in an evangelistic talk and he had a reframe which he would repeat over and over and over which told what the gospel means. In this particular talk, he would say, salvation through the blood of Christ and washing away of your sins through what he has done is what young men mean. Salvation through the blood of Christ and washing away of your sins through what He has done, it was old men. Then he would say, it was young women here and what old women here, now I don't know the exact words, but he may have had a much better statement than what I just gave, but I remember that he would have about 15 words that would express a thought he wanted to get across, and then he would tell you this is what these people need, and he would tell you again what these people need, and again what these need, and again what these need, and it was a very effective device, to ~~drive~~ drive it home to people's hearts, and tie the ~~two~~ ^{material} together and almost any (2) who is an able speaker or a good poem uses this device on many an occasion in one form or another and we have - you remember, Micah began three sections of his book with the words - hear. Hear now ye people. Hear now ye rulers. He began the ~~section~~ ^{three} ~~section~~ with this. Now of course, you might say hear many times, but to start three sections stands them out in relief and Isaiah is doing that here. It is very ~~again~~ important to study anything (2 1/2) to note the natural rhetorical devices like this which often are helpful in coming to understand the divisions of thought there.

in Well then, in chapter 5 we have this long period of rebuke here. Is there in it any particular

problem in connection with what is predictions. I don't think that we will take time to look at everyone unless you feel there is a problem that we should give our attention to.

(Student). ¶Verse 25 - 26.) No, I would incline not to think - I would say - that at the end of 25, you have this series of stanzas, now the beginning of chapter 6 is a clear division. It starts a new section, so you ask about this section 26 to 30, what does it go with? Is it a thing entirely by itself? Is there any connection with what follows, or is it referring to what precedes? And what precedes it is these words, "For all this His anger is not turned away, but His hand is stretched out still." Then you read on to tell how he is going to bring a great enemy, to cause terrific injury to the people of whom he's been speaking, so that it would seem to me that it is a sort of appendix to the poem, so I would think the archbishop; here was quite justified ~~not~~ in making ~~any~~ division in chapter 6 here at the beginning, but it is useful to recognize the difference between 26 to 30 and what precedes. It is closely tied to it, and yet a distinct unit. And then, Micah has mentioned some of this material in chapter 5, it is very important, and very good for you to study and to utilize like 6:20, how appropriate for our days. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Some people think it is double talk for something that originates in our age, but quite evidently it was done in Isaiah's time. But evidently there were men in Isaiah's time who would say, look at this man Isaiah. Look at how bitter he is. Why, Isaiah says that God is going to punish the king. Isn't that bitter. Isn't that a terrible bitter spirit that Isaiah's got and then they would say, but look at this other prophet. Look at the beautiful spirit he has, and you say yes, but that other prophet says that Isaiah is the lowest of the low. That he is a rat that crawled up out of the sewer, and all that kind of language he uses about Isaiah. They say, oh yes, but you must recognize how that man thinks and must see his background. You must not be swept aside by the strong language he uses. He is a really a very lovely sort of fellow, you see. What I mean is, they take Isaiah's sweet words and consider them bitter, and take those other ~~person~~ person's bitter words and consider them sweet. Now everybody does that. People are moved by their emotions. And sometimes you'll be tremendously

amazed to see how people . Well, they will explain away and excusing anything in people they like and it will take the slightest thing in people they don't like, and they will mount it up and make it terrific and they will use words and twist them around on opposite meanings. Well, sometimes you will think it is a common new device in our day, but here we find right in Isaiah in his day that it was very common. And so this, while it is a declaration of the character of the people then against whom Isaiah was speaking, it is also a picture of something much more commonly done today than it ~~was~~ ^{is} than. And very appropriate for today. Some people take the prophets as if it was a section out of which you ~~pick~~ ^{find} pick a verse here and a verse there with a wonderful prediction of Christ and those are grand verses and the others you can just forget about. Those were topics of those old days. They have nothing to do with us today. Well, they have a great deal to do with us today. The condemnation that the prophets give. A great part of it fits our day exactly and many of their statements look like in the human nature - peers in us what characteristics and point out features of it which is very important for us to recognize God gives approval of, and very helpful for us to see and understand in order to examine our own hearts, and see how easily these things could get into us. How necessary it is for us that we watch and guard against those. So, we ~~run~~ ^{find} through the prophets verse after verse that are so appropriate for our own day, so I just call your attention in passing to this verse 20. I remember hearing a man say that - speaking about the modernists some years ago, he said, if a man wants to say that I ~~want~~ don't believe in the Deity of Christ, well that's a great out statement of the man that he makes. And you know where he stands. But when a man says, Oh, I believe in the Deity of Christ and I say, what do you mean by Deity. Oh, deity is a symbol for ethical values. He means that Christ was a good man, but he doesn't believe in the ~~real~~ deity of Christ. Well, that is what Isaiah talks about here. Those that turn the meaning of words around and put darkness for light and light for darkness. The Russians in our day are constantly talking about democracy. The People's Government of China. What do you mean by the People's Government of China? You mean the government of a few thugs that take the people and push them around like pieces of clay and give them absolutely no voice regarding anything ~~because the people doesn't~~ ^{They call it the People's Government.} Well, it is the People's Government. It is the government that controls people. But ~~we~~ the way we use the term people,

it is a government where the people have some say, and it is the exact opposite because no people have the right to decide in that government, yet they call it the People's Government. And they call their group in the United States, the Americans for Democratic Action, by which they mean, action using Democratic processes to destroy democracy. They call it Democratic Action. They constantly talk about democracy and use it to represent the exact opposite of it. The exact opposite from all the definitions that have every been used. The modernists call themselves liberals and they are the most illiberal people you will ever find. Liberal is a good old word, for giving people the right to think things out for themselves, but the way the liberals misrepresent Christianity, their terrific prejudice against them, all seems to me as being ~~in~~ - someone was telling of a university and he talked to the - to a woman who was a Ph.D. who was a professor in the University, not in a religious field, but the work that ~~was~~ she was doing was in a field of overlapping so he was (10 1/2) with her, and he described to her the - he gave her evidences of the resurrection of Christ and she was tremendously interested and then she talked to another professor of the same university who was a religious ~~person~~, and this man said, oh, Miss so and so, if you accepted that you would believe in the resurrection of Christ and if you believe in the resurrection of Christ, you would be a fundamentalist. You can't do that. ~~(it)~~ And then he went on to tell her that he had himself been brought up by people who believed in the resurrection of Christ, but then he has found out as he grew older, that the people who believed in that lived on the ~~road~~ wrong side of the tracks. If he is going to advance in the University he must not hold to this fundamental view. So he has completely given it up. It is an illiberal attitude as you will find anywhere. You will find all sorts of ~~in~~ fundamental views reading modernistic books because they want to see the other side. And you will find ~~fundamental~~ fundamentalists who go to modernistic seminaries for graduate work to get to know the other side, and even for under-graduate work. There is no Christian that has any business getting undergraduate work that is un-Christian but they go to get the other side. I can safely say you will never find a modernist going to a fundamentalist school to get the other side. They just don't do it. Liberal, if using the word as the word means, is a quality that is as far removed from the character of the so called liberals today ~~than~~ as anything you can see, but the word is ~~is~~ used

to represent something that it means the exact opposite of, and Isaiah says, woe to them that call evil good and good evil, that put darkness for light and light for darkness. Make everything a shade of gray. There are no blacks and no whites. There is a shading between of many things, but there are clear blacks and clear whites, and the Lord wants us to take our stand upon them, and Isaiah's words here were just as appropriate for ~~his~~ ^{our} day as for ~~our~~ ^{his} day. As the result which he showed for the truth of his day, but which disregards (13) are the results of what is certain to come in our day, if we do not regard them. We could spend much time on this fifth chapter. The first part of the chapter about the picture of the vineyard to compare what Christ said when He spoke about the parable of the vineyard. In fact, you shouldn't preach on Christ's parables ~~in~~ about the vineyard, without studying this also and seeing the relationship and asking yourself, how much he had this in the background when he spoke of it, and how much the people of his day recognized the background and this affected their attitude toward him. There is much you could spend time on in this chapter, but we have much more to cover and I'm not going to explain, and go into all the problems, but to go into that which is necessary that you be able to go into - the evidence itself and satisfactory, I hope you will be doing it.

CHAPTER 6 is the first passage other than rebuke in this section of the sixth chapter, the section of rebuke, followed by blessing. The section of rebuke, followed by the sixth chapter, ~~in~~ which you can call other, the Call of the Prophet, if you want to. Or if you want to, call it God's blessing to the prophet, as God prepares the prophet to his work. It is not blessing in our common -

Prophets 31.

I trust that you have all heard sermons on this sixth chapter. I hope that you've all preached on it occasionally. It is one of the easier chapters to preach on in the Bible, and one which can be very, very helpful. The most simple outline of course of it is three sights worth seeing. You have Isaiah's vision of God, in the first part. Very important. Then, you have his vision of himself. "Woe am I for I am undone. I am a man of unclean lips." Then his vision of service. The Lord said, "Go and tell this people." You have the three sights that Isaiah saw, three inner

sights that God gave him. 3 that are understandable and so vital it is the beginning of his work and it is so vital for the work of any of us. And also with the carrying on. He begins with his vision of God. The commentaries will discuss ~~an~~ ^{the temple} ~~temple~~. Was this the earthly temple or the heavenly temple which we have here? Was He in the earthly temple and transported to the heavenly temple? Was He in an earthly temple and given a vision of the heavenly temple? Well, we are given the impact on Isaiah's mind. It is dated you notice - in the year that King Uzziah died. Why is it dated? Is it dated simply to tell us when it happened? Is that the only reason, just to give us that information? Or is it because it was particularly appropriate, that such a vision should be given, in that particular year here? The papers later have long accounts of the ~~year~~ ^{career} of Connie Mack, telling about various episodes and experiences that he went through. Telling about the development of baseball in connection with his life. In recent years there has been ~~been~~ very little said about Connie Mack. He was comparatively out of sight. Now he suddenly blossoms out in public favor and sentiment to a very large extent. The same was doubtless true of King Uzziah. Uzziah as you remember began his career as a very promising man, young man who would do the Lord's will. He wanted to serve the Lord effectively. He was a very fine king. And then he got puffed up in his own mind, and decided that he was going to take over the bestowal of his religious life in the land, and he stepped into the temple and he began to offer incense, doing that which was forbidden for him to do, which belonged to (3) and we read in Chronicles that the priest came and told him to get out of that which was not his place, and call, and then it said he hastened to get out for he looked down and he saw the ~~pr~~ leprosy begin to come on his body. And he was a leper and for many many years he was shut up in his palace and he had no contact with others. He was shut up there as a leper, and he reigned 52 years. One of the longest reigns. Though how many would think that at 52 he was just a leper with his son or his grandson reigning for him, and there is the old king up there in the palace, isolated, cut off, and everybody else, who knew anything about him, paid comparatively little attention to him, and then Uzziah died, and his death would bring the whole stories of his life with its wonderful beginning, with its great hope and promise, and the sudden ending to his

career. That would bring that all freshly and strongly . Perhaps it happened that his being afflicted with leprosy even before Isaiah was born, ~~an~~ or when Isaiah was so young that he knew nothing about it. But at any rate when he died, it became very much people's attention. It became very much a thing that everybody was interested in, and talked this out, and it was in that year, when King Uzziah died, that Isaiah saw the Lord, sitting upon a throne, Isaiah's mind was full of this, and it was an ideal opportunity for God to impress His (ch 4 1/2

Not only was Isaiah's mind full of it, but the people's minds were full of it, and it was an idea, taken to impress upon their minds, the thoughts that God wanted impressed to them. And so right at this time, the visions are given, and we are told about it in that phrase. And I think it is very important when we look at any phrase in the Bible to ask ourselves as we did about this one. What is the purpose of this statement? Is it just to ~~st~~ell when it happened? It may be. Don't assume that there is more meaning necessarily in every phrase. It may be just a date (~~only 2~~) and nothing more. How many fishes did the disciples catch when Jesus told them to cast their nets. Was it 753? ch 153. Well, I heard a sermon given in which the man showed how - I think it was the number of resurrection multiplied by the number of man or something like that, was what produced this 153, and there have been perhaps a hundred and 50 different interpretations given - as to the meaning of that 153. Maybe there is intended to be a meaning in it, but it is my opinion ~~th~~at if there was , it would probably be more out here. There could even be a meaning that nobody yet has thought of. But if so, when it is brought to attention, we will be able to see the reasonableness of it to such an extent, that there would be little question about it. It would be my opinion most likely ~~in~~ that the reason it says 153, is because that is the number of fish that was there. It is just a statement of fact. It is just ~~in~~ telling what happened, and that's all. Many things in the Scripture have meaning, that is not at all obvious. Many things in the scripture are simply a statement of the precise fact, and it has no particular meaning to that fact. But we should examine the thing and find out, and not just take for granted that it ~~wn~~ is one way or the other. (Student). Doesn't Paul say somewhere that the message somewhere which works blessing to some, works condemnation to others. I forget the chapter but it seems to me that Paul says. And his message

which was a message of grace, was also a message of judgment and I think that you will find that in Isaiah's case his message here was justly being largely a message of ~~justice~~ judgment, and you go on through his book, and you've got more grace in Isaiah than in any other book in the Old Testament. He is the great prophet of grace. He is the one who gives that wonderful 53rd chapter. And many other chapters where the grace of God is so clearly brought out. God may have a purpose for one man to put his emphasis largely on judgment, ~~and~~ or to another whose ~~an~~ emphasis is largely on grace, but everyone who is a ~~g~~ true messenger of God puts some emphasis on judgment and some emphasis on grace, and of course it would not be true to take this chapter and say to anybody, you can be exactly like Isaiah was. We can't expect you to be as great a worker for God as Isaiah was, or to have as much of his blessing as Isaiah had, or be ~~rebuked~~ used in the way that Isaiah was. ~~in~~ But the chapter brings out the ~~att~~ attitude of Isaiah and the call of God and I think that those aspects of it can be applicable to every Christian that a person should first have the vision of God as Isaiah did and then if we truly have a vision of God, we should see ourselves immediately. We shouldn't say, oh my, look at what a wonderful God He is. I just want to get out and serve Him. Well, that's grand to have that, ~~in~~ but it is your immediate reaction to know what God's ~~grace~~ greatness is, and the desire to serve Him, you have missed an important aspect of thought somewhere, because your first reaction in seeing God should be to realize your own insufficiency, your own sin, ~~in~~ in the presence of the Holiness of God, and that was Isaiah's reaction, and to one who has not faced the problem of his own sin, cannot ~~be~~ expect to be used of the Lord. But Isaiah's immediate reaction was to say, woe is me. I'm a man of unclean lips, and then ~~an~~ God sent a seraphim with a live coal taken from the tongs from off the altar, and why
 Is not that - ?
 did he take it from off the altar? Do you have that expressed on the place of sacrifice? ~~(9 1/2)~~

Which represents the sacrifice of the Lord Jesus ^Christ? As Hebrews tells us, the blood of bulls and goats could never take away sin, It never was anything but a symbol, but it is a symbol of what Christ does for us on the cross of calvary, and he takes a hot coal from off the altar, and ~~th~~ touches his lips, and if that thing was really to happen it would burn up his lips and he never could talk, but this was a figure, a figure of cleansing his iniquity and purging his sin by bringing it in

contact with the altar on which Jesus Christ to save men from sin, and then having been having been redeemed through Christ which this certainly represents, having ~~through~~ been redeemed through Christ, then he had to react whichever you want to who truly has been saved through Christ, will act when he heard the call, and will say, here am I, cleanse me. The person is unwilling to answer God's call, than there is a serious question of whether he's been saved at all. God may want one in one type of work and one in another type of work, but anyone who has truly believed in ~~in~~ Christ, will recognize that he is not his own. He is bought with a price, and belongs to Christ, and when he hears the Lord say, who will I send. Who will go for us? His immediate action ~~then~~ will be as Isaiah's was. Here am I, send me. It does not exactly fit with the call of any individual today, but it comes very very close. It is a general picture which has a tremendous amount of meaning with anybody. So I personally would feel (11 1/2)

so if we cannot to determine the feeling, it could be used in the wrong way, and could merit . But it certainly could be used in the right way, and not merit true

. (Student). No, I believe the Lord is simply used by both (12). Where is this specific reference now? Yes, you have the Lord simply spoken of as a common term, the master, the Lord, the ruler of the world, and then you have him called by the common name, and it would just be poetic parallelism. Now you may find on further study that there is a particular meaning the word is used in a particular ~~study~~ verse, but I wouldn't find it a great outstanding feature in the usage, but there may be some ~~added~~ detail, ~~d~~ and added significance .

Well, Isaiah then, there is a very interesting thing about how he is given this message of judgment to take and yet he gives more on the message of grace, than anybody else in the whole Old Testament. I think you can safely say, there is no book in either Testament, that has more things in it than this book of Isaiah. He is the great prophet of the Gospel. We find many, many predictions of Christ, with many clear descriptions. You take Isaiah 55, there is no ~~in~~ clearer picture of the gospel of Paul anywhere in the whole Bible than Isaiah 55. It has got different aspects of the gospel of grace, that are very clearly brought out. Isaiah was the great prophet of but the emphasis in the ~~CALL~~ (13 1/2) here, is on the message of judgment. Well, you will often

find that this is true, that the call does not give the whole summary of the message. The call would emphasize certain aspects of the message, certain aspects which one might be tempted to overlook. Jeremiah was a man who stood in difficult days among the people when the great ~~in~~ Assyrian and Babylonian attacks were sweeping over the land. He preached the

(14) where most of the people were against it,

Prophets. 32.

put down, the plans and abuses. He gave a wonderful picture of the great orders that he could give through God in the nations of the world and then he goes on and he is almost an outcast in his own nation. Some people might say what a contrast between ~~MEM~~ Jeremiah 1 and the ~~in~~ rest of the book. It is not a contrast because Jeremiah didn't need these wonderful predictions over the nations and Israel and the other nations were fulfilled in what Jeremiah predicted, but ~~then~~ he had these long periods in which he seemed to be all alone ~~in~~ and there was no power or nothing at all to what he was experiencing unless it was for him to realize that God put him over the nations, so actually Jeremiah's will was carried out in the performing of this prediction, even though, for a long time, it was promised that this could happen, and Isaiah is the great prophet of grace. He is the one whom Jeremiah said, the land is going to be overrun, by the enemy, and be destroyed and taken into exile. Isaiah says God is going to protect Jerusalem, like birds hovering. Sennacherib will come and will not be able to take the city, God will drive him back to his own land. Isaiah had the wonderful promise of blessing, but God didn't want him to be carried away by these promises to a point where he would neglect the other ~~from~~ very ~~the~~ vital aspects of his ministry, and so in the call of Isaiah, a very large part, but not all, by any means of emphasis stood on ~~in~~ this message of judgment. And here we have Isaiah told, he is to go and tell this people, here ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ~~ears~~ ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. God's message of condemnation is ^{at} the heart of the gospel work today. The message is the call of grace to all who will accept but it is a message of doom to

those who will reject. It is a message of condemnation and a message of grace at the same time. And Isaiah's message, you would think from this verse, was just a message of condemnation, and in verse 11, he says, how long? And the Lord says, until the exile, ~~And then he will sweep~~ ^{has just swept} over the land, and everything seems to be gone, and you get to the end of 12, and usually I have assigned chapter 6:1-12, in the Hebrew, and not assigned chapter 13. The reason is, because 13 is much more difficult. The wording is difficult, but unfortunately, what I sometimes do with the reading of the Hebrew, others do with the study of the passage. They stop with 12, and they don't go any further, and as far as the meaning of the passage is concerned, 13 is a part of it, and a very important part of it. This destruction is not the end. There is the holy seed. There is the remnant of grace, which returns. There is the Holy seed which is the substance of ^{message of} it. He says this ~~much in the~~ condemnation is not the end, there is a message of grace. There is the remnant of grace. There is the holy seed. There is Christ predicted so plainly by Isaiah coming to bring salvation to the Jews and also to all that believe on His name; another truth that is brought out in passage after passage in the book of Isaiah as we will see, if we are able to move along fast enough to get to those passages, before the end of the semester. I never know just how far we will get in Isaiah, because I want to be sure we clearly cover what we cover, and yet I want to get in as far as we can into a great and important passage. (Student). It does not explicitly mention or explicitly refer to Christ, no. But it refers to the fact of the remnant of grace, the Holy seed. And that certainly is true. (Student). Yes, and more than that. The remnant is true to the Lord. The remnant that returns the ~~captivity~~ ^{captivity} is including that. It is just a very brief touch ~~which~~ on that which is so large an element of Isaiah 3-6. But the stress is the call that he might (5) as it is in Jeremiah. The call is not a complete summary in either case and that is vital for this. It is not a complete summary. It has an aspect of completeness in that it touches upon all phases. ~~at~~ ^{as} Jeremiah says, he is over the nations. He is going to be like a city with bronze walls, and with iron bolts, that will not be able to injure. It touches upon God's protection, of him, which implies there are going to be some difficult situations where he will need that protection. But he doesn't go into it at all, into that which is so large a basis of Jeremiah's . And the same with Isaiah here. There is just a brief

touch upon that which is after all the outstanding thing in the book of Isaiah. It is wonderful promises of grace which he gives. They are not the largest thing, but they occupy a very large amount of space in this book, and they have tremendous influence. They are clearer than any other place in the Old Testament. (Student). It is a difficult verse to get the precise

(6 1/4), but I think the general aspect, that much of its meaning is quite clear.

Well, this is a wonderful chapter, and I hope you will spend a great deal of time on it, and there is one more thing we ought to look at, about the chapter is, the New Testament quote on verses 9 and 10 a number of times. Once or twice the New Testament quotes them as a description of the people in Christ's day. It is fulfilled in them that was spoken of by Isaiah, "The heart of this people is fat and their ears are heavy. Whether he may shut their eyes.

Well, that is, somebody might say, this is an exclamation now, to say that says they are, and God tells Isaiah to do that which is described in Christ's day. Well, is it in that case, saying Isaiah predicted these particular people, or is it not saying, Isaiah describes what was the affect upon the ungodly portion of the nation, that the message of grace is to them a message of condemnation and results in hardening them. And here is a great portion of the nation, Isaiah is not dealing with the nation at one particular point, but on through history, the great portion of it in Christ's day, in whom you see this result. You see this situation. It is a description which applies to it, and is a proper use of the phrase in Isaiah. But there are one or two cases in the New Testament, where Christ is quoted as saying that ~~th~~ he told them in parables, and he said unto you it is given to know the mysteries of the kingdom of God, but ^{not} unto them without, because Isaiah had said, "Make the heart of this people fat, and make their ears heavy, shut their eyes, etc." And there it goes beyond a description of their character. It is as it is in ~~Isaiah~~ Isaiah here, an order of hardening, an order to harden those who refuse to listen to God and ~~turn~~ turn away. You do not stay still in the Christian life. You submit to the wonderful process in cleansing and healing and sanctifying, or you are subject to the process of hardening, and making your wicked acts become more evident, and more clear in your life. You are subject to one or the other. And the process, the ministry of hardening, is proven in both

the Old and New Testaments. You can't put it ~~to~~ aside altogether. It is a fact, that it shall become manifest, what people's true character is. They can accept the gospel and be saved, and be cleansed and sanctified, or they are subject to the ministry of hardening and that is to others a means of blessing, or comfort ~~and comfort~~ becomes to them a means of condemnation.

Assignment for Mon. & Tue. Study C. 7, 8, 9 but look particularly at 8:k20 through 9:2. The full assignment will include those 5 verses in the Hebrew, a rather careful study of them.

See if each verse is blessing or cursing. For Tues: Continue with the Hebrew through 9:7 (6).

Also look at 29:14, 16. What are they talking about?

Prophets. 33. (0)

In chapter 6 we saw how the Lord used these verses in the New Testament. We did not take the time to look at the details in comparison, but I mentioned to you the fact that the New Testament references fall under two heads: that there are those New Testament references which simply present it as a description of the people. And I don't think that there are any problems there, because if Isaiah did this through the people, it might still describe them in ~~in~~ Christ's time. I don't think there is any problem there, and there is no problem of quotation because you say, as it was said in the prophet Isaiah, and then you quote a part of it showing a result of something, which is commanded, ~~in~~ but if it is done and you describe the results, you are giving a partial quotation and after all if you are going to give a complete quotation, you would have to copy the whole Old Testament. You are picking a selection in any event, and there is no harm in taking a ~~a~~ selection of a verse, to bring out a certain idea, in reference to a quotation. We of course have the idea in modern times of putting quotes in quotation marks, and that means that we are giving exactly what they say. That idea which did not seem so common in ancient times, since they didn't have books quite so readily and accessible to copy exactly from. People were more dependent on memory, but in addition to that, if taken from one language to another you can't quote exactly anyway. It is impossible to quote what a man says exactly, unless you quote it in the language in which he says it. If you quote it in another language, it ~~is~~ inevitably is different from what he said. [?] Not in exact quotations. It simply can't be. There is a new Hebrew dictionary, Peerless, quite a

good Hebrew scholar has gotten out this Hebrew dictionary and in it he has a translation of every Hebrew word in German, and also in English, ~~in~~ so that means that everybody who buys the book has to pay for the cost of both the German section and the English section, and that does make it accessible to some people who don't know German, and so probably provides a certain amount

(3). And yet it makes everyone pay for it, it would have twice as much paper as it would otherwise, and twice as much printing, and so it increases the cost of the book for each one of us. But the worse of it is, he doesn't know much English, and if you want to find example to understand the difficulty of translation directly from one language into another, try to use his English there. The German is usually worth considering, of what the meaning of the Hebrew word is, but when he translates it into English, I suppose he looks at the English dictionary and sees what the German word means in English, and the meaning you get is often quite different from the meaning of the Hebrew word, which may be a real phase of the meaning of that German word, but it is not necessarily a phase of the meaning of the German word which corresponds with the meaning of the Hebrew word. And so in the quotation in the New Testament, when you are quoting from another language, you can't give an exact quotation anyway. It will be used by other people who will take ~~in~~ in our English Bible, New Testament, it says the Psalm says so and so. They quote the Psalm and our New Testament says something different, and then they say, look here, at this quotation. How can you believe in verbal inspiration, when you do such and such, you don't even quote the Old Testament accurately. The only way it could be quoted accurately would be to quote the Hebrew, because any translation is necessarily inaccurate. You want to make your quotation as accurate as you can, but the ideas ~~in~~ that the New Testament writers have of quotation is to remind you, who are familiar with the Old Testament, the fact that this ~~is~~ particular idea is contained in this Old Testament passage. The idea that we have ~~in~~ in modern times of quotations is to say these are the precise words which the man spoke. That was not their idea. Their idea~~s~~ was this precise idea was stated by such a man, and often that is nearer to the truth, than when we quote precise words, which are in the books of modern time. Now in this second problem of language, we have a real problem on our hands with the quotations. You can't quote ~~an~~ accurately, unless you get a man

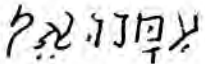
. And certainly the whole point of another falacious idea of quotation, but now there's quotation, this partial quotation in the New Testament is no ~~different~~ difficulty to it. Well spoke the prophet Isaiah, about you Paul says in Acts 28. This people, this hardening heart, their eyes are blind, and their ears are deaf etc. Well, it is a description. Partial quotation. But you get the full quotations that Christ gives as the reason for his giving - speaking in parables that it might be fulfilled what was spoken by Isaiah, make the heart of this people fat, patch up their eyes, close their ears, lest they convert and be healed. When he says that, you have the problem of reprobation, and it is a definite clear teaching of this passage of Isaiah and it is a definite clear passage of the New Testament. Somebody may not like it, but that doesn't make it untrue. Whether we like a doctrine or not, doesn't affect its truth. The fact is, that the Bible teaches that those who turn away from the Lord, and refuse to accept him, are subject to a hardening. They are subject to a hardening, and the Gospel has two affects. It has the effect of the salvation and of the condemnation ~~involvement in reprobation~~ ^{for those who reject Him.}

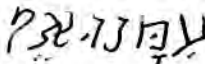
Well, we looked at last time, I'm merely recapitulating, and then 13, we noticed the cause of grace in verse 13. Barely touched upon there, but stressed so much in all the rest of the book. Proof that chapter 6 is not a comprehensive survey of Isaiah to me. But emphasizing merely only one part of this work, and scarcely touches upon that part of his work by which he is (7) by others. And now we start a new section, chapter 7-12. And this section, chapters 7-12, you have all ready outlined, in your charts. You are supposed to have by this time, and I trust that everybody has by now. It is pretty hard to follow on a class discussion if we do not have them. So you can't expect to get much out of the course, if you are not up on the assignments. The section then - section 7:12, is a section which is all given a title, and the title which is given it, often by commentators, I think most commentators would call it by this title, how many would know what the title is, the commentators call chapters 7 to 12? Would you raise your hand? Not very many. The title which is given is The Book of Immanuel. How many could say, why such a title would be given to it? Would you raise your hands? A few more I'm glad to see. How many of you ~~can~~ think you can give the full reason why? Not just an approximation of it, but t..e

but the full reason. Would you raise your hands? Nobody? Well, let's have part of it. Mr. Smitley, what part do you have to make? (Mr. Smitley). You would say, Isaiah 7:14 introduces a wonderful verse of one to be called Immanuel. That is so prominent a feature in Isaiah 7, that it suggests the possibility that that is the main theme of the 6 chapters. That doesn't prove it. That is a partial reason, to start. Does somebody have a further reason? Mr. Faucette.

(Student). In Isaiah 8:8, "Behold the breadth of thy land, O Immanuel." Here we've got Immanuel in chapter 7, also in chapter 8. Does Immanuel occur anywhere else in chapter 8?

(Student). 8:10. How many find Immanuel in 8:10, would you raise your hands? About a third to a half. Where? (At the end of the verse.) At the end of the verse. Does everybody see it there?

 . It is in verse 10, just as much as it is in verse 8. But not in the English. Anybody who doesn't know Hebrew, you say find Immanuel in verse 10. They'll say

what are you talking about? It is not in the English, but it is in the Hebrew. The English is inconsistent. The Hebrew word  occurs in the end of verse 8, and the English

translates it O Immanuel. It occurs at the end of verse 10, and the English translates it

God is with us. Why not be consistent? Why not do one way or the other? Why don't you say Immanuel in both places, or say God is with us, in both places. At any rate, we have Immanuel

in chapter 8 in two verses. And then we look on to chapter 9 and we find in verse 6, "Unto us a child is born. Unto us a son is given." And it goes on and tells about this wonderful child, which I think most interpreters would say, is the same child, that is called Immanuel in chapter

7. And then we look on to chapter 11, we read, there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and he is going to be a wonderful person, a great king, a sion of the house of David. There can be no question that this one, is Immanuel.

So we have thus seen 4 strong reasons for 5 strong reasons for calling this the book of Immanuel. That would be a good final exam question, wouldn't it? List 5 reasons for calling Isaiah 6-12 the book of Immanuel. Well, we won't look at the reasons now, at length, we will go through this chapter and look at them more in detail in connection with their context.

Chapter 7, we have already looked at, to quite an extent. In chapter 7, we have found, we do not have rebuke and blessing, combined in quite the usual way in Jeremiah where you have rebuke

and then you jump to blessing suddenly. We have that between Isaiah 1 and 6, on various occasions. We do not have it quite that way here. We have in a way the two of them mixed here. But certainly the great emphasis in chapter 7 is rebuke isn't it? Most of the chapter is certainly dealing with rebuke. We have a situation. We've already looked at that. Last semester we thoroughly reviewed the history of Ahaz' time. I hope that you have it thoroughly in mind, because you can't possibly understand the book of Immanuel, without having it well in mind. Last semester we saw how it entered into this chapter. We also saw how that background entered into chapters 28, 29, 30 and 31, and I was rather disappointed in the final exam, to find some people did excellently in certain other questions, and not doing very well, in the question on the historical background on chapters 28, 29, 30 to 32, because that is essential to very large sections of the book of Isaiah. (Student). It is the combination of the distant and the near. Yes, it is not the common thing, but you have it in a good many cases in the Scriptures. The combining of near things and distant things. (Student - it makes it very hard to interpret.) I think that one of the outstanding cases of it is back in chapter 3. Have you looked at Genesis 3 at all this year? Not this year at all? Well, let's look at it for a minute. Genesis 3. Let's look at Genesis 3 for a minute. What did the Lord say to the serpent? Genesis 3:14, "The Lord God said to the serpent. Because thou hast done this, thou art cursed above all cattle.

Prophets. 34. (0)

It is the serpent. God is talking to the serpent. Thou art cursed above all cattle. And above every beast of the field. The serpent is cursed above every beast of the field. And upon thy belly shalt thou go. Who goes on his belly? Satan? It is the serpent isn't it? And dust shalt thou eat all the days of the life. Does Satan ever eat dust? The serpent here is clearly described. His head is down in the dust. (Student). The term eat here is not used in this case of eating earth. You will receive nourishment from dust, would be a statement of fact, which we all do. We all get our nourishment from the dust, which causes the vegetables to grow. But when you say, that somebody is going to eat a lot of dirt, in his life, you don't mean he is going to get his nourishment from the dust. You mean that he is going along with his food, to take in

a lot of nothing. You mean that, he eats dirt, you mean that, that comes in which he doesn't want. And the picture is of this serpent with his head down in the dust and drawing in dirt from outside. He eats dirt, he eats dust. But the serpent gets his food out of dust, and certainly Satan doesn't get his food out of dust, except in a sense that both the serpent and we do get all our nourishment from the dust, and doubtless Satan doesn't. But this is the serpent, it is not Satan. Dust shalt thou eat all the days of thy life, and I will put enmity between thee and the woman. The woman and the serpent, were very close. They were very friendly. The natural relationship with the animal creation was changed ~~in~~ into this ~~(2 1/2)~~ friendliness which the serpent misled by guile the woman. He is going to be replaced by enmity to the woman, and the average woman, not every woman, but the average woman when she sees a snake will jump and yell. And she is at enmity. Instead of a feeling of friendship on the part of most women toward a snake. I think it is quite evident that he is still talking to the serpent. He is not talking to Satan. I've never in my life seen any evidence that God has put enmity between Satan and women. Certainly there is no reason to think that Satan hates women anymore than he hates men, or that he hates anybody except what he wants to use as he can, and if he can't use them, he probably hates them, but the - and I certainly as far as women are concerned, there was no greater enmity on the part of women towards Satan, than there is on the part of men toward Satan. Generally, men and women both hate the works of darkness. The unregenerated one is very apt to embrace them. It is referring to the relation between the serpent and the woman. I will put enmity between thee and the woman, and between thy seed and her seed. This enmity is going to continue. It does not end with this life. It continues on. The seed of the serpent, his descendents. The seed of the woman, her ~~descendents~~. They have one against the other. And then the next part of the verse, it is as if the Lord ~~talked to~~ stopped talking to the serpent, and turns his attention away from the serpent and puts at the spiritual being behind the serpent, who has been using the serpent for his purpose. He will bruise, who is the he? It is her seed. Her seed, descendents or a descendent, of the woman, is going to bruise the head of the seed of the serpent. No, not the seed of the serpent. Not the descendents, but the one to whom He is now talking.

Not that her seed will bruise the head of thy seed, and thy seed will bruise the heel of her seed. No. Her seed will bruise thy head. He is here talking to Satan, the spiritual being behind the serpent, and saying that Satan's head is going to bruise of one who can be truly called the seed of the woman. The descendent of the woman, a descendent very particularly, because he is a descendent of a woman, who does not have a male father at all, the seed of the woman. He is going to bruise Satan's head. And thou, Satan, shall bruise his (seed of the woman.) Here, an abrupt transition. A turning from talking to the serpent, and telling what is going to happen right now, and in the immediate future, and clear on to the distant future, the relationship between the serpent's descendents and the woman - to speak of one specific descendent of the woman, and the relation of that one not to the serpent, but the spiritual being behind the serpent who used the serpent for his own purpose. So here we have a sharp transition in the serpent's address, and also a transition in the time because we have this thing, what is going to happen right now, and will keep on, and then we go on to what is going to happen in one time

(7). There are such things in prophecy. And we have one of the most difficult and one of the most striking of all of course in - though there are many others, which are very striking, but one of the most difficult, is this one in chapter 7. We will come to it in a minute. We are reviewing the background again - for a minute, I am not going to take the time to remind you of the Assyrian invasion, which came as a result of Syria and Ephraim being confederate against Judah, and the people of Judah are terrifically frightened, and Ahaz has sent to the king of Assyria, to bad in English, Syria and Assyria are so similar. In the Hebrew as you know they are entirely different. אֲשׁוּר and אֲרָם. They are entirely different. Ashur and Aram, mainly Syria and Assyria, people become confused. But Aram or Syria has allied with Israel, the Northern Kingdom against the Southern Kingdom, and Ahaz is very frightened and he is trying to gather his forces, and to fortify Jerusalem, and to prepare to ~~can~~ resist this attack, and Isaiah goes out to meet him, the Lord sends him, to tell him that he should not be frightened, because within 65 years, Israel won't even be a people. And ~~an~~ of course, Ahaz says, what do I care about 65 years? Long before that they will swallow us up and kill us. And Isaiah says, if you

won't believe you will not be established, and then when ~~in~~ Ahaz has that look of skepticism, message through and the disgust on his face, we read in verse 10, a new ~~man~~ comes from God ~~to~~ Isaiah, the previous message, doubtless God gave Isaiah, in Isaiah's upper room, and he went out to the place where Ahaz had gone for the inspection, to give him the message there. Now however, right on the ground, the Lord speaks to Ahaz, doubtless through Isaiah but a message to Isaiah right then and there in view of the look of disgust on Ahaz' face. "Ask a sign of the Lord thy God, ask it in the height or in the depth above. And Ahaz gives that beautiful pious answer. I will not ask, neither will I tempt the Lord. Which can be read in a tone of voice to make it beautiful, and pious and praiseworthy, and which is indeed so, if it is in a contrast where it can be properly interpreted that way. Jesus said to Thomas, thou hast seen and thou hast believed. Blessed are they who do not see, and yet believe. God does not want us to demand, to tempt the Lord. To demand that He give us a sign at every step of the way. He has given us sufficient evidence to be true. Sufficient evidence of His power, of His being, of His love. He wants us to step forward on the evidence we have and trust Him and not be casting them all away in demand of ~~(10)~~ new evidence. In the mouth of a Christian ? faith with those who tempt him, doubt and to look for further signs before being sure that there is a God or that God is good. It is a beautiful statement. I wish - I will not ask, neither will I tempt the Lord, as Job said. Tho, he slay me, yet will I trust Him. It is a beautiful picture read in a certain context, and a certain (10 1/2). In this context, and in the points which Ahaz has used, it is a statement deserving the strongest of condemnation, and that is what Isaiah gave, and Isaiah condemned not only Ahaz, but all those in the house of David who will similarly unworthy. "Hear ye now o house of David. Is it a small thing to weary men, but will ye weary my God also, and many a ~~man~~ writer says, well, Isaiah was trying to comfort Ahaz. What comfort would it be to Ahaz, that Christ would be born 700 years later? Well, any body who would get any comfort out of verse 13, has some mighty peculiar ideas of what comfort is. There is no comfort whatever in verse 13. There is no desire to comfort Ahaz. There is a desire to rebuke Ahaz. Is it a small thing for you to weary men, but will you weary my God also,

therefore the Lord Himself will give you a sign. It is not a sign of comfort. It is a sign of rebuke. And the rebuke is this, you, O Ahaz, are the leader of the house of David, wearying God and wearying men. God is not always going to put up with that kind of leadership of the house of David. God has promised that the House of David will continue. That David will always have a man to sit upon his throne, but it will not be a man like Ahaz. God is going to provide His own, one to sit on His throne. As different as can be from Ahaz. A sign of God's rebuke. "Behold she ? a virgin shall conceive and bear a son, and he (or thou) for it is a form that can be translated either way, will call his name God with us. The strongest possible rebuke to Ahaz. God is turning away from Ahaz, this unworthy sion of the house of David, this unworthy head of the house of David. He is turning away from Him. He is sometime in His own time going to replace him with one who will be virgin born, and who will truly be called Immanuel. Now the word virgin there as you know, is not the word קַדֻּשָׁה , which is the technical term for virgin. This is the word, עַלְמָה which is not the technical term for virgin, it is a word which describes a young woman, one of whose characteristics is that she is a virgin. It means virginity not so much as virginal, but the emphases is not on virgin. It is not a technical term for a virgin. I believe it was Henry the 8th, who married and he said afterwards, he said, I married her and I found she was no maid. ~~(13/14)~~ Now he might have said virgin here, but he used the word maid, which in Old English means a young woman with various characteristics, one of which that she is a virgin, and that was the word, this word עַלְמָה is never used of one who is not a virgin. There is not the slightest (14) that the word ever referred to anyone who is not a virgin. It is a specific word for virgin, and when the Septuagint translators 200 years before the time of Christ, wanted to make a translation, into Greek, they took the technical Greek word for virgin as the word to translate this word עַלְמָה , in evidently because they didn't know of any other Greek word which would give the precise idea here, of a young woman of marriagable age who was a virgin, and so they took the technical Greek word for that, and gave it the idea that it was. And that's the -

all of you could be well grounded in the word of God, and go out and serve the Lord, in truth, and now they are all required to take the courses in which the Bible is torn to pieces, and torn to threads, and in the case of many of these (1/2) copied for me and read the precise words, the professor had. He said the Hebrew word עַלְמָה does not mean virgin. The idea comes from the Greek. Well, the technical word would be in the Greek, but it was introduced 200 years before the time of Christ, and when the Revised Standard Version came out, the Revised Standard Version has in it, no, with the Revised Standard Version, at the same time, there was issued An Introduction to the Revised Standard Version of the Old Testament, in which members of the translation committee, wrote up their discussion of various subjects, and in this one of the articles is by Dr. Orlinsky, a Jew, who was a member of the committee that translated the Revised Standard Version. Dr. Orlinsky, speaking of the very great value of the Septuagint ~~(only in)~~ in what the original Old Testament was. How frequently in his opinion we should follow the Septuagint instead of the Hebrew, but he said, we must first remove from the septuagint, all the Christological additions such as the use of the word virgin in Isaiah 7:14. In other words he assumes with no proof at all, that somebody wanted to get a Christian idea into the Septuagint, ~~and~~ changed the text there, to put in the word virgin, with absolutely no evidence whatever, that the septuagint ever had anything but the word virgin at that place. But he assumes it fits with Christian teaching. Therefore it must be a Christian change in the Septuagint, and if you take out everything in the Septuagint that fits with Christian teaching - all the Christological additions that you find, then he would think that was written in Hebrew we should follow here. So the Revised Standard Version, simply on the philosophical assumption that anything in the Old Testament that fits with the New, must be per se wrong, because of the Christological additions, translated, not a virgin, but a young woman. Yes? (Student).

Well, how should you approve a word is effective there? You would have to say - for instance you read in the New Testament that - at the wedding, there were ten virgins, the virgins didn't have any oil, and the virgins came to the door and they rapped, and they wouldn't let them in. Well, as far as our English translation there, ten virgins is concerned, you might just as well say, ten young women. I mean, it is not a technical use. There is nothing specific in the

context, to show that the emphasis is on the idea of the (3 12). But you have to get in order to prove that a word is a technical term, you have to get specific passages in which they are quite definitely used. Now my impression is that there are only about 9 cases where but my impression is that they are used, except this, in a rather general way. Now of course there is one of them where you speak of a Soldmon. And it says that Solomon had his wives, and his concubines, and hundreds of עַלְמָוֹת. And there are those who said, well, these were in Solomon's herem, so they can't have been virgins, but very interestingly, Dr. LaSor, of Fuller Seminary, has written a little booklet to prove that the word עַלְמָוֹת must mean young woman as the R.S.V. says, not virgin, and he goes into some very involved etymological discussion, which certainly wouldn't prove anything actually, but he goes into it at great length, compares references which wouldn't prove anything. He goes into that at great length, and he says, if we are going to argue to claim to be Christians, scholars, we must accept scholarship which says that this word doesn't mean virgin. This word עַלְמָוֹת. He says, the proof of it are three principal Hebrew dictionaries, all of them mean young woman and not virgin, and then he gives a footnote telling what these three principal Hebrew dictionaries are, and you look at them, and you find that all the dictionaries referred to are just different editions of Gesenius. So it is really just one dictionary, and one of the three that he lists down there are Tragelless edition, and you look at Tragelless, which Eerdman put out a few years ago as a new ~~print~~ reprint, and you look at Tragelless' edition of Gesenius' dictionary, and you find that Tragelless' has copied what Gesenius', that old rationalist said. And he quotes Gesenius' עַלְמָוֹת - a young woman of marriagable age. Then you have square brackets, and then Tragelless says, this interpretation of Gesenius is solely the result of his philosophic bias against Supernaturalistic Christianity, and is without any solid linguistic foundation whatever. The word ~~virginitas~~ means virgin and nothing else, in one of the three books, - one of the three additions of Gesenius, that LaSor points with and says if we are going to be scholars, we have to recognize that it can't ~~more~~ mean virgin. But the interesting thing to me was, the reason I've referred to that at this moment, was that LaSor in that booklet, 80% of which is devoted to proving the word can't mean virgin, and saying how to be scholars we must admit that it can't mean virgin, he does take up one usage of it

- The usage in connection with Solomon's harem, and he says, in this case, it must mean virgin because you have ~~him~~ wives, and concubines, and what else could you have except virgins? And so here he said, it very clearly means virgin. And I know others who will insist that it means virgin, but who will find this a difficult passage, but that LaSor felt that in that passage, he could be sure that it must mean virgin. But the word is - that would come as near to being a quotation as I know of, that (7), I don't know. But, when Professor Raven of New Brunswick Seminary, took over the class in the Prophets that I had, after Dr. Davis' death, he came down from New Brunswick to teach it to us, when he came to this passage, professor Raven who was very much affected by Higher Criticism. Professor Raven said, well, I don't know about this word וְיָמָה. He says there is one usage where it looks very suspicious, in one of those verses, and that is the case in Proverbs where he speaks of three things he cannot understand, and one of them is the way of a man with a maid. He said that couldn't mean virgin. To me, in the context, that is exactly what it could be, not the technical word virgin, but the word - the way of a man with a maid, would mean the way of a young man seeking a wife, would ordinarily mean a virgin. Dr. Robert Dick Wilson wrote a brief article on the Nine Uses of the word וְיָמָה.

Let's just take a second to look at the use in the book of Matthew. We have it in Matthew 1, and there we have - we read that Joseph verse 19, Joseph her husband, no, verse 18, when Mary was espoused to Joseph before they came together, they were found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, I don't think the word just, is a good translation, I think a kind would be better. Being a kind man, and not wishing to make her a public example, was minded to put her away ~~from~~ privately. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee, Mary thy wife. Son of David is brought right in, and connected right up to the prophecies about the Son of David. Fear not to take unto thee, Mary thy wife, for that which is conceived in her, is of the Holy Ghost, and the she shall bring forth a son, and thou shalt call his name Jesus, for He shall save His people from their sins. Now all of this has happened. Now all of this was done, that it might be fulfilled

which was spoken of the Lord by the prophet saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel, being interpreted, God with us, then Joseph being ready to flee, went (after verse 21, or after v. 22). I think it is quite evident that verse 20-23 is what the angel said. The Revised Standard Version inserts quotations, and puts quotations around the last half of 20 and around 21, and puts 22 and 23 out of the book, but Matthew tells us of Joseph's doubts, of Joseph's considerations, how God sent Him a dream, and Angel spoke to him and says what the angel said, and then said that Joseph being raised from the sleep did as the angel had bidden him. And it was certainly the - an intrusion dragging in. A discussion which would certainly be out of place, right in the middle of Joseph's dream, to simply give Matthew's ideas on this. But the context requires 22 and 23 to be a part of what the angel says. An angel is saying to Joseph, Joseph, this is a wonderful thing you did, don't you put her away. She is not a wicked woman. This is God's plan, and I want to remind you of the evidence that it is God's plan. God ~~is~~ has already predicted that He is going to produce the virgin birth, ~~through her~~ Here it is. It is right in place as part of the argument by the means to Joseph of why he should recognize it as not something impossible and unbelievable, ~~that~~ but something that God has already predicted. (Student). Verse 19? (Student). 20 and 21. Surely 20 and 21 are - (student). But the last half of 20 and 21 are put in quotes as being what the angel said, and then he puts the - he puts 23 in quotes as being what Isaiah has said, but instead of having this quoted separately, from what Isaiah said, it should have quotes around 23, as what Isaiah said. And the double quote instead of being at the end, of verse 21, should be at the end of verse 23, because it is the angel that quotes Isaiah, not just in Matthew. I believe the quotes are misleading. And the angel is giving Joseph the argument, why, he should recognize that this ~~is~~ isn't something that is unbelievable, she must be a wicked woman to find her in this condition, ordinarily a woman would be a wicked woman. But in this one case in all history, it has got this tremendous unbelievable thing. One couldn't even think of it except to have proof that it is part of God's plan. And the angel says, this is what was predicted 700 years ago, by Isaiah. Don't think that this is something unbelievable. It is part of God's plan. God predicted

it here. And he quotes from the Septuagint, using the technical word, ~~in~~ which was probably a good way of translating this specific word into Greek, because it - the word includes very definitely the idea of a virgin. (Student). Well, I believe in that particular usage of the word, it is referring to the had been before. He gives this to the virgin. She had been a virgin before, and they still use the term virgin for that which she would term a virgin -

P. 36. (0)

(Student). No, it is well known in the Greek, but parthenos is the Greek word for virgin, but that is its basic general use. It certainly is the sense in which the Septuagint translates it.

(Student). The answer to that is to another question. Do believing Jews - orthodox Jews, accept the Bible as God's word? The Old Testament is God's word, believe that the Messiah is truly God? (1 1/2). The answer is they do not. And yet they just

in Isaiah, his name shall be wonderful, comforter, the mighty God. It is clearly taught there, and clearly suggested in many other places. Did believing Jews, from the time of Isaiah, in the time of Christ, believe that the Messiah would suffer and die, and be raised from the dead? What about the two men on the road to Emmaus? They said, we thought it was He that would redeem Israel, and here they've killed him. And did Jesus say, when I was with you, I clearly taught you. I explained it to you. Don't you remember what I said? No, what he said, fools and slow of heart, to believe all that the prophets have spoken. and

beginning with Moses and all the prophets, He expounded to them, the things concerning Himself. In other words, it is clearly taught, but most of us when we come to something we don't understand we just pass it over, and it doesn't sink in, and we have to stop and study, and get its meaning. And this is clearly taught, but people explain it away. "Behold a virgin shall bring forth a child." Well, what does that mean? Why, that means here is a woman that never had a child. Well, she is just married now, or something like that, and they try to explain it away, ~~that~~ but that is what it means. And He says, you don't have to explain it around, take it at its specific direct meaning

(2 1/2). (Student). A very good question. You turn to Matthew 3, - Matthew 3,

you will find that ~~What~~ Matthew tells us of something that John the Baptist did. He came preaching repentance, and then Matthew tells us that this one is the one spoken of by the prophet Isaiah. Now suppose you take that as part of what John the Baptist said. Take verse 2. John the Baptist said, repent ye, for the Kingdom of Heaven is at hand. For this is he that was spoken of by the prophet Isaiah. It wouldn't ~~make~~ make sense. It clearly is Matthew telling the significance of the thing he's just described. But now back here in Matthew 1, Matthew tells us something which happened. The thing that happened, is, that Joseph finds ~~in~~ his wife, already with child, He thinks of putting her aside, but he doesn't do it. He takes her, the end of the verse 24 says, for his wife and knew her not until she had brought forth her first born son, and he called his name Jesus. And then after telling his story of that, it would seem quite ~~natural~~ natural from that - this is all done that it might be fulfilled what was spoken in the prophet. But instead of that we have right in the middle, we have Joseph having this question, what to do, to keep her or put her aside. We do not ~~in~~ yet have Jesus born. And in that situation, we have ~~Joseph~~ Joseph being told of the Lord that he should keep her, and the Lord tells him by sending an angel which gives him two arguments. The first is, this is a Divine act. He shouldn't put her aside. The second is, this is part of God's plan. A Divine act. And then it says, verse 24, then Joseph being raised from sleep, and events connects right up with what preceeds. The other was an

(5) thing, stuck right in the middle of an incident, instead of being put at the end of

it, and it is used as part of the angel's argument. (Student). Well, now that, you should look at the precise Greek form. The fact that it is translated was done, suggests that perhaps the English translation has simply an insertion, or you might say a gloss stuck in, ~~where~~ rather than ~~is~~ is part of the story, but you don't have to make an argument on the basis of . (Student).

It would matter a great deal. If Matthew said it, (student). Yes, it matters then. (Student).

Well certainly, and sometimes the prophet says this, and sometimes the prophet tells how the Lord says it. And in this case the prophet tells how the angel says it. You see. The fact that Matthew says it sometimes doesn't mean that Jesus might not say it at other times. And doesn't mean that at the very first time that it happened, it might not be Matthew at all, but the angel. The divine tying together of the New T

tying together of the two Testaments, and Matthew goes on and points out other cases, after the angel of the Lord has already (7). But it is just stuck right in the middle of the incident, telling of the dream, and then it tells after Joseph had the dream, what it had done. To stick it right in there, was entirely out of place. But to put right in at the end of the verse would seem quite natural. Yes. (Student: Lange on Matt. 23. I don't see how he could come to this view.) Well, he is wrong. Entirely wrong. Why should you leave out anything that the Lord has put in? (kGun shots and announcement of coming social events.) (10).

I would have one paragraph that deals with subject a, subject b and subject c. Subject a, subject d, and subject c. The next one may deal with b, d and c. Well, I want to go through and separate out of the section and put the things together that are of a similar nature, and it would take a lot of judgments to get something finally that is logical, and carefully arranged. Because our minds naturally jump from one thing to another, and one suggests the other to us. Well, now the purpose of the prophets was not to give us something that would be a mathematics treatise, but something that would impress the human mind. Not to simply take and give us a logical outline of various things, but it is a presentation to people to whom - to those people. Not just to inform them but to move them. Now then, the problem that enters in is this sharp transition which seems strange to us, when we are used to studying from books that seem to have been arranged with a great deal of effort to get a logical arrangement, dealing with just one subject at a time, but that is not the way our minds work naturally. People are influenced, for thinking, for clear, logical presentation work things out that way. But don't feel that in your sermons, they should be logical treatises. They should be something that will people, and often you will introduce subjects with a slight touch and a little more and a little more, and gradually move them into them, and that is particularly true when you have the divine wisdom when all sorts of things are given it by progressive revelation, suggest it and then suggest it again, and get it a little more clearly and then finally it is brought out in a fairly complete statement of their main features, and so, here Isaiah is not simply coming to people who are inter

Here it is supposed to give them a logical outline, to dealing with a live situation, and in this situation, he is interested in rebuking the people as a whole. He is interested in rebuking Ahaz, and he is interested in assuring the people of God, and there is then a - not so much in Isaiah of the attribute of Jeremiah of dealing straight with the rebuke and then suddenly going into blessing. Isaiah sometimes does that, but often he gives things that have to some extent both features, and we are certainly in that situation here. We have something which is rebuke - rebuke to the ungodly people, but an assurance of blessing to those who are God's own. There are both thoughts there and a virgin shall conceive. Now the word virgin as we've said, is not the technical term, virgin. It is a woman - which, the word just means a young woman who is a virgin. A young, unmarried woman of whom you can likely assume what the word means. It is a young, unmarried woman. It is not specifically technical virgin, but it means the same thing. It may be that an old English damsel would be pretty close to it. I don't know. But words of this type change in various languages. The exact counterpart, the Septuagint translators thought that parthenos was pretty close when they translated it 200 years B.C.

Prophets. 37. (0)

It is talking about rebuking Ahaz that God is going to send His own head of the house of David, who will be God with us, and in the ~~course~~ course of it, a miracle is touched upon. It is not the thing that is raised up and stressed as the great vital central purpose of the prediction, but it is an important element in the prediction. And thus, many a person, reading this and saying, a virgin shall conceive, well now, of course that is impossible that one who is still a virgin can conceive, but what it must mean, a young woman who is a virgin. She marries and she is no longer a virgin, but she was very recently a virgin. ~~You see that~~ and conceived. She was a young woman who they would explain it in all sorts of ways which would not be taking it literally, but their minds just wouldn't take it in as literal, because it would seem to them a question of symbolic or figurative. It is without any parallel in it. And it is only lately that we find any ~~near~~ ~~near~~ actual sign that it can be taken in the strict literal sense and was fulfilled in that ~~time~~ literal sense. We don't have to ~~deal with~~ do any twisting

around, in order to try to give it a literal sense. But the view today twists around all the Old Testament predictions with the Deity of Christ, and in a way we can't blame them for so doing, because the great central teaching of the Old Testament is - there is one God. There is one God. Against polytheism, against the mythology, against the crude families stories of the heathen nations. There is the Divine feature of one God stressed in the Old Testament. Then as you read through the Old Testament, you find various things that suggest, that not only is there one God. But Messiah is God. Not only is there one God, but the Spirit of God is so spoken as to suggest that there is personality separate from the personality of God the Father, and yet there is one God. You find hints in the Old Testament, many of them of the Deity of the Messiah, and certainly of the Deity of the Holy Spirit, and yet the tremendous stress on the one God, and ~~from~~ the Jew who puts the stress in the Old Testament puts it on the unity of the Godhead, reads over this, and doesn't know what they mean, or explains them away in some way, but as you study into it, carefully, you see they are they, and they cannot be explained away, but they must be fit together with the other, and then we have Christ coming and showing us how to fit them, ~~and~~ but even so, but leaving a mystery that he can't understand. How can God be one God, not two Gods. And yet three persons in one Godhead? We can't understand that, but it is a fact, which the Bible teaches. But the Jew with the stress on the one until the other is brought out clearly, He explains it away, all the rest (3 1/2) and when it is brought out in the other, we can look back and say, look, here was this, here was this, here was this, here are all these things, all these suggestions. They were there all the time, in the Old Testament.

And so this prediction of the Virgin Birth of Christ, is one on which a careful study, one can say, now, it looks as if He is actually going to be born of a virgin, yet of course that is impossible in the Without parallels of scripture it must be a presentation of all that which is symbolic expression of (s4). But to do away with it by just saying, the young woman, is certainly doing despite to the Scriptures, because the Scripture uses a word which means a young woman who is a virgin, and an angel says to Joseph, don't feel that this is something which Mary must ~~be~~ be in (4 1/4). It is a truth that out of a hundred billion ~~nations~~ cases of the one where a thing like this would happen, would be a case of assurance, but this is the one. This is the one

where she is not impure at all. The Holy Ghost has done this, and he says to him, It is evidently beyond imagination. I know that you would think it is something you ate that gave you this dream tonight. That it can't be possible. It is your imagination in some way, because it is so utterly unparalleled, but I want to point out to you that it is not so unparalleled in the fact that it was predicted that God caused Isaiah to give the specific prediction of it and there it is. And any Jew would know the Virgin. He might have pondered it, he might have puzzled over it, but he probably didn't think a great deal about it. And the angel says to Joseph, "See the verse shows that this is something that won't happen in a hundred billion cases. And I think that is just about the exact figure, when you think of the number of people in the world, that out of a hundred billion ~~million~~ cases in the world's history, this is first. There may be other cases, or ten times ~~in~~ that many, but out of them there is one case where this is true. ~~million~~ (5 1/2)

Because in one case (5 1/2) but it has been predicted. It is God's word. It will happen and here it is and so he quoted and directly quoted the statement here in Isaiah. Of course for us there is a great difficulty in translating because of the word virgin, is the nearest translation. It is an accurate translation, and yet it is not an exact translation. Well, you can't translate exactly from one language into another anyway. You have the difficulty, but you get what the Hebrew is, and it is a woman who is (6 1/4) but it is a virgin, but the stress is quite as much on the virginity idea, as it would be if you took the technical word for virgin. You say a virgin, it just hits you in the face. It is a virgin. But you say, 'almah, which is a woman who is a virgin, the idea of virgin is there, definitely there, but it is not the idea that is put in the most prominent way, ~~but~~ so that it hits you right in the face, because Isaiah's purpose here was not to strike you right in the face and say, God is going to perform a mighty miracle. That's not his idea. His idea here is God is going to replace the head of the house of David with one who is worthy. One who will really be God with us, and in telling that great fact which is the central thing which he is presenting, he brings out the idea that this one is ~~who~~ one who is going to be born of a virgin. It is not the central thing, but it is a vital thing. Yes? (Student). Now that is a very interesting problem. Thou shalt call his name Immanuel - or she shall call His name Immanuel. Well, actually, is that not fulfilled?

We refer to Christ as Immanuel, but that is not the name ~~that~~ His mother called Him, as far as the New Testament tells us. It is not the name that was used by people when they spoke to Him. It is a name which is (7 3/4) interpreted, rather than a name which is the specific group of sounds used to identify Him. It is a definition of His character. Now we ~~bring~~ find that brought out - not in the fact that here ~~was~~ an individual who had a certain combination of letters to designation Him, You call a man Lyons. You say, here comes Lyons, and he may be a little mouse (8 1/4). You call him lion. The name doesn't necessarily describe his character but it is a combination of sounds used to identify that person, and we often (8 1/2) to get what is the fact that there is nothing to his ~~character~~ character. It just indicates him and that's all. But here is a case where it is not so far as our experience goes a combination of sounds used to identify him, but it is a description of what he really is. He is God ~~ne~~ with us. He is actually God, the Second person of the Trinity and yet He is actually with us, He is actually men. The idea of the Deity of Christ is implicitly (9) though not clearly expressed in this. You could call anybody Immanuel, an evidence that God is with us. We don't call ~~a~~ man by that symbol (9) but we see him not merely as an evidence, that God is with us, but actually as being God. He is God who is with us.

This then is the wonderful - the terror of the declaration of rebuke to Ahaz, but the wonderful assurance of blessing to the prophets, to those who are God's, and looking ~~for~~ for His coming. And then having dealt with that case (student). I don't see any evidence of anyone. No one mentioned it to me. There were thousands who were born, but there is no one who is specifically referred to. But we'll go on with this (10). Now we've been looking at 14. Now we want to go on to 15, - now in 14, we have the answer to this means of rebuke, of blessing, that God's ~~in~~ plan is going to be carried through. Now though we are greatly interested in this wonderful thing that is going to happen, some time, - of course no body knows, but we just hear this. But ~~was~~ though we are tremendously interested in this wonderful thing, which we as we stand also ~~examined~~ there at the conduit of the upper pool in the highway of the fuller's pool, and watch the men working ~~industriously~~ industriously, trying to build up the fortifications there, we are interested in

the immediate crisis. What is going to happen? Will the forces of Assyria and of Ephraim overthrow the land and wreck it, and destroy it? They are preparing for a second attack, and we are working hard trying to hold them back. What is going to happen? Well, in a rather cryptic way, verse 16, gives us a look not at the distant future, but at the immediate future. In English we read, butter and honey shall He eat, and immediately in English we say who is the he, that is here referred to, but in Hebrew it is not he nor is it who. What is the Hebrew word that is here ~~transm~~ translated - he in the English. Who can tell me that? Look at ~~7:15~~ and tell me the Hebrew word that is translated he? ~~in~~ Mr. Ritter? (Student). I'm speaking of he. Butter and honey shall he eat. In English we have a word he, butter and honey shall he eat. In Hebrew we have a word he which is who. Sometimes it is this, but that is not here used. All that is used is a certain form of a verb. It means eat. Now the word eat in this is our masculine singular form. I eat, you eat, he eats. Or is he eating? It is the singular, third form. Eat.

Prophets. 38. (0)

something like that to prevent it, but in ~~Hebrew~~ Hebrew, if you said, the man eats, you would use exactly this form, there ~~would~~ be no he there. You would say, he eats by eating. You would ~~translate~~ it, the man eats, but in kEnglish the man is not expressed, so in order to ~~make~~ food we put in a he, there is no he there. There is no word to ~~express~~ express who the subject is. There is simply a (l) in thought. "Butter and honey shall eat." Who shall eat? He shall eat. One shall eat. Something shall eat. You can stress it. You could say, the child. You could say, the man, you could give a name, you could emphasize the ~~who~~ ~~he~~ - he, the one we are talking about. One shall eat, he shall eat. Well now, what is the subject of this verb, he will eat? What is the subject of it? The subject is not expressed, so we have to see, what is in mind. One ~~will~~ shall eat, if you want. Butter and honey shall one eat. In ~~his~~ his knowing. In the time that he will know. ~~What~~, who knows? It seems to be a reference back to a child. When is this child going to be born? We don't know. We don't know when He is going to be born, but in my opinion the best way to make this mean in 16 to 14 is to

as
 consider that the prophet thinks of the child, ~~and~~ if he were to be born now. If he were to be born now, his life would serve as a measurement. We have mentioned a child. Now think of a child that would measure it. Supposing this child, were to be born ~~of~~ to somebody, in such a case, when he knew ~~nothing~~ enough to make simple choices, of what is good and what is bad, in His knowing enough not to reach for the hot stove, but instead to reach for the glass of milk, to reach for something, to make a definite choice between a helpful and a harmful thing, a fairly young age, yet it would take a little while before one learns to make these simple choices. A little time with a few bad mistakes, and by the time that the child born ~~in~~ a few months from the time that Isaiah spoke, would be able to do this, by that time, people would be able to eat on a somewhat different scale than they eat right now. Right now we are in semi-famine condition. We are in a condition where we are rushing to have as many as possible working building up the fortification. And we have plenty of stuff from the harvest of the summer. They are available, and we are trying to use this stuff and - we are using this stuff. We have sufficient. We are wracking it out probably, in order to make it last, but we don't have any great amount of these products to ~~hand~~ the animals. Butter and of honey, but we have the products of man's ordinary agriculture, a good amount, from the harvest, but we're rationing it a bit, because we ~~in~~ don't know how long we will be shut in. Well, there is going to be a change. Instead of carefully rationing the material that you grow, in the field, you will have the material, that are secured from the animals. The product of the cow, which needs a large area for pasturing. And the product of the bee, which go out and gather in, and you ~~can~~ have a great deal of these in a condition where there is lots of land and comparatively few people. Well, you don't get all of that idea out of these few words here, but you get the suggestion that there is quite a change and if you think into it, you find that is the sort of a change that it might involve that when you read down to verse 22, you find that that is a specific change that is there described, as going to come to pass. Yes? (Student). A child that will rebuke as a nation. Before the child, ~~is born~~ if this child were to be born right now, before he would be able to make these simple choices, - (student). Well, you could reverse it, you see. If you reverse it, the Lord will give you a sign, a virgin will conceive and bear a child. This child will eat butter and honey. That suggests you

are talking very definitely about the child, to whom you don't see that here. You just say,

butter and honey shall one eat. Why, you think this one ~~shall~~ child he is talking about or not
it doesn't say

~~is going to say~~ so specifically and then when (6 1/2) around, you a child,

you are referring back, not clear back to 14, but back to 15. What he is talking about in 15.

Now of course there is ~~this~~ about it. You can take a verse of the scripture and you can say, let
us take these words here, and say they must be interpreted in this particular way. It seems to me

the most logical way to interpret it. And then when you do that, when you get something that just
doesn't correspond with the main facts at all, you can say, well, it doesn't seem to me to

correspond with facts, but it is God's word, therefore it must be true, and everybody's facts

false. That is the thing that someone might have done about this virgin birth. ~~in~~ Because there

it doesn't correspond to facts at ~~any~~ all. He says, yes, but God's word says a ~~virgin~~ shall

conceive. A virgin is going to conceive, but somebody else says, yes, but it talks about a child

born right then, because it talks about it then, and for the next five years after then. And so it

must have been a virgin birth then. Well, we have no record of any virgin birth then. There is

nobody born then, who could properly be called Immanuel that anybody knew anything about, but

there is one born ~~one~~ 700 years later, that exactly fits it, and when the angel said, that this is

the fulfillment of his prediction. And so we have to find how to interpret the passage in such a way

as to fit into this (7 3/4) (Student). How specific does an article make it? The child, does

it mean the child that you are speaking of in 14, or is it a measuring stick that you are talking about

in 15? Why does the he necessarily go back to 14? No, it isn't just a child. It is a child born

right then. And anyway the article is a clear cut thing. You went for a walk in the woods. What

(8 1/2). Which woods did you walk in? The can be a very strong reference for

emphasis. The woods. That's the woods you were walking in. The woods. You say, in the woods
the ?

In English we threw in, includes everything. 9/10ths of them mean absolutely nothing. One out

of ten of them is tremendously important. But the thing that often makes them important is

~~separates from others~~ the stress we put on the (8 1/2). I would feel that

hardly that much stress would be put on something, this far away from . (Question.)

What does the ~~man~~ butter and honey have to do with his knowing?) It was a time element.

That translation, that he may know, is rather poor. It is not, that he may know, but it is when he shall know. It is very often used this way. That's a very vital point. I think that translation, that he may know, is a rather unfortunate one. ~~in~~ That's why people used to think fish was brain food, so you eat lots of fish in order to think clearly. Well, butter and honey shall you eat, that he may know to ~~man~~ refuse the evil and choose the good. If that was the correct translation, why we should eat all the butter and honey we could in order to pass our Prophet's tests. Yes? (Student). If you study the usage (of the infinitive construct) very carefully, you might find a slight difference, but it would take a lot of study. (Student). ~~in~~ Yes, a child born fairly soon. That is, if you predict one coming and you don't see when he is coming, then the idea is, if he were coming right ~~now~~ soon, the use of a measurement there. If he were coming, (student). ~~if~~ It doesn't refer to any present child. It refers to the length of time that it would take a child to reach this age. It is Christ, but we don't know when Christ is coming. He may come today, and he may come 700 years from now. Suppose he came today - it is using it as a measurement. (Student). (Does it refer to now or the time of Christ?) No, it is immediate, definitely. (Student). Well, you don't have anyone. Good. You just have virgin. (Student). I would say that both of them are referring to the child used as a measuring stick. We don't know when He is coming. Suppose He came now.

(11 3/4). Before the child

if born now would know these things. It is a hypothetical situation. Yes? (Student).

That child's name has . (Student). In the first place it refers to the end of the nation. In the second case, it means the end of the particular kings who were attacking Judah. As a matter of fact, within five years, Syria was destroyed. It was no longer a nation, but Israel continued its political entity more than another 10 years. Then Israel lost its political entity, and within the next few years, its people were taken away into exile, and so that within 65 years, there were no people left there of the Northern kingdom, so the first one is fulfilled. Within 65 years there were none of the people there. There was no nation at all. And ~~there~~ ^{it} never was a nation after that. It just disappeared. And the people, those who came

back, ~~came~~ came back as part of Judah. But Assyria disappeared then. Yes? (Student).

Then the American Standard in taking it that way, is giving something that didn't occur. Because that is what the Hebrew means, and Isaiah is a false prophet because that didn't happen. (Student).

Prophets. 39. (0)

I would say there is a relation, yes. We have another child, in chapter 8, which comes a little later, and doesn't reach quite as advanced an age, as the thing when that takes place. (Student). And therefore it was in Isaiah's time and it wasn't Christ at all. (Student). That is the interpretation that some have tried to give. People have tried to connect the child with every thing imaginable. They tried to say it was Hezekiah, though the figures given of the age, show that Hezekiah was already 11 years old. They've tried to say it was Hezekiah. They've tried to show it was Maherhalabash, the son of ~~an~~ Isaiah, ~~in~~ they've made all kinds of theories, but there is no one of them that we have - it is evident that it would be the case, but we do have that it is Christ, the angel specifically saying it was Christ. Yes? (Student). This is a very important question. The question of double fulfillment, and the fact is that there are prophecies like the one in Deuteronomy, which show a ~~in~~ series moving along and reaching a climax, and there seem to be prophecies which show two closely related events, in separation of time. But when a prophecy speaks of one event, it is rarely, if ever two events. It may ~~in~~ speak of events, or it may speak of a series. It may show one at the beginning of a series, reaching a climax. Now there are those who try to explain these verses on the assumption that there are four - that there are two different children in mind. And that all three verses refer to two different times. You have a double fulfillment. Verses 14 to 16, refers to the time of Isaiah, and they all refer to the time of Christ. And so they say that there was a child born then, - well, suppose there was a child born then. Was he (3 1/2) virgin born? Was he properly designated as Immanuel in any way? Well, we have nothing of that time to fit with verse 14. Well, we say, there was a child born then, who would fit 15 and 16, was fulfilled at that time. And so 14 must have been fulfilled. How was it fulfilled? There is no way to show. There was no child born of a virgin. ~~There~~ There was no child we know of who could properly be called Immanuel. 15 and 16 fit, so 14 must too. And then they go to the New Testament, and the New Testament says, the angel said, that Jesus is the Immanuel here predicted, so they say

this is a double fulfillment. It refers to a child born then, and it refers to Jesus. And they say, look, it is virgin born. Jesus used Immanuel, so 14 fits Jesus. But 15 has nothing in the world to do with Jesus and 16 has absolutely nothing to do with Jesus. Before Jesus shall reach a certain age, I would say about 4 or 5, if somebody wants to say 20, say 20 if you want to. Before Jesus reaches a particular age, why, Rezin and Pekah will both be dead. Well certainly they will be dead within 700 years no matter what happened, even if the ^{1/2} (4 destroyed it and took the king captive, and killed all the people they'd ~~kill~~ in 700 years, and if they be ~~designated~~ 700 years, what is the point of saying they would be dead before Jesus would reach this certain age. Supposing I were to say, you see that little baby there. Before that little baby reaches the age of 50 Eisenhower is going to be dead. Well, what would it prove? It proves nothing. And so verse 14 fits Christ, and there is nothing that there is any evidence of that time what ever. 15 and 16 fit that time and have absolutely nothing to do with Christ. Now that being the case, to my mind a reasonable way to take it, is instead of inferring something at that time which relates to 14 in which there is no evidence whatever, and insisting that 15 and 16 must refer to Christ, there is no evidence whatever. It seems to me it is more reasonable to say the prophet in 14 is looking to Christ, and in 15 and 16 is looking to the immediate future. (Student). No, I don't at all. I hold that 14 fits Christ and 15 and 16 - (student). Yes, that's right. What I'm trying to say is, (student). That the 14th verse only refers to Christ, and the 15th and 16th refer to the immediate time. That's what I would say. But you say in addition to that the 14th refers to the immediate and to Christ, the 15th and 16th refer to the immediate and have nothing to do with Christ, you might as well go a step further and say that 14 refers to Christ and has nothing to do with the immediate. Yes. (Student). I don't think so because that child is born later. You see, the designation to him is, before he can say the simple words, and , before he reaches that time, a different age, (student). You mean, your suggestion is, verse 14 refers to Christ, and then 15 and 16 jump over to Isaiah's time. Personally it would seem to me rather strange, it seems that breaks all connection with 14. (7 1/2) must be sometime. To me the connection that you don't know when this child is going to be born, uses him as a measuring stick, if he were to be born now, to me makes now to say it is, if there were a ~~born~~ child born now - when you find a child ~~born~~, a little later

in some way here, related to that, - that is much better I think, then the assumption that ~~suddenly~~ Immanuel is born then, and also later, much better. (Student). No, the land that thou abhorrest shall be forsaken of both her kings. That is, ~~that~~ he is speaking of the two countries. (Syria and Ephraim.) (How was that fulfilled?) Now the point of that is very important. I wonder how many of you have it in mind? Let's take a couple of minutes to run over it again. The point of the prophecy is this, that Ahaz had a people working fast and furiously to build fortifications to protect the land from an attack of Pekah, king of Israel, and Rezin, king of Syria. They have already attacked, and been repulsed. They are expecting a similar attack very soon. They are working furiously to be able to defend the land from them. Meantime however, as we are told in Kings and Chronicles, Ahaz has sent messengers across the desert to King ~~Tiglathpileser~~ ^{said} Tiglathpileser, the king of Assyria. And he has ~~said~~ to the king of Assyria, I will be your vassel and will give you heavy tribute if you will come and deliver me from these two kings that are attacking me, but he has not told the people about it. Tiglathpileser will come and attack Israel and Syria in the rear, and that will remove their pressure from Judah, and Judah will thus be safe from the present attack as soon as they come, and Ahaz knows it, and God knows it ~~and~~ but the people don't know it. And so Isaiah is giving a prediction which Ahaz already knows, but the people don't know it. That is, within the court of the next three or four years, the king of Assyria, will attack from the rear, and will attack ~~in~~ Syria and Ephraim, and destroy their kings, their area ? and make them subjects to himself. And so this land that Ahaz and the people are so desperately afraid of, will be forsaken of both her kings, ~~and~~ within the next three or four years, as the result of the secret plan that Ahaz is making. And which he has sent messengers to Tiglathpileser to carry out. And which the people don't know about, but Isaiah is thus given information from God about it. And so he says to Ahaz, don't be worried about this work. Within three or four years, these two kings will be gone that you are so afraid of. Ahaz (11). He says, I know that, and I sent and made this thing. I know that. But I wish he wouldn't tell the people that, because we want them to fight good and hard to keep them off until the Assyrians get here. And then Isaiah goes on to rebuke Ahaz, for his ungodly ~~sins~~ deed and chapter 28 is devoted

to rebuking him for his ungodly deeds. Chapter 29 deals mainly with it, and it is touched upon in 30 on. And that is the background of this and that is the vital whole question. It is that Ahaz has done this wicked thing, and so God rebuked him, and God is going to provide His own head of the house of David. He is going to provide ~~an~~ one Virgin-born to replace Ahaz. He is not forever going to put up with this kind of leadership. But he doesn't say when. The people listen and say, oh, wouldn't that be wonderful. Let's hope it comes tomorrow. And he goes on and says, well, on the assumption that it came right now, within a very few years, using the child as a ^{in kings} (12) both the ~~MMMM~~ will be gone. You will have nothing to worry about then. (Student). No, it is the Messiah, imagining him to be born now, but we don't know when He will be born. (Student). Yes, there is only one person prophesied but it doesn't say when He will be born. And the idea is, if he were born now, this would happen. (Student). There is one child and then there is the hypothetical imagining that he is born now. ~~With~~

Well now, we didn't get on to chapter 9. We have some material we still want to look at, in 7 and 8 which is vital, and for today I asked you to study 28 through 29, which we've already done, some in class. 28, 29, 30 and 31. And 32, the background for it. Which we've already touched on in class. Now, I will simply ask you for Thursday to look over again that assignment. I think right at this point we may interrupt 7 and 8 to look forward to 28 and 29, a bit more fully, because they relate very closely to ~~what~~ we are talking about right here. So study 29 again. Just look at that which relates to the historic background. And then I asked you to look in addition for last time, at verses 16 and one other wasn't it? Well, for next time please look at that section from verse 13 on to 24. (Assignment given here.) (40 ~~re~~ 0).

Is the historic background the most important thing to us, in the prediction of the Messiah? And that of course is verse 14. And the relation of that to the historic background, I hope you have well in mind now. It is rebuke to Ahaz. And it is encouragement to the people of God, all in one. And then verses 15 and 16 are encouraging to the people of God in the immediate situation, but to Ahaz they are a recognition that God already knows Ahaz plan. That God already knows what Ahaz is doing, and that he is telling the people that they are going to be

delivered from these kings by a great force which will protect them from them. And now you can imagine what the reaction on Ahaz is. God says that both the kings will be gone within a very brief time. Well, Ahaz says, I know they will, when the Assyrian king gets here, and of course, once people find out my ~~(2)~~ other scheme they ~~in~~ should give me great praise for them it. But I don't want them to know it now, because I ~~don't~~ want to fight violently. ~~(2)~~ Now Now he says the prophet is telling us about it, and then the people will be giving the credit to God instead of to me for the fact that they are delivered, and he is a bit displeased about that. He is a bit pleased however, with this word of encouragement to the people, because it is enough to give the people encouragement to go forward. It is not enough to make them say, oh well, the thing is certain. Let's not worry about it. It is a few years before the kings are gone. Not immediately. It is necessary that they keep on fighting, to protect themselves during the interval. And so at verses 15 and 16, especially at the end of 16, we can imagine Ahaz as feeling a bit better about what ~~Ahaz's~~ Isaiah has done. Isaiah has given him a personal rebuke, which he does not like, but he ~~gives~~ has given a word of - to affect the moral of the people in a way that he wants to affect it. So at the end of verse 16, we can imagine Ahaz feeling a little better about it, but then the prophet continues. He says, the Lord shall bring upon thee, and upon thy people ^{Ephraim departed} in the days that ~~the~~ ⁽³⁾ from Judah. ~~Then~~ Even the king of Assyria. Well now, days that have not come ~~to~~ since them, that difficulty but they are in a difficulty, there is not ~~much~~ much to worry about yet, but as far as Ahaz is concerned, but at the end of the verse - now he has wondered how does the prophet know that the king of Assyria is in this? Has somebody told him of the secret arrangement that the king has made with the king of Assyria? That he has sent these people over there to make this arrangement, and - Does anybody know? It is a long time ~~since~~ since I assigned you chapters 36 to 39. Mr. Taylor. (Student).

- and verse 20, in the same day shall the Lord shave with a razor that is hired, namely by them
and and it
beyond the river, the king of Assyria. The head and the hair of the feet/shall consume the beard.

Now what is a razor that is hired? What does that mean? How many would know? (Student). The razor that is hired. You have the historical background, and it should be obvious to everybody. It means that the king of Assyria is hired. It means that Ahaz has sent to the King of ~~Assyria~~ Assyria to offer tribute. He will come. He has secured his coming. It is purchased and then this again is a recognition of the unholy schemes that Ahaz has entered into, making an alliance with an ungodly power, in order to get this ungodly power to come and deliver his land from Israel and from Syria.

(Student). It would possibly be so. Yes. And I don't know of any clear statements that says it was kept from the people but the Isaiah had maybe a dozen cases where his rebukes fit very strongly but always in such terminology as it suggests that he is not dealing with anything that is fully understood by the people and it seems to me that all these various passages are much better understood
(2 1/4). We don't know. That is, if the people knew about it, I

would question a good many of these cases, somewhat different terminology. Now it is possible that a very careful study of it might prove that on this particular point, the interpretation they did know is better than they didn't. But the interpretation that they didn't fit into all these particular places to what - the vital thing is that he is ~~(2 1/2)~~ (2 1/2) this ungodly alliance, but he refers to it in such terms, and touches upon it in so many different ways, without coming out and saying, speaking specifically of his having done it. To me that is the most probable interpretation. Now of course some one might make an argument that he is referring to it in this way in order to keep from coming into a direct headlong dispute with the king, and one might make an argument for that but they'd have to examine all the cases of it, especially since it comes into such a headlong disagreement with him anyway, so I don't think that would be a reason for his transgression. Well, on the assumption that it is secret which I think the evidence will bear out, but the fact of the alliance = there is no question of that, and the fact that Isaiah is condemning the alliance, and that he is showing here that this alliance is going to bring difficulties not only into distant lands like Syria, but it is going to come close to them. He tells what is going

to happen. That there will not be the possibility of agriculture, but that there will be a great amount of the products of animals, such as require lots of land and not so much labor, and that suggests depopulation of the land, and he describes this rather - in rather detailed language, in the latter part of this chapter. It will come to pass that for the abundance of milk that they shall give he shall eat butter for butter and honey shall everyone eat, that is left in the land. Now this, I don't think this is just a description of the exile. The exile is when this reaches its extreme, this condition, but you find it heading in that direction, and under Hezekiah when you have all the fenced cities of Judah taken, in many of the people taken into captivity it is heading in that direction, and you find it starting already, when Israel is exiled, and you have this territory just across the border from Judah in which this pastoral condition exists, and in which naturally they increase the amount of these particular products available in Judah. And he tells about the briars and thorns, verse 23, instead of vines, nobody can tend to the vines, so it is just briars and thorns. Verse 24, all the land becoming briars and thorns, and on the hills where formerly they used the mattoch to dig and do the hard work, making it produce as much as possible, now you can't even come there for fear of briars and thorns, but it will be for sending out of big cattle, and goats and sheep, which can go through this uncultivated area ~~and~~ and can crop up what grows naturally.

And chapter 8 goes right on from there, but there is a break in time. Moreover the English says, and is the Hebrew, but this moreover is perhaps a good translation, because it is an ~~an~~ and that shows a rather ~~decisive~~ decisive thought ~~of style~~ of start. Not a new subject but possibly a lapse of time perhaps a year or two. The Lord says to Isalah, take a great roll and write it with a man's pen, concerning Mahershalalhashbaz. So he takes faithful witnesses to record, and he goes to the prophetess and she conceives and bears a son, and the Lord says, call his name Mahershalalhashbaz. "Hasten the booty, hurry the spoil.", before the child shall have knowledge to cry, my father and my mother, before the child can say the first words a child says, ~~in~~ ma and papa. Before those simple sounds in the (6 1/2) of his lips, shall recognize its forms, the riches of Damascus and the spoil of Samaria, shall be taken away before the king of Assyria. Now, some

have said, this child is ~~the~~ the child, Immanuel of the previous chapter. I would think it extremely unlikely, for two reasons. One because his name has a diametrically opposite meaning. Instead of God with us, it is plunder and booty and destruction. Secondly, because the time element would mean the difference. The suggestion was made yesterday in class that possibly the knowing the good and to refuse the evil and choose the good expresses growing into years of ~~maturity~~ maturity. Whether it means to grow into years of maturity or whether it merely means reaching the age of making fairly simple choices. In either case it goes a good bit beyond this one, just to say the first few words, just deals with the among the two simple signs. So that there is a measuring stick and here is a shorter measuring stick. ~~It~~ Just before this other child is just able to babble the simplest of words, before that time, the riches of Damascus and the spoil of Samaria, will be taken away before the king of Assyria, and then of course, when that took place, it was an evidence to the people that Isaiah had spoken from God, and verse 5, he says, the Lord spoke to me again, saying, for as much as this people refuses the waters of Shiloh that flow softly and rejoice in Rezin and Remaliah, therefore behold the Lord brings upon them waters of the river, strong and many. Is that literal or figurative? Now the Lord is literal, brings up upon them, is literal, but the waters of the river is figurative. You can't take every word of it figuratively, or you get nonsense, but it has its major statement, is figurative. The waters of the river coming up, is a very good figure for the tremendous forces of the king of Assyria, flooding over the land, and the figure is continued. He will come up and go over all his channels and go over all his banks, and he is describing here, the coming of the great force of the Assyrian king, which you might think is just going to protect them and deliver them, but he goes on in verse 8, he shall over pass through Judah. He shall over flow and go over, pass through Judah and he won't stop with ~~Judah~~ Syria and he won't stop with Israel. He is going to come on into Judah. And of course, that is the condemnation that Ahaz' clever scheme to protect them from the attack of Israel, and ~~to~~ of Syria, actually removes the buffer states and puts them right next to Assyria, and results in their being next in line for Assyria, and in tremendous danger of destruction by the great power of the Assyrian aggressor, and so his clever scheme backfires. It gives a temporary deliverance at the

expense of greatly ~~in~~ increasing difficulties and danger in the future. And this of course is fulfilled in Sennacherib's day, when he comes, and it begins to be fulfilled when Tiglathpileser comes and overthrows Israel, and will include Judah a little bit perhaps, but it really reaches its climax, when ~~in~~ Sennacherib comes in the days of Ahaz' son, and overflows all its channels and banks and passes through Judah and takes all the fenced cities of Judah and takes practically everything there, except the - Jerusalem itself, and only miraculously in that deliverance, he overflows and goes over and reaches even to the neck, and the stretching out of his wings, shall fill the breast of thy land o Immanuel. We don't know when Immanuel is going to be born. It might conceivably be conceived and born in the very near future after Isaiah first spoke. It may be much later, but this is Immanuel. You don't know when Immanuel is going to be born.

~~It~~ This is Immanuel's land. It is not Ahaz'. It is Immanuel's. Because Immanuel is the true head of the house of David, even though he is not yet born. This is Immanuel's land, and he is going to build the breast of Immanuel's land, and so (11) suggests that, but the important flow feature is that it is Immanuel's land, that he is going to overflow. Mr. Delancy? (Student).

That refers to the little stream just outside of ~~Jerusalem~~ Jerusalem that (11). That means that instead of looking to that which is near - of God's protection, which they've heard about for a long - you might say it is the calm gracious presence of God; instead of being satisfied to know that God can deliver them from the power of Israel and Syria, they look instead to the great force of the king of Assyria, which is a material power, - it is further away from this king, but they are not going to trust in him, and actually the result of it is, - to bring them not deliverance but actual danger. And so the Assyrian king is going to overflow and fill up the land and reach even to the neck. That is a description of Sennacherib's invasion, literally fulfilled in the immediate time. That is within the next 30 years, it is literally fulfilled. And then in (12) verse 9, he says, @Associate yourselves, O ye people@ ~~and ye~~ Who are the people that He is talking about? The forces of King Sennacherib. The many different nations conquered and held by the Assyrian king. Forces are coming with him to attack Judah. "Associate yourselves, O ye people, and ye shall be broken in pieces." Well, how's that. He says they are going to fill up the land. He says they are going to cover over Judah, but now ye shall be broken in

pieces. Why? Because this is Immanuel's land. And they cannot possibly conquer Immanuel's land unless Immanuel chooses to let them do it, because it is part of His plan. Though Ahaz' clever and wicked scheme does away with the buffer states and brings the powers of Assyria who is right next to them, put them in tremendous danger, it still is Immanuel's land, and Isaiah says, because of Ahaz' clever scheme the land is going to be overrun, and covered, devastated, and destroyed, by the people who come through it from the Assyrian army, but he says, these people are going to be broken in pieces. It is ~~an~~ Immanuel's land. Associate yourselves, and ye shall be broken in pieces. Give ear, all ye of far countries. Gird yourselves and ye shall be broken in pieces. Gird yourselves, and ye shall be broken in pieces. Take counsel together, but it shall come to nought, speak the word, but it shall not stand, ~~in~~ for ^{אֱלֹהֵינוּ}, this ^{8:10} is Immanuel's land. Immanuel can protect His land, if He chooses to. God is with us. This is Immanuel's land. Immanuel will protect the land. So you see, Immanuel could be transliterated at the end of verse 8 and verse 10, or of course it can be given a meaning, but it refers to the land? man, but not simply to

Prophets 42.

¹⁰We continue with further predictions about the relation to the Assyrians, but the big thing - there have been many big things stressed in 7 and 8 thus far, but of course one of the biggest things is, that this unworthy sion of the house of David, this head of the house of David, who ^{trusting} turned away from blessing God and ^{trust} stressing Assyria and trust his clever deal with the Assyrians, he is going to be removed and there will be substituted ~~him~~ for him, God's own head of the house of David, God's Immanuel. Well that has been our big thought thus far, here, and there is such a close parallel with 28 and 29, that before continuing with the rest of 8 and 9 and 10 I want to take a little time to look at 28 and 29.

We looked at 28 ~~in~~ rather fully last semester. And it is very important that we have it in mind, and I hope it is not necessary we take any time now to go over 28, but let me just ask a question of verse 20 here. What does 28:20 mean? Mr. Ritter could you tell us? What does 28:17 mean? Mr. Phillips? 28:15? (STudent). And what does he mean by a covenant with death and hell? (Student). What man? Assyria, yes. This is exactly the same sort of a

background as chapter 7. This chapter, I think we'd better take awhile then of going over 28 again, because it is necessary background for 29. I spent an hour last time. Maybe in half an hour this time we can give it again. I was hoping everybody would remember it, because it is so closely parallel and it is the parallel of 29 that I want to bring out here.

But chapter 28 begins with the prophet coming into a banquet. Now it doesn't say it is a banquet, but it is very easy to deduce from the content that it is a banquet. And it is easy to deduce from the context that it is a banquet of the nobles of Judah. And that the nobles of Judah, are gathered together there for a banquet to celebrate the making of a secret arrangement with Assyria. They are faced with Ephraim, the northern kingdom. And with Syria, which they fear is going to attack them again, and try to destroy them, and Ahaz and his nobles of course, his leaders, his privy council, they have sent to Assyria, to make this arrangement with Assyria, that Tiglath Pileser will come and deliver them. And it is at the banquet that is celebrating this deliverance from Ephraim, which they have made arrangements for, but which the people as a whole, I think, we can be quite sure, do not know anything about. And in that banquet, where the nobles are having a carousing time, celebrating, the Isaiah walked in, and he walked in there, and they looked at him, and ~~his~~ first inclination is to throw this fellow out. We don't want him with his sober face interfering with the joy of our carousing banquet. But they are feeling rather light hearted at the time, and there are doubtless a lot of people coming in and out, - he gets started and they let him say a few words and they like the words he says. Because he says, woe to the crown of pride of the drunkards of Ephraim, and it is Ephraim they are celebrating to come destruction on, so they are happy. When he agrees with them on that. Woe to the crown of pride, to the drunkards of Ephraim. They say that's all right. As long as he talks that way, we'll be glad to have him around. Whose glorious ~~beauty~~ beauty is as a fading flower, which are on the head of the fat valleys of them that are overcome with wine! These fellows who were beginning to get pretty drunk themselves, they say, O those Ephraimites, what drunkards they are. ~~Isn't~~ Isn't that good to condemn them for their wickedness. They are happy to have them condemn the Ephraimites.

Them that are overcome with wine. He says, behold the Lord has a mighty and strong one, which as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing shall cast down to the earth with the hand. With a flood of mighty waters, you notice the same thing we've had in chapter 8, His power as like a (7) river overflowing like a flood of mighty waters. "The crown of pride, the drunkards of Ephraim shall be trodden under foot." You see all the emphasis on the drunkenness of Ephraim, ~~in its own name and in its own name~~ ~~down to the earth with the hand~~ And here are all these drunken Judaeans right in front of him, but they don't think of that, like most of us, but we do like to hear other people criticized, for the very faults we have ourselves. That's a natural human trait, and here they are rejoicing in ~~them~~ hearing the Ephraimites criticized for it, without realizing at all, that it is their own, great fault. "And the glorious beauty which is on the head of the fat valley be a fading flower, and as the hasty fruit before the summer: which when he that looks upon it sees, while it is yet in his hand he eats it up." And that is the condemnation of Ephraim, and the declaration that Ephraim is going to be destroyed, which he gives, and the nobles are rather rejoicing in it, they don't care how long this fellow goes on, if he precedes with this good patriotic thing that he is talking about now. But then in verses 5, and 6, he starts with 5 and 6 saying if he started with 5 and 6 they would have had him thrown out, but he is going along and they are listening, and there is a little initial to let him continue. 5 and 6 he brings ~~the~~ religion in. Well, that's all right. As long as he doesn't make it too personal, and bring too much of it in. It may help the morale of the people. It is all right as long as he doesn't go too far. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people. But for a spirit of judgment to him that sits in judgment, and for strength to them that turn the battle in to the gate." Well, that's not too direct. Too much, and he can bring in a few words of religion, just so as he sticks to his main patriotic theme, that they are interested in, I remember about 16 years ago, or was it 20 years ago, was it Stanley Baldwin, prime minister of England, it was one of those about that time, he wrote the speech for the king to give at the opening of parliament. You remember the king in England

always opened parliament with giving a speech, but he is now allowed to write out the speech. The prime minister writes the speech. So one time the king gives a strong conservative speech, and at another time he gives a strong socialist speech and it depends upon who is prime minister. The king gives the speech. The prime minister writes the words of it. And that's the English system in which the king is the figure head, and has nothing to say, but a lot of glory is given to him. Well, they say that I think it was Stanley Baldwin, wrote the speech, and the king got the speech, and he was looking it over, to see if it was ready to give and everything all right, and he noticed one place a note on the side and it said, refer to A.G. so he says to the attorney general, he said, please check on this. He says the prime minister wants it checked to see if it is in line with precedent and legally correct. The attorney general said, I don't see anything involving legal correction or legal matters in the context at all, he said. He said, the thing said just before the speech, there is no legal problem in the chapter either. Well, the king couldn't think, why say then, refer to the attorney general? So, according to what I read about it at least, the king got in touch with Baldwin and he said, why did you write here on 3 or 4 places, refer to attorney general? Oh, Baldwin said, I didn't mean attorney general. I meant bring in a little pious statement about that place. It will make the people feel good if you refer to Almighty God at those points, so that's what he put in. A little note for the king to put in some pious m marks, and refer to Almighty God. Well, that is a common trait of politicians, religious words, if they have no more sincerity than that would seem to have, why, I'm sure that the Lord is not at all pleased with it. Well, Isaiah certainly meant what he said here, very genuinely and very sincerely, but the nobles were ready to let it pass is something that was just a remark to make the people feel better, but the next sentence they didn't like. Verse 7, the English says, the King James, "but they also have erred." And the they there, I believe, if I recall correctly, in the Hebrew, is וְגַם these also. And here they are, they also have erred, these also have erred, who? The Judaeen nobles, there at the banquet. He turns ~~him~~ right direct to them, they have erred through wine and through ~~drink~~ strong drink they are out of the way. Well, they say, that's all wonderful about the terrible

drunkenness of the Ephraimites, but he says, you are the same way. Here they are. They are ~~swam~~ swallowed up with wine. They are out of the way with strong drink. They've erred in vision. They stumble in judgment. For all tables are full of vomit and filthiness, so there is no place clean, and there you can sit it in front of them. They are standing around, and the nobles there, and they don't think this is very polite language, and if he had started this way they certainly would have thrown him out, but now he's gotten gone. He's presented his patriotic stuff, and they were well pleased with it, thus far. Nobody quite quickly enough overcomes his inertia to get up and say, let's do something about it, and a lot of them think that someone else ought to do something about it, so they begin mumbling to one another, and verse 9, I believe, a suggestion that George Adam Smith originated and I think it is a very excellent one, that verse 9 is ~~in~~ not Isaiah speaking, but the nobles speaking. And the nobles saying, in verse 9, whose this fellow going to teach ~~kn~~ knowledge to? Who does he think he is going to make understand this. Those that are weaned from the milk, and drawn from the breasts. Does he think we are a lot of little children with his temperance lecture he is giving us? We are a little babies that he is giving, as verse 10 says, precept upon precept, line on line, here a little there a little. This kind of elementary instruction for children. We are old folk. We are not - he doesn't need to go after us this way. If he had started this way we would have thrown him out immediately. Now we hope that somebody else does. But that is the way they are feeling and ~~in~~ verses 9 and 10 I think are the nobles -

Prophets. 43.

that is a prediction of the Assyrian army, with its language. They can't understand which sounds to them like stammering lips, which is another tongue. Another language. They won't hear the simple presentation of God's word. He will give them these voice of the brutal Assyrian aggressors, speaking to them what sounds like nonsense, sounds to them like baby talk. They can't understand the stammering lips and other tongue, ~~he~~ will speak to this people to whom he said, this is the rest wherewith ye may cause the weary to rest; He asks them to rejoice in the waters of shiloh, and to run softly. He asks them to rejoice in the wonderful promises of God. He asks them to know that if they are true to the Lord, ~~n~~ and follow

Him, He will protect them, and not to go looking to ungodly powers, to join with them, and help them and give them tribute to Assyria. This is the refreshing he said, but they would not hear. But the word of the Lord was unto them precept upon precept, as the noble said, he is giving us precept on precept, line on line, like he was giving instruction unto children. Well, he said, that's the way the Lord has given it. The word of the Lord was precept upon precept, line upon line, here a little, there a little, and ~~the~~ what is the result of it? ~~Instead of~~ Instead of accepting it, they don't accept it, so they go and they fall backward, and they are broken and snared, and taken, and now he goes on, directly, attacks the wicked alliance they've made with Assyria, without specifically stating what it is? (Student). No, because Egypt is later. You see, at this time, they are afraid of Ephraim, and of Syria, and the historical books tells us that it is Assyria, with whom they make the alliance, then after Assyria comes and overcomes Israel's activity. And they have Assyria right next to them, then they try to find protection from Assyria, by turning to Egypt. But they've not yet reached that point because the chapter begins with the attack on Ephraim. And Ephraim was out of the way before they thought of looking to Egypt. (Student). Well, the chronology there, I'm not sure we can be quite that precise. Let's get that in mind though. Here we have, let us say, here we have the point at which Ahaz makes an alliance with Tiglathpileser. There they are afraid of Ephraim and Syria. Then sometime within the next few years, Tiglathpileser comes, as arranged by Ahaz, he comes, he attacks Israel, he attacks Syria, and Ahaz pays him tribute and Ahaz goes to Damascus, and copies the alter for the Assyrian king, and brings it down and puts it up right in the temple of Jerusalem, to show subjection to the Assyrian king. That happen here. Now Ephraim is conquered by Assyria, and Syria, and Syria is destroyed, but a puppet king is put in Syria, who reigns just a few years, and they revolts again, and Assyria destroys him. Well now, during this brief interval here, between the destruction of Syria and the destruction of Ephraim, it is highly questioned whether Ephraim was a strong enough power for any such private enterprise. For the nobles ~~(4 1/2)~~ (4 1/2). There isn't any evidence for anything like that, that we have any record of. But everything in it speaks about the relation to this time when they are ~~trying to~~ preparing to drive back to the Assyrian power, and looking for the coming of the Assyrian for their associate. Now in a couple of chapters later we get on to where after

the Assyrian comes, then there is looking to the Egyptian for help against the Assyrian, but I'm quite sure you wouldn't bring Egypt in as early as this chapter. It comes later. You've got so much in the chapters, that speaks about the same arrangements which Isaiah attacked in chapters 7 and 8, and ^{28:14} so we have in verse 14, Isaiah continues, wherefore hear the word of the Lord, ye scornful men that rule this people. You see, he is not talking to the king, but he is talking to the nobles. To the men who hold this people, the wicked nobles, the associates of king Ahaz. You scornful men that rule this people. Because you have said, we've made a covenant with death. Now that is not with Egypt. Egypt wasn't powerful enough at this time to make a covenant with death. There are many other times ~~when~~ they might have done it. But at this time, Assyria was the great wicked aggressor, the powerful nation that was conquering others all around, and they thought, we will get protection from Syria and from Ephraim, by bringing in Assyria, and then Assyria will consider us as a friend, and won't hurt us. We know they aren't. We know it is dealing with - fighting with fire to deal with the Assyrians. They are a wicked dangerous people, but as long as they think we are on their side, they won't injure us. Just like the people today who look to the communists and give them help and think that the communists will protect them against their near neighbors, and they will be safe because they are on the communists side. kAnd once the communists get in and get control, they find that they are not safe at all. They find that the very one who made the alliance with them, are apt to find themselves in concentration camps. Well, the situation is identical there. We have made a covenant with death, and with hell we are in agreement. The overflowing scourge, it is the great Assyrian force ~~with~~ which is conquering nations all around us at this time. Egypt has been that in some times in the past, but it hasn't for many centuries. At this time Egypt is not thought of in figures like this. They look to Egypt as a contrabalance. A force to protect them, but nobody thinks of Egypt now as an overflowing scourge. When the overflowing scourge shall pass through, - when the rulers of the king of Assyria will overflow its banks, and flow over the land, when the overflowing scourge shall pass through, it won't come to us. Because we've made lies our refuge. We have made a treaty with this wicked godless power. We have paid a tribute. We are safe, under falsehood we've hid ourselves. Therefore, thus says the Lord, God. Behold I lay in Zion for a foundation a stone, a precious

corner stone, a sure foundation, he that believeth shall not make haste. This is Immanuel's land. This is God's city. This is Zion. God can protect it. He will protect it, unless He thinks it wise for his own purpose, ~~man~~ is to cause it to be destroyed for a time. He does not now so think, and so those who will so trust Him, need not make haste. They can trust Him, as follows. That's a wonderful verse. He that believeth shall not make haste. He that has confidence in the Lord, doesn't need to get all jittery and upset, about things, because he knows that God's truth is bound to be prevail, and that God's plan is set. He says, judgments will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters - the king of Assyria, the great force of the river, shall overflow its bank, shall overflow the hiding place. In other words, your clever scheme to be on the Assyrian side and therefore not be injured. It won't do you any good. It will overflow you. Your covenant with death will be disannulled, and your agreement will not stand. The Assyrian won't stand by his promise. When the overflowing scourge passes through, and it destroys these other nations, you yourselves will come into great danger. You will be trodden under foot. (Student). Not directly. verse 16, I think it is God's saving interest in Zion. God's plan which is working out there. They that look to Him and believe in Him, need not make haste. Now of course, the climax of His plan, its very center is - the whole purpose of all this is to prepare for the coming of Christ. But I don't think that Christ is explicitly directly (9 1/2). He that believeth shall not make haste. He that believes in God and God's provisions. (Student). No, I think that is made to his other reference. The stone the builder rejected, is directly addressed to Christ. Christ, you might say, is involved in it, because He is the climax of God's plan, so it can properly be applied to Christ, but it is not an explicit reference to Christ. Yes? (Student). Well, it definitely includes Christ, but I don't think in its explicit sense. But it does definitely include Christ, it is our attitude towards all of God's plan, and Christ is - but I don't think there is anything that fits here, in the immediate context that would make it clear, to anyone reading it here, but it is involved in it, so it is perfectly proper to quote. (Student). That's right. The whole purpose of God is

to prepare for the coming of Christ, and God has laid Zion. He's established Zion, but why has He established Zion? Because Christ comes in, and after all, it is only through Christ, that any of us ~~man~~ or any of them were ever saved. But they did not understand the details about Christ, and in this particular connection, all that they were necessarily understanding is that it is putting your trust in God's provision, which is of course Christ, but they wouldn't from this immediate context, fully understand. Put your trust in Christ, rather than your clever scheme, for the alliance with Assyria, is the only way you can get real deliverance, and of course in Christ, you get not only physical deliverance, but we get our eternal salvation through Him. He is the cornerstone that is laid, but I think there is a larger meaning involved, and it is only as you have other truths upon it, that you see how central that is. I don't think you can just pick it out of context, here, and say it is only about (Student).

Assignment given here. Work on the rest of ~~ra~~ 28 and 29. Monday, review 8 and 9.

Prophets 44. (0)

is addressed to a different group of people. In Isaiah 7 and 8, you know, he is talking to the king. He is telling the king that God is going, not forever to be satisfied, with such a leadership of the house of David, as this king, but that God will, in His own time, substitute one of His own selections, who will be God with us. Turning away from this king, and those like him to God's own king, He addresses in c. 28, you remember he is dealing with the same historic background, as in chapter 7, and we went through the chapter last semester very carefully. We went through it a little more rapidly last time. We did not finish it before the end of the hour. But we noticed the stress on it, in it, on the attitude of these nobles. How these nobles, of whom he is speaking, how in verse 15, we have made a covenant with death, and with hell are we at agreement. This wicked Assyrian aggressor, they have entered into a league with, and now that they have established this relationship with him, they will be - they will not be destroyed when the overflowing scourge passes through. It won't come nigh us because we have made lies our refuge, and under falsehood we have hid ourselves. And the answer which He gives this, that God is going to lay judgment to the line, and righteousness to

the plummet, and the hail will sweep away the refuge of lies. The waters will overflow the hiding place, and your covenant with death will be disannuled, and your agreement with hail, shall not stand. When the overflowing scourge shall pass through, then shall ye be trodden down by it. And then in verse 20 he makes this reference to their agreement with Tiglathpileser, which they think will protect them, deliver them from the immediate invasion, and protect them from Tiglathpileser. ~~He~~ He says, that the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. And then we have that section ^{28:23} from 23 to the end of the chapter which we looked at rather fully last semester. I'll only remind you that he shows in it, that God is dealing with them as a field, that the farmer uses different methods with dealing with his field, and God uses different methods, too. And also, that God - that the farmer has to break up things, in order to cause growth, and God also will break up things to do things that are injurious and harmful for the time being, but is for the accomplishment for His purposes. Showing God's plan in all of this, and in sending them into exile, for their sins, but not dealing with them, as He would with those who are to be cast out. They are not the chaff to be thrown away. But they are the wheat to be threshed. And then chapter 29, continues right straight on.

There is a good paragraph division between C. 28 and C. 29, and certainly no major division at all. It continues straight forward, dealing with the same subject. 28 ~~g~~ began a new section. Between 27 and 28, is ~~m~~ one of the major divisions of the book. But between 28 and 29 there is only a paragraph division. He continues His message. Whether he specifically, directly continues it to these nobles, there, or whether he gives part of it later, it is one discourse. One message given to these nobles, telling them the wickedness of their making this scheme, to protect themselves from Israel, and Assyria by its wicked arrangement with Assyria. ~~k~~Actually it won't protect them from Assyria, when the overflowing scourge passes through and ~~the storm~~ destroys them also. They will be inundated under it, it is not the ~~m~~ way to secure protection, to try to play off wicked forces against each other. And so at the beginning of 29, we look forward to treaty. see what is going to be the result of their feast. The result is that the buffer states are removed.

129
 There is no longer any thing between. Jerusalem comes next in line, in the Assyrian time table of conquest. And so he pictures Jerusalem as under siege. He says, woe to Ariel. And why should he call Jerusalem, Ariel? Well, why should he? Well, some people have guessed about it. They say the word ~~אֵל~~ means a lion, and ~~אֵלֹהִים~~ means the lion of God. Jerusalem might be thought of as God's lion. But that is pretty speculative. Others say, what is better I think. They say there is a word ~~אֵלֹהִים~~, heart, and the heart of God is to be the place where God ~~(5m3/4)~~. So Ariel means the heart of God. Well, if you accept either one of these, etymologies, or if you don't accept any etymologies, what reason do you have to say that Ariel stands for Jerusalem? (Student). Yes, the city where David dwelt. Where did David dwell? He was brought up in Bethlehem. He was king in Hebron, for a brief time. But he conquered Jerusalem, made in his capital and was king there for many years. It would have to be one of the three cities, if it is the city where David dwelt. Either Jerusalem, ~~Hebron~~ Hebron, or Bethlehem; certainly of the three, Jerusalem is by far the larger, the most prominent, the one which would be most likely to be referred to in such a way as to - Mr. Mitcell. (Student). Yes, when we are to conclude our ~~the~~ discussion of this particular phase in 31:9, we say that the Lord whose fire is in Zion, and whose furnace is in Jerusalem. And that fits with Mr. Wilson's point, very directly with the idea of the heart of God, and also is further evidence of it being Jerusalem, that is meant by Ariel. He uses a term for Jerusalem, was ~~doubtless~~ doubtless thinking of it etymologically as the heart of God. (Student). Yes, well I don't know if I would say it is quite that way. Verse 16 here is a verse in which the Lord says, their scheme is not going to succeed. His plan, is that in which confidence can be put. Well now, what is His plan? His plan is the plan to keep alive belief in God among Israel, and through them to prepare the way for the coming Of His Son into the world. So that is His plan. And His son is the central major feature in His plan. And therefore when He is specifically of His plan, this way, anything that would seem to become a little more explicit and be a more definite reference, it might refer to the Son, is in place. It is not dragging anything into it. But it, in the light of the situation, the people he is talking to, the subjects right about, I would incline to think that the reference to Christ is implicit rather than explicit. That He

refers to God's plan of which the central feature is Christ, and consequently that one is perfectly right in taking this, whole situation and applying it by analogy to any people in any part of the continent, and saying that God has laid in Zion a foundation stone, a tried and pure stone, and that is His plan on which the major feature is Christ, that is the central purpose of it, and to us we can apply it to Christ. But that He was speaking to these nobles there, specifically, quoting to Christ as he was when he spoke to the king about Immanuel coming, in the context seems to be going a little bit beyond what the verse would actually suggest. (Student). Well, Let's look at the section. Romans 9 and 10. I wished I had realized Mr. Cassel's questions and taken them up at the very beginning, because they are very interesting and well worth our taking the time in class. But the discussion I did give in the first 10 minutes is actual foundation to the understanding of the rest of the hour, and there must be 10 or 15 people who have come in too late to get it. And if they had to miss anything I wish they had missed this particular discussion, though its value is foundational to the rest of the hour. But, Mr. Cassel, what was the reference in Romans.

Romans 10:11. - Oh, Romans 9,10 and 11. Oh, 9:33. Yes, in 9:31 he says, @Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Why? Because they sought it not by faith, but as it were by the works of the law, For they stumbled at that stumblingstone, as it is written, Behold, I lay in Sion a stumblingstone and rock of offence; and whosoever believeth on him shall not be ashamed. What does he say in these three verses here? He says in these verses that Israel has not ^{attained} a danger, because they have not followed God's rule of faith. That is the reason why he says, Israel has not attained. While the Gentiles he says, which follow not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel has not. Because Israel has followed the works of the law, instead of following faith. As it is written, behold I will lay in Sion a stumblingstone and rock of offence. Whoever believes on him will not be ashamed. He points us right straight back to this chapter. He says, here were these nobles in Jerusalem. In a situation in which they being God's people, God would protect them if they had faith in Him, and trust in His

plan. If they knew that Jerusalem was this city, which he ~~would not classify~~ wished classified and purified and blessed as the place from which the Messiah would come, and they would trust in God's plan. They would not need to make haste. If they believed in the sure foundation of God's plan, they could trust in this ~~a~~ foundationstone of His plan, and they would not be making these alliances with Tighlathpileser in trying to get their deliverance in that way. They wouldn't be looking to other means, for protection. Means that were contrary to God's will, and rushing about making these alliances and all that. They could be trusting in God and be safe, and He points back to how Isaiah, in that situation said therefore, therefore because you have made this alliance with hell, and with death, and you've made falsehood your refuge, and you think you are going to be delivered that way, he says, God says no, I lay in Sion a foundation stone, a tried stone, a corner stone. He that believes shall not make haste. With judgment I will lay to the line and righteousness to the plummet, and the hail will sweep away the refuge of lies, and the waters will overflow the hiding places. It seems to me that Paul over here in Romans 9:31-33, is pointing out that Israel has followed human schemes, and plans and ideas, instead of following God's plan, and having confidence in God's provision. And knowing that God can and will deliver them if they truly -

Prophets 45. (0)

but as they were by the works of the law. They were seeking their own plan ~~to~~ - their own kings, their own methods. They were simply followed the letter of these particular laws, do these things, a, b, c, d, e, and we can get salvation. God never ~~promised~~ promised salvation to anybody on those terms. Now of course, the nobles had gone further than that. They've been using human schemes, to make alliances with wicked (3/4). But you find in Romans 9:33, an explicit reference to Christ, it seems to me it is merely reading something into Paul's statement ~~there~~ that is not there. Because Paul is saying, why have these gentiles found it and Israel not? Because of what Israel has been doing. He has not been following faith, but seeking their own righteousness and he points right back to where Isaiah accuses the people of doing exactly the same thing. (Student). Christ is the center of God's plan. (Student). Very definitely, because Paul's

interpretation is definite. But I do not think that Paul said, the stumblingstone and rock of offence which was laid there, is specifically and only Christ. I don't think he says that. I think that Christ is the center of God's plan, and Christ is implicit in all of this. But I don't think that Christ is explicit in what Paul says here, or in what Isaiah says. (Student). Now ^{of them} I would say that each ~~exegesis~~ should be interpreted in the exegesis of its own context. And I think that if you interpret each and exegete in its own context, you'd ~~won~~ find that the two are exact. But I think that a specific reference to Christ, has to be imported into this verse in the Romans passage, because it is not specifically in the context. And I think that in the Isaiah passage, it is in the background because it is in the center of God's plan, but it is very definitely not in His specific plan. (Student). I Peter does quote the same, but with a ^{different(?)} little usage than what Paul gives here. I Peter 2:6, "Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, - that is the stone referred to in the Psalms where it says, the stone which the builders disallowed is made the head of the corner. (Student) Unto them that are disobedient, the stone the builders disallowed, the same is made in the head of the corner, and a stone of stumbling, and a rock of offence. Well, how is that quoted in the passage? (Student). Oh, verse 6. where he says, @Ye, also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, wherefore also it is contained in the scripture. Behold, I lay in Sion a chief corner stone, elect, precious: - he that believeth on Him shall not be confounded. There he is pointing out that God's plan even as far back as Isaiah, has been given this great promise in the ~~life~~ life of the believer, and compared to a stone, a precious stone, and of course the central thing in God's plan, is Christ, towards which all the Old Testament points. He was the climax and the conclusion of it all. (Student). No, there is no mention of a corner stone in this verse - yes, a precious corner stone. He is a precious corner stone. And He is ~~in~~ the corner stone of God's plan. There is no question about that. (Student). You have to study the New Testament quotations in the Old, in the context, to see how he is using it, because there are cases where Old Testament phraseology

is echoed without necessarily speaking of the same thing spoken of. In other cases, where a specific thing in the Old Testament is applied, - there are many cases where it says this is that which is fulfilled. It is something then which was predicted, as is here. There are various methods which can't always be put together in just two or three words, but just in the whole context. (Student). - (✓) God's plan is to protect Israel, and it is to keep the knowledge of God alive in Israel, when all the other nations have cast it out. It is through Israel, to give His word, and above all, through them, to bring into existence, His living word, the Lord Jesus Christ. That is His plan. And the ~~plan~~ people in the Old Testament days are told that they are to have confidence in God's plan. And some places they are given hints which gives them a good deal of knowledge of a personal nature, of the working out of the plan, in one who is sacrificed. But in other cases, they don't have some clear explicit idea planned. But they have a knowledge that it is trust in God, and trust in God's plan, and only that alone, ~~then~~ through which they can be saved in this life, now in this particular case, in Isaiah, the problem before them is not individual salvation. The problem before them is continuance of Israel as a nation, rather than to be swallowed up and destroyed by other nations. And Isaiah to his nobles, you are seeking to get your deliverance from these attackers, and your continuance ~~as~~ as a nation, by means of making an ungodly alliance with a wicked power. But God says, that is not the way to do it, - the way to do it is to ~~put~~ put trust in God, and not to make alliances with wicked powers, and he says, if you will put your trust in God, and in His plan, you will not be confounded, you will not be ashamed. You will not need to make haste. Now the terminology that he uses here about God's plan, and trust in God, is later applied by the New Testament writers, to that which is the heart, and center of God's plan, which was the purpose of the preservation of Israel altogether was the ~~man~~ making open the way for the coming of Christ into the world, but to take those verses right out of context, and say that ~~message~~ is speaking explicitly and directly and only about Christ, that is doing violence to the whole context, it is reducing the ~~book of~~ prophets to a book of

(9), unconnected with what precedes and what follows. Now there are very many cases where the prophets explicitly and directly refer to Christ, but it is always related to the

cleansing. In this case, he is speaking about the preservation of Israel as a nation, he is not at this point speaking of the removal of the ungodly king and the substitution of God's king, or of the fulfillment of the sacrifices and the sending of the one who is the true sacrifice. And he is not speaking, in it, of these many aspects of Christ, of which he speaks in different parts of the prophets. He is here speaking of their deliverance from foreign attacks, and he is saying, the way to get that is not by an ungodly alliance, but by trust in God, because God is laying in Zion a cornerstone, a precious stone, He that believes in God's plan, who puts his faith in God, doesn't need to resort to these things. He can go forward knowing God's will exactly. And that God will protect the nation and deliver them. (Student: What is God's plan of Isaiah 28:16.) It is God's plan of which Christ is the center, but it is the whole plan, rather than of Christ specifically. And here in the New Testament they are referring to the sermon of (10 1/2) which is theirs about God's plan, which has Christ as its center, and applying that terminology, to that which is the center of God's plan, which is ~~God~~ Christ, towards which it is all pointing, but of which it is not explicitly thinking ~~in~~ at that particular place in Isaiah. (Student). There are such cases, but there are not a great many. (Student). No, I wouldn't say that. I would say ~~in~~ that there are cases in the Old Testament, where something is said and the New Testament uses it as a figure or a parallel or a comparison, or something like that. But I would say that wherever the New Testament explicitly refers to it as Christ, the Old Testament (11 1/2). He is speaking about Christ. But the main thing is that the Old Testament reference is speaking about a large thing that will include Christ, or it may be to a movement that has its climax in Christ. When it speaks of the whole movement or the whole subject rather than the specific central features, which the New Testament speaks, but there are very few cases where there are such with the New Testament, simply he uses an Old Testament reference as a figure, like supposing I were to say, supposing you were to see Dr. Stam coming into the office with a great pile of something under his arms and I were to say, Dr. Stam is the atlas ~~(12 1/2)~~ of Faith Seminary. He carries all the problems on his head. Well, you see, I would be referring to the old brief story of Atlas, who supported the world on his shoulders, but I will

not in any way be saying, the reason for it was a prediction of Dr. Stam, and the New Testament may in that way use a figure or something simply as an analogy, that is rare, but it does occur. But it is quite rare. In most cases, where the New Testament specifically - where the New Testament uses an Old Testament passage in most cases, it utilizes the thought of that Old Testament passage, and saying, this thing you see here was spoken of then, but it may be that it wasn't this specific thing but this movement of which this is part, or something like that. We will come to a great many of these and one of the most interesting and important of them, I was hoping to get to by this time, but I hope to get to it before the end of the hour. It ~~is~~ is one of the most interesting and the more vital, but we are leading up to it. (Student). It is definitely implicit. It is not explicit. Isaiah 28 is referring to faith in

Prophets 46.

Christian

to people entering the ~~first~~ life. Peter is speaking to people further along in it, to these people to whom, it is clear that Christ is the center of God's plan, and Peter takes it and applies it right directly to Christ, which is all together possible. (Student)? How can you say that? In Isaiah then we are in chapter 29, this that we've been talking about, this verse in 28 is very closely related to what we want to get on into, very closely related to it. It is a problem which I would rather take up later, rather than earlier, than that, we are getting at, because we have many quotations in Isaiah and in this section more particularly in chapter 9 to 11 of Isaiah, many statements, which are very important, and which you might say are foundational to this point, rather than coming after the order of going from the simpler to the more difficult, that they would naturally come first.

Now in 29 then he continues here with this picture of Ariel and I trust everyone has in mind then why he simply calls it Ariel, and how we know it is Jerusalem, he is talking about, when he calls it Ariel. There have been two verses referred to in this connection and there are many others here, but these two are the most outstanding as giving proof of it. Now he is talking than of Jerusalem, and calling it Ariel, "Add you year to year, let them kill sacrifices. Does that last half of the verse, give any further evidence as to which city is meant by Ariel? How

many think it does? About half of you. I wish that you all had thought that it did, because anyone at least who had my Pentateuch course here, would certainly be aware of the fact that it is very strictly commanded in the Bible that sacrifice shall be only at the one place, and consequently when he refers to the place where they are killing sacrifices, he cannot possibly be referring to either Hebron, or to Bethlehem. It is clearly Jerusalem, and that is an added evidence that it is Jerusalem. "Yet I will distress Ariel," he says. He says they may kill lots of sacrifices and yet I will distress Ariel, "and there shall be heaviness and sorrow: and it shall be unto me as" a heart of God. Unto me as Ariel. "And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee." This certainly is not Hebron or Bethlehem. It is (4) Jerusalem. "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall ~~whisper~~ whisper out of the dust." As we've noticed last term, verse 4 here, 3 and 4, is a clear picture of the condition of Jerusalem in Sennacherib's invasion. Of the condition of the people and their psychological attitude. It does not mean ~~they are~~ ^{there} actually were mounts about us, and forts and siege immediately around ~~us~~ them. God is laying the siege against them. The Assyrian king is some distance off, but an attack from him is thought imminent, constantly during these three years, and Jerusalem is in this terrible state of mind, described in verse ~~4~~ 4. ~~What does verse 5 tell us about this?~~ (Student). Yes, I don't think that there is any question in the world, that that is what it is describing. But the multitude of thy strangers shall become like small dust. The ~~multitude~~ multitude of the terrible ones shall be as chaff that passes away, in an instance, suddenly. The sudden destruction of Sennacherib's host. It is very clearly predicted. God says to the nobles, in other words, you are making a clever scheme to deliver your land from the Assyrian aggressors. First from Syria and Ephraim. You think it will protect you from them and also make it safe from Assyria. Actually it does away with the buffer states and brings them right next to you. Actually, it gives you no protection from them. Actually you are going to be in this terrible situation, but he says, God is going to deliver you out of it. If you would trust in God's plan, you wouldn't need to make agreements

with wicked nations. God will deliver you if He chooses, and He says here, He is going to choose you. It is part of God's plan that they be delivered, so he says, God is going to deliver them suddenly. "Thou shalt be visited of the Lord of hosts with thunder and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." These are doubtless figurative, a great many of these, to show the suddenness and the terribleness of the Divine intervention, which will deliver them, "And the multitude of all the nations that fight against Ariel" will be as a dream of a night vision." It will be like a hungry man who dreams, and he is eating, but he wakes up and his soul is empty. Who is that describing? That is describing Sennacherib, isn't it? We should all agree on that, that it is Sennacherib, ~~who~~ is dreaming, and he is just about to reach out and take Jerusalem and he wakes up and his army is gone. "Or as when a thirsty man dreams and behold, he drinks, and he awakes, and he is faint, and his soul has appetite." Sennacherib, everything in his hands. A tremendous army, ready to take over all of Judah, he just has to reach out and do it. He wakes up and the army has disappeared. "So shall the multitude of all the nations be, that fight against Mount Zion." And here he pictures how God is going to deliver them anyway, and how foolish for them to make this wicked alliance, as their scheme to do it, which will not give them the deliverance.

(Student). No, that is an explicit statement about what will happen in Sennacherib's time.

(Student). Well, all those that will fight at this particular time. The Babylonian king a hundred years later, with the great army, they attacked Zion. They conquered it. They took the people off into captivity, and they continued for another 50 years conquering other nations. The Romans came in A.D. 70, they attacked Jerusalem. They destroyed it. They utterly annihilated it. They took the people captive off to Rome. 80 years later at Bar Cochba's invasion, the Romans came again, they ~~ann~~ attacked Jerusalem. They annihilated the Jews, killed ~~and~~ all who were there, made it a law that no Jew could come within 10 miles of Jerusalem, which was carried out for another hundred or two hundred years. This is not that ~~any~~ at any time, any nation attacks Mount Zion, they are going to be destroyed. God will choose to do that, in many days. We have other prophecies in the Scripture, like where God says to

Abraham. He that curseth thee, I will curse. He that blesses thee, I will bless, and it is true in history that those who have persecuted the Jews, have suffered in God's hands, but I don't think this particular verse refers to that. This is a reference to Sennacherib, and it says that this great invasion of Sennacherib, is going to be suddenly completely destroyed, because God is going to intervene in this powerful way. Now I'm anxious that you get the relationship of the sections of 28 and 29, and the relation of all this in the relationship of the sections in 8, 9, 10, and 11, because the whole thing fits together like a ~~beantun~~ beautiful cathedra, and if you just look at one little section, or another little section of it, you don't understand it unless you see it in relation to the rest, but it all fits right together and there are a hundred different interrelations between the different parts. And that's why in a way, I wish we could go faster, in one sitting, and cover a great deal of it. On the other hand I want to go slowly enough, to be sure that it is clear. And I'm sorry to see that about half of you have not done the review that I've assigned today in this, because if we had, we could be at least 10 verses further on this one, and we would be in the midst of very important predictions of New Testament truth. Extremely important, which can't be understood apart from context. But since about half of you have this part in mind, at all, it is necessary we take time to repeat it, it is absolutely necessary, or you couldn't follow the last part, but I hate to do it, because it means we get over so much less this year, than we ought to. And the prophetic books are a big section, and a section which the Lord does not want us to neglect.

But now in verse 9, he turns his attention directly to the nobles again. "Stay yourselves, and wonder. Cry ye out, and cry. They are drunken, but not with wine." Now they were drunk with wine, but he said, they are drunk beyond the wine. They are drunk in some other causes as well. "They stagger but not with strong drink." They stagger for some other reasons in addition, "because the Lord has poured out upon you the spirit of deep sleep, and has closed your eyes. The prophets and your rulers, the seers has he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned," that is, one who learns to read. "The words of a book that is sealed," which people

bring to a man who can read and they say, read this. And he says, I can't. It is sealed. He doesn't bother to break the seal to read it, when they ask him to. "And the book is delivered to him that has not learned to read," saying, read this, I say. He says, I can't read. In the one case, he gives a sealed and they see it, in the other case, he gives his lack of reading. The one that can read doesn't bother to break the seal and read it. The one who can't ~~(12:14)~~ read doesn't bother to go to ~~on~~ some one who can read and is able to read it to him. In other words, they are just looking for excuses, for not studying God's prophetic message. They are not taking the time to get it. They are like ~~the two men on the~~ Christ said to the two men on the Emmaus Road, fools and slow of heart to believe all that the prophets have spoken. You can't believe it if you can't read it. You don't study if you don't get into it, to see what it is teaching. And that's what he says to these nobles, instead of reading God's message and seeing how God will protect Jerusalem, because it is His plan, if these people will trust in Him, and follow Him, to give them this message and prepare the way through them for the coming of His son, they write about making these alliances with ungodly nations, and entering into agreements with the wicked Assyrians, and thinking they can protect themselves in this way. He says, the vision has become to you as the words of a book that is sealed, which everybody gives excuses not to read, and therefore the Lord said, verse 14, for as much as this people draw near me with their mouths, and with their lips they have removed their hearts from me, ~~in~~ and their ~~hearts~~ towards me is taught by the precepts of men.

P. 47. (0)

far from me, but in vain they do worship me, teaching for doctrines the commandments of men. Christ quotes this passage here where the Lord describes these nobles. And Christ said, this is still true in His own day, of the leaders of the Jews. And then He continues, therefore behold I will proceed to do a mighty, terrible works among these people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Do you have any new Testament quotations of that? I Cor. 1:19. There we have Paul saying, For the preaching of the cross is to them that perish foolishness, but unto us

that are saved, it is the power of God, for it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. He says, their human schemes to secure deliverance for this world or for the next, apart from His plan, will come to nothing. He will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. And then, Isaiah continues, Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who sees us? and who knows us? Those that think they can make a secret alliances with the Assyrians, and think that they are ~~in~~ not known to the Lord, - they are not known to the people. They don't think of the Lord as being a more important judge than the people. They say, who sees us and who knows us? Surely your turning of things upside down, shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Instead of trying to follow God's plan, they are changing God's plan around, and they are making this alliance with these ungodly - this ungodly nation, in order to deliver themselves from a danger instead of looking for God's way of deliverance. It is as the potter's clay, a figure that we still use today, as the symbol, the illustration of how God makes us, and how God has the plans for us. And verse 17 says, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" What does He mean by that? Is that literal or figurative? Mr. Dunn? Figurative, what would be figurative of? (Student). A future of ^{an abrupt} ~~an~~ change in the condition of the leaders of Israel. And what will this abrupt change be? (Student). Yes, but what further hints would we get from this verse? What would Lebanon symbolize? (Student: a forest.) Yes, but is it a forest in Israel? (Student). Yes, but I think you can get the added thing also. Lebanon is a forest which they look up as wilderness, outside of Israel. The fruitful field would be Israel. He often compares Israel with fruit, to God's field. (Student). The fruitful field, He says Lebanon which is a forest outside of Israel, will be turned into a fruitful field, and the fruitful field which is Israel, will be esteemed as a forest. As something which is no longer a fruitful field. (Student). Well, Lebanon is used as a figure for strength and

power, later on in Isaiah. But at this particular place, the context is simply the forest with the fruitful field and it is the forest outside of Israel.

(Next class).

are required ~~just to know the name~~ ~~to get the sense of~~. You have both in Hebrew. You have the name Immanuel, which you were told in the previous chapter was a name, and you also have the meaning of Immanuel, which is obvious when you read in the Hebrew. To the English reader as you translate it, ~~in~~ ^{the} connection with the name is forgotten, by the English reader who knows no Hebrew. ~~in~~ If you don't translate it, the meaning isn't ~~translated~~ obvious, the same in the Greek, and so the question is, which to do, in a way it would be good in both cases, to be unified, whichever you do. To do it one way and put a footnote connecting with the other, but perhaps the King James translators did as good as can be in English; if you are going to avoid putting in footnotes. I don't believe they used footnotes, when the original King James version was made. They were in reaction ~~in~~ ^{against} the Geneva Version, which had a very great number of foot notes, and so King James said, don't use foot notes, and so they tried in the translation to get the thought across, and in that situation, they translated it one time in one way, and one the other, and it is true that in one case, it leaned a little in this direction, and in the other, it leaned a little towards that direction, but they are both near enough to the center that to understand they are both the same tremendously ~~increases~~ increases our understanding of both of them, and so I hope that a good many of you did ~~mention~~ mention that fact. ~~in~~ Because that was the outstanding feature in comparing these ~~two~~ ~~versions~~ versions, and seeing the vital thought of chapter 8. It is not simply, God is going to deliver the land from Syria, but it is the additional fact that this is Immanuel's land, which ties chapter 7 and chapter 8 together. Yes? (Student). That would be one way to say it. Yes. But what does that mean? It means Immanuel. I presented to you the idea when he says, because Immanuel - he means the reason you can't progress is because ~~it~~ it is Immanuel's land. ~~That~~ That is what he is, the point is, in the key, Immanuel, particularly when you compare it with verse 8, where it says Thy land, O Immanuel, verse 8 stresses that Immanuel's land is going to be over run. Verse 10

stresses that Immanuel's land won't be completely conquered. Why not? For Immanuel.

Well, doesn't it mean then, because this is Immanuel's land. You may run Immanuel's land if He lets you. You can't conquer it unless he lets you, as eventually He will let you. But

at this time it is stressing the fact that this is to be Immanuel's land. Now of course, the other aspect is also true. It is, as verse 8 says, they will ~~build the breast~~ ^{fill the breadth} of thy land, O

Immanuel. They are going to fill the ~~breast~~ ^{breadth} of Immanuel's land. Well, how terrible. How

can you translate it, O God with us, they are going to fill the ~~breast~~ ^{breadth} of Immanuel's land,

O God is with us. Well, it means, they are going to fill the ~~breast~~ ^{breadth} of the land, but after all,

it is Immanuel's land, it is God who is with us and will not permit it to (10 1/2). Now

of course, if you didn't have Immanuel used as a proper name here, in chapter 7 at all, this

would be (10 1/2), but with it definitely told in chapter 7 that this is the

name of the One who is coming, than it might be so. Yes? (Student) . Yes, but any more you

see. Now if you were to ask the question differently, why, if you were to say, what do you

mean? That Judah is Immanuel's land, and Israel isn't. I say that I don't say that at all.

But you didn't say that. You didn't say is Judah Immanuel's land and Israel not. You said, is

Judah more Immanuel's land than Israel? And you might say that if the Russians were to drop a

bomb, or to send a guided missile from Russia and in if it were to land in the heart of New ~~Mex~~

Mexico and destroy half of that state, you might say that they have injured America, injured

the United States. It is very definite. But you say, wouldn't it be anymore of an injury to the

United States if a bomb were to land in Washington, and were to destroy all the cities within

500 miles of Washington. Well, in a sense, it is not any more of the United States than

New Mexico is as much as Washington, but in another sense, ~~but in another sense~~ it is much more of the

United States, because it is, there is no more territory, but it is the center of maybe 30 times

the population, and 30 times the number of ~~an~~ important elements of the country that are bound

up in it. Now here you have all the land of Israel, which is God's land definitely, but in this

land you have a division of it into 10 tribes and into 2, and the 10 tribes are worshipping the

Baal worship, and for ~~in~~ a time that is ~~not~~ rooted out, but they keep on with the golden calf,

and the center of God's worship, is Jerusalem. It has become a sort of a symbol around which everything gathers, it is definitely just right in connection with it, and you take the things that in our fathers, God's dealings with , the things that are vital to us, and the overwhelming (13) the center in that . And so the, it is more ~~an~~ Immanuel's than the Northern Kingdom, but the Northern Kingdom is still part of Immanuel's land. (Student.) ~~th~~ Yes, but the truth applies just as much to the other. The Assyrians cannot conquer Israel anymore than Judah, except as God permits them. But God' permits it a lot sooner, for the other than Judah, because they have fallen away from him sooner and to a greater extent, and the center of those falling is more in Jerusalem, around which the prophets and the expectation is, gets more and more to where the center is, where the sacrifices are. The Northern Kingdom did , is equally true, but it is even become more so in the other Kingdom, and of course, our stress has just been on Immanuel, who is going to be born of the house of David, which is the house that rules in Jerusalem

P. 48 (0)

both are needed. And we need to have them both at once.

Well now, the second verse that I asked you to give me one sentence about was Isaiah 28:20, and Mr. Martin, do you happen to recall your sentence about that? ~~th~~ (Student). That their plan was inadequate. (Student). ~~th~~ Yes, they took a good part, but the plan did not work. Yes, I trust that everybody got 28:20, and then 29:17, Mr. Schneller? (Student). Some of your precise verbs were too sweeping, but aside from that one sentence like this was not too bad. Aside from that, it had the direct thought on it. And I know of no other way to make sense out of this particular verse, than the way that Mr. Schneller has done. The verse in the full context is presenting a tremendous over turning. The only thing a little point of correction that I made of Mr. Schneller, it is not a complete overturning. It is a tremendous over turning, but not absolutely exhaustive, but there are many statements in the Bible that might sound absolutely exhaustive, but they are not meant that way, you can tell from context, or from the rest of Scripture. There are many such statements. Jacob have I loved and Esau have I hated, we read in the Scriptures, but God gave great

blessings to Esau. And God gave great rebukes to Jacob, but Jacob had a position, way superior to that of Esau, comparatively speaking, God loved Jacob, and hated Esau, comparatively speaking, but actually it wasn't absolute in either case. There was correction of Jacob, and there was great mercy on Esau. And that is a person we have to have in mind all through the Scripture, that a complete, God so loved the world, that He gave His only begotten Son, does that mean every individual in the world is going to be saved. Certainly not? God is not willing that any should perish. Does that mean every individual in the world is going to be saved. In the light of other parts of Scripture it is impossible to take it in that way. But it is true that the love of God is great enough to encompass the whole world, and it is true that no one needs be lost ~~in any way~~ aside from his own wickedness. No one isn't lost that doesn't deserve it for his own sin, his own wickedness. But God chooses, to save some, that is clear in Scripture. These particular verses give tremendous proof. But you can't stress the all. The comparisons, you can't stress, so that you can get each of them to be absolute. If you do, you get into all kinds of contradictions, in the Scripture, and in this case also that is true. There is an aspect of the thing given, and certain parts are stressed, and this aspect is a tremendous aspect, and greatly stressed. ~~And~~ the aspect here, which you notice, is - here, is a tremendous overturning. Isaiah, through a ~~complete~~ chapter and a half, has been rebuking these nobles, as Mr. Martin pointed out. The nobles have been rebuked for their sins, in making this ungodly alliance with Assyria, trusting Assyria, instead of trusting God. Back in chapter 7, Ahaz was rebuked for this very thing, and back in chapter 7, God said to Ahaz, God is going to provide His own Immanuel, His true sion of the house of David, is going to be put there. He is not forever going to put up with such leaders of His people, as Ahaz. Well, there, his interest is in the king, here his interest, that is, the direct interest, is in the leaders. It is in the nobles. And here he has been talking about them through a chapter and a half. And now he says in verse 14, I'm going to do a marvelous work, among ~~these~~ this people. The wisdom of the wise shall perish. The understanding of the prudent shall be hid. He says in 19, you are turning the things upside down, shall be asteeded as the potter's clay. They are going to work things out

in accordance with their plan, which is to use the wicked Assyrians, power to deliver them, and to accomplish their purpose through this clever but ungodly scheme. That is their plan, but he says, actually your not the potter, who uses religion as a means to improve morality and to help with their schemes, not at all, God is the potter, and your scheme is going to be a ~~man~~ scheme that the potter's clay, shall the work say of him that made, it, He made me not? God who has made everything. Who is the potter. Who has moulded the nation, and moulded the individuals, ~~in~~ and can form them into such shape as He chooses, God is going to make a change, in what seems to be the situation of His work. He is going to make a tremendous change. And what is the ~~man~~ change? "Is it not yet a very little while," It is not tomorrow. It is not immediately. It is awhile off. When Ahaz was told that he is to be replaced by God's own Immanuel. We are not told how to. We might think that perhaps it is immediate. We don't know. It proves not to be immediate, but 700 years later. Here we read, it is not yet a little while, but something tremendous is going to happen. Now Mr. Schneller said, Lebanon stands for the Gentile nations outside of Israel, and I would not quarrel with that statement, because it is a statement of the fact, but it is just a little bit too universal. Lebanon represents a portion, ~~of~~ ⁽⁹⁾ ~~the~~ It is certainly not the whole Gentile nation, Lebanon is what they think of as a force, not as a ~~man~~ fruitful field, something outside ~~in~~ the land, not a ~~man~~ carefully cultivated field, but a big forest area, which is outside the land of promise, and this which is outside the land of promise in which you import things, but which is outside your domain, and which is not subject to careful

(8 1/2) and all that. This, he says, is going to be turned into a fruitful field.

This is going to become the special object of God's care. That from which He brings a great amount of fruit, but the fruitful field. Well, He's often spoken of Israel as His fruitful field, that he tilled and cared for, and of course in the New Testament, they tell us about how God cares for His vineyard, and does all this, and it doesn't bring fruit, and how He is going to punish it for us, and here he says, the fruitful field is going to be seed, considered ~~as~~ treated as a forest, ~~protecting them~~ the centers ~~of~~ ^{of} then of God's attention is to be moved from one to be moved from one to the other. It does not mean that His whole favor is to be changed over from one to the other, not at all. But the center of His attention will be turned,

the one to the other. Lebanon will be turned into a fruitful field. A part of that which seemed to be the great unwashed, the great outside, the great Gentile conglomeration of the Heathen. A part of that is going to be turned into a fruitful field. And the fruitful field is going to be esteemed, and considered as, going to seem as a forest, like ~~n(h)m~~ Lebanon. (Student.)

The objection to that is that it is a fruitful field. It is not just a field. Here is this high and mighty forest that becomes just a field. The term is not that. It is a fruitful field. It is like a ~~when~~ vineyard. It is a thing of special care, and that brings in a thought that doesn't fit ~~with~~ that figure. (Student). Well, I don't find any other until I come to Isaiah 10, and in Isaiah 10, we find Lebanon used as a figure for the Assyrian empire. And we find in chapter 10:34, He shall cut down the thickets of the forest with iron and Lebanon shall fall by a mighty one. And He is just speaking there in the context about the Assyrian Empire, and then he goes on in the next verse, to contrast with the great forest, ~~within~~ in Lebanon which falls, the little rod that comes out of the stem against it. (Student). Yes, but I don't think it is ever used for the great tribe of Judah. (Student). Yes, I don't think that in the context, ~~it~~ though it (12). I think it is something outside. When you contrast it with a fruitful field, I don't think you'd contrast mighty far with a fruitful field, but you would contrast with a field of desolation or something like that. (Student).

32:16, yes, that throws considerable light, but I think we should go from this to that, rather than from that to this. That is that which is a corroborating evidence, which in the light of this, that is understood and then becomes clear and throws light back on this. But I'd rather not take time to go into the ~~whole~~ whole context, right here. (Student). I don't think you'd say being made into a fruitful field is to be made low. (Student). A fruitful ~~man~~ field is not humbled. You ask a man whose got a lovely fruitful field, and you say, oh, my, look at that great lovely forest upon the mountain, and then contrast it with the humility of his field, when you are only getting 50 bushes of wheat, and so much corn. He'd ~~say~~ say -

(Asgmt. Translate Isaiah 11:1-9.)

Now we've been looking at Isaiah 28, 29, and I hope everyone has in mind, a marvelous parallel between Isaiah 29 and Romans 11, where the thought that Isaiah expresses, you might say through a glass darkly, and yet it exactly fits, it is only that you need to see the light of Paul's statement to get one or two of the little details to stand out a little more clearly, but the thought of it exactly fits with what Paul. Then you have it very clearly expressed by Paul in Romans 11, where he bases on Old Testament Texts and references, his teaching, that God takes out some of the natural branches for a time, and grafts in branches of a wild olive tree, but that later he will graft in again, the natural branches, and this, which Paul expresses, from the viewpoint of his emotional feelings of sorrow that much of Israel is dropped out for a time, and yet understanding the reason, and the course of it, is exactly parallel here where Isaiah gives the same thing, from his emotional viewpoint, of also sorrowing over the face of the nation as a whole, rejoicing in its ultimate national destiny.

Well now, chapters 30 and 31 we looked at last semester a little to see the historical background of them. They are ~~a~~ very closely parallel to each other. They are really few goings through of much the same ground. It recapitulates anything if you are going to get anything across. Take a thing, give the progress of it, and then you return and you give it again, and hit the same main points, but a little bit of new ideas on certain aspects, others taken for granted, that are already fully given, and so you have 30 and 31 which the chapter division is very good here, because each of them is a section by itself, not two different documents, nothing of the kind, but a recapitulation with given emphases of the same thing, such as one man might very well give, into one discourse, and each of them starts in with a rebuke of the people, who are trying to get their protection from Assyria, now that the wicked scheme of Ahab is done away with the buffer states and have brought Assyria right next to them, trying to get their help from Assyria by going to Egypt, that is rebuke in the first part of each chapter, and in the last part of each chapter, they are shown how God is going to deliver them from the Assyrians by its own power, as verse 8, of chapter 31 so clearly tells us, "Then shall the Assyrian fall with the sword, not of

is moving forward and thoughts change, and the word is used in a different sense, so they revise the textual structure in relation to it. (Student). No, this is referring here to ¹¹(12) the general situation. This is not a specific prediction of the Babylonian captivity. C. 30 begins with ~~them~~ saying, you are looking ~~for~~ to Egypt for help against Assyria, but Egypt will not be with you. It ends with saying, God is going to be with you, by His own mighty power. Verse 31, through the ~~in~~ voice of the Lord shall Assyria be beaten down, which smote with the rod, but in the middle it deals with the peoples attitude and shows the long process of punishment which is ahead. There is no specific prediction of the Babylonian captivity in this chapter, but there is a general ~~prediction~~ statement of God's withdrawal of his favor from Israel, and how He will treat them during the long period ahead, but then a return to this immediate situation begins to feel God will deliver them from Assyria. Assyria won't take them. It won't make the Babylonian (13). he mentions it and you take it together with . C. 30 and 31 are very interesting. If we had a year and a half, instead of a year for Prophets, I would take a week discussing it with you, but I think we have gone into their main features enough that you could see the general thing yourself sometime and I hope you remember the general teaching well enough, but that purpose. I wouldn't expect you to go into any detail.

But ~~in~~ now I think in view of the shortness of time we had better go back to our book of Immanuel, which is Isaiah 7-12.

P. 50. (0)

the relationship of certain parts of this, but in our direct procedure we are going to - we have looked at the section which runs from chapter 7:1-8:10, a section in which here, he presents the same basic immediate thought as we have in chapters 30 and 31. The thought that ~~in~~ Ahaz conspiracy. Ahaz' alliance with the wicked Assyrians, ungodly Assyrians, is contrary to God's will. It is a human seeking to fight fire with fire, to oppose evil with evil, and God never approves such purposes, such things, and He gives His terrific condemnation of it. He rebukes Ahaz here. Overthere ~~He~~ rebukes the nobles who are associated with Ahaz in the scheme.

a mighty man, and the sword ~~of~~ not of a mean man shall devour him. It is God's power, not the power of the mighty man, or the mean man, but God's power, that He shall do it, and God will deliver them from the Assyrians, as birds flying he says, so will the Lord of hosts, defend Jerusalem, he says in verse 5. ^kGod will deliver them, but they have brought ~~at~~ his evil on themselves, by Ahaz' wicked plan. Their scheme of getting Egyptian help will come to nought, it is God alone who will deliver, but He will deliver in this particular crisis. And in chapter 30 in the middle part of it, there is quite a parallel to the latter part of chapter 29, in which he shows God's mercy being removed from Israel, ~~in~~ for we notice in chapter 30, verses 15, and 16, Thus saith the Lord, the Holy One of Israel, in returning and rest shall ye be saved; in quietness and in confidence shall be your strength, and ye would not. But ye said, No; for we will flee upon horses; therefore, shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke ~~on~~ of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain and as an ensign on an hill. And what a picture that is of the fate of Israel. As Israel turned against God, God removed His ~~in~~ favor from them. They fled from before their enemies. They were destroyed. They were cut down. They were scattered abroad, and yet you notice the verse does not predict annihilation. You will flee till you are left as a beacon on the top of a mountain, and as an ensign on a hill. It predicts that though they are scattered, though they are devastated, though many of them are destroyed, there is still a portion remaining. They are left as a ~~beacon~~ beacon on the top of a mountain. As an ensign on a hill, and the terminology used here is very interesting, that it is not merely that there is going to be a remainder left, but the remainder is compared to a hill. The remainder that is left is conspicuous. It stands out. ^kAnd that is exactly what has been true of the Jews, who are in this ~~1900~~ long period here. It is what is true today. Frederick the Great, of - his ~~chaplain~~ ^{some} chaplain asked him, this rather timid old king asked the chaplain, he said, give me in one word ~~from~~ evidences of Christianity. The chaplain said, the Jew, and it is a fact that cannot be overlooked, that though the Assyrians, the Egyptians, all the great forces of antiquity have disappeared. The people have been annihilated. They have been divided

up among other nations. Their land has been taken over by other people, and there is no remnant of the actual peoples of any of those great nations left. They are nations of antiquity. They've disappeared, but the Jews, scattered. No national existence for nearly 2000 years, yet is a symbol, a precept, an emblem, found in nearly every nation in the world. You have more people of many a different nation, than you have of the Jews, in many parts of the world, and yet the little group of Jews, that you have, stand out, and is known to them, but is conspicuous, how they have lasted, how they have continued, and it is a fulfillment of God's prophesy about them. They are left as a beacon on the top of a mountain, an ensign on a hill, and they remain that way, until the end of this age, when God will again put the natural branches back into the olive tree, and reestablish it. (Student.) The nation as a whole. In fact, ~~the nation is the Jews~~ He is here speaking to Judah directly. Israel means the descendents of Jacob, Israel therefore is all 12 tribes. Well now, when after Solomon, there is a division, the larger portion, two thirds of the land, 5/6 of the tribe, the larger kingdom by far, is the Northern Kingdom. The Southern Kingdom really has only one tribe in it, and ~~so~~ parts of one or two others. And so the Southern Kingdom comes quite generally to be called Judah after the main tribe. The Northern Kingdom is sometimes called Ephraim after its main tribe, but very frequently it simply goes by the ~~nation~~ name of the nation as a whole, though properly that nation responds to the whole group. It is called the Kingdom of Israel in contrast to the Southern, which is the Kingdom of Judah, and so you can say, Israel ~~is~~ is all the descendents of Jacob. You can say Israel of the larger part of the descendents of Jacob. You can say Israel of the remaining national kingdom from the descendents of Jacob, which is Judah after Israel goes into ~~an~~ exile, and you can say Israel of the spiritual people of God. So you can see how the one term is used in various ways. That's true of ~~the~~ all terms in all languages, except when we take a ~~science~~, and we make a term, and we say, at the beginning of our text book, this term ~~is~~ as used in this science will mean this. Then we give it a textual meaning, and we go on calling it by that meaning, until all of a sudden after ~~being used~~ it has been used ~~f~~ in that sign for a hundred years, all of a sudden you find that half the people who are using the science are using this term in another sense, because science

He declares His wrath against them. He withdraws His favor from them, but He says, this particular danger, not only won't God deliver them from Israel and Syria, and trust Him instead of trusting Assyria. Their doing it only brings harm. It brings Assyria right next to them with buffer states removed, but God is going to protect them from the Assyrian attack, by His own power, in such a way that no man can say, we have bought ourselves finally and delivered ourselves from Assyria. It is God's power, and God alone. "As birds flying, will God deliver Assyria, and of course when He sends the pestilence which the people in Judah had nothing in the world to do with, the angel of the Lord came and smote them.

And then in verse 11 of chapter 8, it would be a very good place there to start a chapter division. It is still a part of the book of Immanuel, but it is going on to a different phase of the consideration. It is like, in chapter 30, where we just looked at, where He turns away from the immediate political situation, to look at God's general dealing with the people, through the long period ahead, as a result of their turning away from Him. "For the Lord spoke thus to me with a strong hand, and instructed me." That's Isaiah, of course. They instructed me that I should not walk in the way of this people. That Isaiah should not give his support to this ungodly alliance. That he should refuse in any way to associate himself with it. What a problem the ~~Christian~~ Christian minister has in times of war, in times of upheaval. It is not God's will that we as Christian leaders should become involved in political things. Whether the Republicans or the Democrats win the election, whether the Germans or the French win ~~(win)~~ the war from the king of a country, that is not a matter of which the Church should make a position. The church should be in ~~this~~ sphere, and the political authorities in their sphere. But there is a place where the two spheres fought, and that is where moral and spiritual considerations enter in, and when we get into these spheres, then it is wicked for the Christian minister to use ~~separation~~ separation of church and state as an excuse for failing to take a stand upon great moral issues. And here such situation was involved. ~~Immanuel~~ Instead of trusting God for deliverance, ~~an~~ doing everything they could, fighting violently, working hard entering into reasonable agreements with other people of like mind, they have gone outside of

the sphere, of anything God could approve of, and have entered into a wicked alliance with an ungodly, God hating nation, the Assyrians in order to deliver themselves, and God says to Isaiah, God had instructed Isaiah that he should not walk in this way of the people, Say ye not ^{8:12} confederacy to all those to whom this people shall say a confederacy. Neither fear ye them, fear, nor be afraid. God poured out His wrath upon Israel, with this ungodly, wicked alliance, and He is going to do the same thing to America, for having made common cause with godless Atheists, God-hating Russian communism, during the last war. We would be better off today in every way, if we had not entered into an alliance with Russia. Our leaders met with Winston Churchill in the middle of the Atlantic Ocean, and made a wonderful statement, the Atlantic Charter, freedom of speech, freedom of religion, freedom from want, and freedom from fear. Now freedom from want, it may be questioned whether that is something that government could safely enter into. That is, that that could be something for the economic working out for the people, with the government helping, it changes the real meaning. But the other three, are certainly in the direct function of government, to free people from fear of oppression, and of sudden injury to give them freedom of speech and freedom of religion. Winston Churchill and Roosevelt signed that Atlantic Charter, that that is what they were interested in, and a few months later, since Germany attacked Russia the common cause with Russia, which people have absolutely no freedom from fear, no one of them knows when, in the middle of the night, there comes a rap on the door, and for no fault of his own, he is rushed off to oppression, and cruelty and misery, and possibly to death. No one of them has freedom of speech, because the slightest word of criticism, of the regime, or even a word of advancing Christianity, which words are terrifically carefully guarded, and it means their death and torture, and that would cover freedom of religion also. They have ~~some~~ freedom of religion rights, but that's all. No freedom at all of spreading religion. But to enter into this, meant that they hardly mentioned the Atlantic Charter anymore, because the course of it was utterly inconsistent, to what they were doing, and a Christian minister in that situation, would find these words of Isaiah very much in point. For the Lord stated thus to me with a strong hand, and instructed me that I

should not walk in the way of this people. And when a Christian minister is asked to pledge a political organization or gathering, which involves such a matter as that, it is an exact parallel to that here where Ahaz made this ungodly alliance with Assyria. And so Isaiah has shown here what the result is, that it brings only evil instead of good, just as ~~as~~ Roosevelt's alliance with Russia, resulted in simply bringing us face to face with them, with no buffer in between, and in a far worse condition in every ~~which~~ way, than we were before this time, just exactly like that, was Ahaz' alliance with Assyria, do away with the buffer states, and bring Judah directly next to Assyria, where the definite policy and prince of the Assyrian rulers was conquer them as soon as possible, just as the definitely announced purpose of the Russia leaders is to conquer the whole world, just as soon as they can get sufficient power to do it. And so Isaiah saw the situation this brought them into and showed God was going to give them a temporary deliverance through His wonderful protection against Sennacherib, in fact, never at the fault of the Assyrians, yet the attitudes that they had shown in this matter which they were going, meant that there was ahead a miserable future for Israel. And so God said to Isaiah, and gave events of this ahead, and Isaiah spoke telling it to the Godly people. God said, I should not walk in the way of this people, saying, say ye not a confederacy, to all whom this people will say a confederacy. Neither fear ye their fear, nor be afraid. ~~in~~ Sanctify the Lord of hosts and let Him be your fear, and let him be your dread. And He shall be for a sanctuary in the midst of all this which will come God can be for a sanctuary. You can find safety in Him. The name of the Lord is a strong ~~power~~ tower. The righteous run into it and they are not afraid. No matter what situation develops, one who believes in the Lord, can find in Him a sanctuary. He ~~is~~ shall be for a sanctuary, but not only is He a sanctuary. He is for a sanctuary, but for a rock, a stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin and a snare to the inhabitants of Israel. He is one or the other. You cannot be neutral. He is either a sanctuary. He is a delivery. He gives protection, or He is a stone of stumbling. Many people go along in apparent indifference, his regarding the name of the Lord, neither for Him, nor against Him, but we are told in the New Testament, that the Lord gives them over that they should believe a lie, they will not come to the knowledge of the truth. Those that will not

accept the Lord, neither come to Him. They are in the end hardened and driven from Him. (11)

He is either a sanctuary or He is a stone of stumbling, and a rock of offence. And he was a stone of stumbling and a rock of offence to both the houses of Israel. He was a sanctuary to individuals out of both the houses of Israel, unto all who put their trust in Him. Many among them shall stumble, and be snared and be taken, and that has been the fate of people of Israel, of that day and right to this. It is one way or the other. But what is going to happen in this time, when the truth seems to be overrun with wickedness and skeptiness of it and indifference with the attitudes we found described in the first part of Isaiah 29, and also in 28, and in these chapters here.

Here is what the Lord commands for these times. It is not a sign in which He says, the Word of God will conquer the world. He gives no promise of even the Gospel going out and winning all nations as a whole, and ~~making~~ making the kingdoms of this world, the kingdoms of our Lord. The kingdoms of this world are to become the kingdom of our Lord, but it is not promised that that will happen in this age, or that it will happen through human effort of any kind. What are we to do? Verse 16? @Bind up the testimony, seal the law among my disciples." Keep the truth alive. Train those who will be disciples. Let them go forth for witnesses. Let them win to the Word of God, as many as they can, but ~~to~~ do not expect a victory that will win and keep whole nations.

Savonarola ~~(1496)~~ in ~~14~~ 1496, he preached God's judgment upon wickedness, and salvation only through Christ, and the people turned from their wickedness and destroyed their marks of their immorality and of their sin, and Florence was turned into a city of joy and rejoicing, and love to God, and Savonarola felt that the beginning of the end of the reign of AntiChrist was near. And then the forces of evil prevailed and a few years later they succeeded in getting control of him and bringing him out and strangling and burning him. He took over completely for awhile, though there was a group who honored Savonarola and continued through, and the effect had much to do with the coming of the English reformation. The effect upon people's lives, of Savonarola's witness, and his testimony. But during this age we may build up a great ~~worship~~ work for Christ, and we may have a great (that is, in a certain area) but we have no assurance that ~~we~~ it will continue. Forces from outside may destroy or forces from within.

(This record may be inserted at the wrong place.)

(Question). Yes, Isaiah 29:16 is quite important in connection with 17 here. Your turning of things upside down. I'm going to turn things upside down. But he says, you are going to turn things upside down. How are they turning things upside down? They are reversing the order of the thing. They are God's people. God has put them here, and God will protect them, if He chooses to. They are turning things upside down, by making this ungodly alliance, with Assyria, and making plans which they think are going to ~~arr~~ rearrange things, so that they will remain safe in the face of this great and wicked force that God has permitted to arise. They are turning things upside down, and making themselves to be the creator, and God and His religion will just be a morale builder for the people. They're turning things upside down. He says, that will be esteemed as potter's clay. As something that He should turn upside down. Not that they can, but He. "Shall the work ~~m~~ say of Him that made it, He made me not?" Are you going to ~~dm~~ use God (~~him/2~~) for your purpose? No. God is going to turn you upside down, and reverse your position, and you who have been put in this position where you should be the leaders, as verse 14 says, The wisdom of the wisemen shall perish, and the understanding of the crude men you will be removed from it. (Student). The A.S.V. I think that brings out some aspects of it a little more clearly. I think some others are a ~~m~~ little clearer. (Student). Yes, that's a very good possibility. They are both possible, and the idea is pretty much the same, but that perhaps does make it a little clearer. Now let's go on to verse 18. Verse 18 says that the day is coming ^{deaf} when the death will hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. What book? Back in verses 10 through 12, we read about these leaders of the people. These wise men. He says, the Lord has poured out the spirit of deep sleep, to close your eyes. The things of the law has become to you as a words of a book that is sealed. These are the wise. These are the prudent. These are the ones who are supposed to be the leaders of God's people. And what happens? They refuse to take the time to study God's word, to see what message is there for them. They refuse to go into it and get His message. ^{working ?} Instead of that they are wasting their clever schemes, of rearranging things in the ~~s~~political sphere, in order that they shall win their glory and their protection by this alliance with the

wicked Assyrians. God says to them that are not looking to Him and to the understanding of His book, for their wisdom. He says now, that their wisdom will come to nought, ~~bliss~~ Lebanon will be turned into a fruitful field. The fruitful field is esteemed as a forest. Now in verse 18 we read about this Lebanon. Lebanon will be turned into a fruitful field. What was Lebanon. Do you suppose that they will think of it as outside the covenant? They are deaf. They are blind. These are the people of wisdom. The people who have had the law all these years, and are supposed to have been studying it, and to know about it, ~~am~~ but their wisdom is coming to nought. But the deaf and the blind, the people outside. They, he says, the day is coming when they will hear the words of the book. And the eyes of the blind shall see out of obscurity and out of darkness. Here we have Lebanon being turned into a fruitful field. The deaf hearing the words of the book. The eyes of the blind seeing out of obscurity. The meek increasing their joy in the Lord, and the poor among men, rejoicing in the Holy God of Israel. They do this because the terrible one is brought to nought. The scorner is consumed, and all that watch for iniquity are cut off. God pours out His great judgment, but He causes that what was Lebanon, what was ~~outside~~ outside of the pale, becomes a fruitful field, and the deaf are hearing the words of the book, and the eyes of the blind seeing out of obscurity, and you see the Word of God spreading through the Gentile nations, bringing many to the knowledge of the Lord, and to an understanding of His Word. And then in verse 22, you have the stress again on this aspect. How can these people who are outside here, how can they become a fruitful field? How can they become to be among God's people? These who are Lebanon. Who are outside. How can it be? Well, verse 22, says, "Therefore thus saith the Lord, who redeemed Abraham," In the New Testament we read, Jesus says, don't say we are Abraham's children. Why, He said, God can make children to Abraham out of these stones. In other words, Christ said, it is not a matter of ~~Biblical canon~~ physical birth which makes one the member of the family of God, but it is the fact that God has chosen to make a difference. God has given promises of blessing to Abraham and His to be, but how did Abraham come to be the recipient of God's blessings. Was it because Abraham was of some particular seed? No, we find in verse 22, the Lord who redeemed Abraham. The Lord who is the potter and who has the power to take the clay and make it as He will. He

took Abraham out, of the ungodly mass, and chose Him and set him apart for his purpose. It was God whom redeemed Abraham, and God can redeem Gentiles if He chooses. God can take Lebanon and make it a fruitful field. And so the Lord who redeemed Abraham says about the house of Jacob, God's blessing is upon the house of Jacob. God is going to wonderfully pour out His mercy upon them. But the leaders of the house of David, have turned aside from God's will. The wisdom of their wisemen is perishing. They are trying to work out their own clever schemes, instead of humbly following the Lord, and so they are turned into a forest. They are esteemed as a forest. Well, you might think, how sad Jacob will be about that. But thus, says the Lord, who redeemed Israel, concerning the house of Jacob. Jacob shall not now be ashamed, neither shall His face now wax pale. Jacob is not going to feel so terrible. Why not? Because when he sees his children, the work of my hands, in the midst of him, in the midst of the true Israel of God, he saves many who are the work of God's hand. They become children of Jacob. As Christ said, God could make children to Abraham out of these stones. God has made a true spiritual posterity for Israel. Well, what is the connection of all this to Israel? Paul saw it very clearly. He brings it out in Romans 10 and 11. Romans 9, 10, and 11. There Paul speaks of the fact that God has for a time, cast aside His earthly people. Paul speaks of the fact that God has taken Lebanon, and made it a fruitful field. And taken the fruitful field and made it esteemed as a forest. And in chapter 11, He gives it under the figure of an olive tree. And He tells about this olive tree, in Romans 11, and he says that in this olive tree, he says that God has taken certain of the natural branches and cast them off. And He's grafted certain other branches in, but there is one olive tree. The house of Jacob. The spiritual Israel. There is one olive tree. But Paul says in verse 17, of chapter 11, if some of the branches be broken off, and thou being a wild olive tree, are grafted in among them. Here is the house of Jacob, and into the house of Jacob, has been grafted in certain wild branches, and certain of the ~~wild~~ ^{natural} branches have been torn away, and Paul says not to become conceded about this, but to fear, for if God spared not the natural branches, take heed, lest he not spare thee. He says, verse 24, if thou were cut out of the ~~m~~ olive tree which was wild by nature,

29-11
22
Rom 10:24

and were grafted, contrary to nature, into a good olive tree. We are grafted into the spiritual house of David, into spiritual Israel. How much more shall these, which are the natural branches be grafted into their own olive tree. For I would not brethren, that ye should be ignorant of this mystery lest you be wise in your own conceit, that blindness in part is happened to Israel, until the fulness of the Gentiles, be come in, and thus ~~in~~ all Israel shall be saved. When the fulness of the Gentiles has come in, then all Israel is going to be saved, Paul says. So we haven't time to look in detail at this 11th chapter of Romans. The main teachings of it are absolutely clear, and directly parallel to what Isaiah has already given us in chapter 29 here. That Lebanon is turned into a fruitful field, and a fruitful field esteemed as a forest, and yet it is not taking this up and throwing it out, and taking this up and putting it in, but it is ~~carrying~~ tearing out some of the branches and grafting in certain other branches, and so Paul shows us here Jacob, not being ashamed, nor that his face waxed pale, because he sees his children, whom are the work of mine hands. Those who are not his natural children, but whom God has taken of the various Gentile nations and has by His mighty power, worked into them of spiritual Israel. Grafted into the olive tree. When he sees his children, the work of my hands, in the midst of Him, Jacob is not ashamed, nor does his face now wax pale, but he rejoices in what has happened. He rejoices in this, He shall sanctify my name, and sanctify the Holy One of Jacob, and they shall fear the God of Israel. But then in verse 24, we find that now the deaf and the blind have been brought in, the natural branches, many of them have been cast out, the wisdom of the wise, and of the prudent has come to nought, but "they that erred in spirit" they are also going to come to understanding. "They that murmured shall learn doctrine, so in verse 24, we have their ~~(12, 13)~~ ~~(12, 13)~~ regrafting of the natural branches in, at the end. So shall all Israel be saved. And so we have an exact parallel here in ~~Isa~~ what Isaiah gives us in verses 13 to 24, to what Paul gives us in Romans 11. The figures sometimes dwell on the continuity, and sometimes they dwell on the differences. Paul turns to the Gentiles. You'd think he had turned away from all the Jews. He hasn't. But he has recognized that the center of God's people is shifting for a time, more Gentiles are coming in. Lebanon is being made into a fruitful field, and that the fruitful field

is being esteemed as a forest, but neither one is complete. There are the vast majority of Gentiles who remain outside, who never accept Christ, and there is always a Godly portion of the Israelites, and there are always a few Christians who come out of Israel, and the natural branches in the end are to be grafted in again, and so all Israel shall be saved. (Student).

Verse 23, no here is Jacob, his children gone astray, with the natural branches grafted out, ~~just as~~ you would think that Jacob would wax pale, and would be (14) but, he looks upon this new children, the work of my hands, he looks upon these children, and he says, he rejoices in their turning, and then he rejoices in the returning of the others too. (Student).

51b. (0)

describes any healing of the blind, but in this particular case, he is referring to ~~aperta~~ spiritual blindness. It is true that there is a wonderful parallel there, in Jesus' miracle of healing the blind are a figure of how the blind come to see, but they are also a reality, too. (Student).

In verse ^{29:20}~~21:20~~, in verse 20, in the context we cannot be so dogmatic, as to precisely what individual is referred to ~~at~~ there. The two ~~working~~ verses together show an out pouring of God's judgment. Is it outpouring of judgment here upon the wicked ones within Israel, or does it refer more to His outpouring of judgment upon the great spiritual force back of the wicked everywhere. The real terrible one, who Christ deals with before the Gentiles are brought into the kingdom. Now, it is probably an allusion, a touching upon that, rather than going into detail, so probably the general statement would cover both. It would cover all the outpouring of God's judgment, that come in in the course of this prophecy upon which the emphasis is on. The emphasis here is describing this prophecy as a blessing. It describes his turning as he ~~does~~ in Isaiah 7, replacing the ungodly king by his role as Immanuel. Here is his replacing the ungodly nobles by a new people of His own ~~man~~ selection. And in the course of judgment, it is a very vital course but not one ~~man~~ that comes here (2). (Student). That would tie up with the very last verse 29:24, the recalling of the Gentiles. I doubt if there is anything in Revelation, that (student). I don't think so. That's right, that relates to verse 24. They that ~~æ~~erred in spirit shall come to understanding. (student). Yes, but it is the turning back again. 17 is the first,

that would change that way. If you are speaking of the turning back again, which is referred to over in 31, (student). I don't believe so. Well, the 29th chapter is pretty much a unit. Chapter 28 and chapter 29 are one discourse, but there is a paragraph division between 28 and 29. Now between 29 and 30 there is another paragraph division. But we are continuing the same unity, it is interesting that 30 and 31 are closely parallel. There ~~an~~ is a parallel between the two. They go through a course of thought, and then the same course over again, with stress on these main themes, and both of them ending with the destruction of the Assyrian Kings. And verse 31, ending with this reference back to the heart of God, whose fire is in Zion and his furnace in Jerusalem, and then 32, has more parallels with chapter 29. And refers to these wh on God permits to see, verse **15** for instance, this goes on until the spirit be poured from on high and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And then verse 20, that wonderful verse, "blessed are ye that sow beside all waters," the work that God has for us to do, ~~in~~ in carrying out His message. Now this section from 28 to 35 ending up with the great ultimate condition, contrasting the condition of 34 and 35, with that wonderful millennial picture in 35, this passage is a parallel to the book of Immanuel. I was interested particularly to see the striking parallels in this first section of it. I don't believe we will take time this term, to go on to look in detail, in ~~on~~ to the last part of this, because there are many other sections of Isaiah I want to get into, but I wanted to bring out its parallel nature and particularly the close parallel of the interesting details in this ~~part~~ first part, and then we go back to the book of Immanuel, and continue there, in the book of Immanuel we were in chapter 8 there. I've already given you some assignments in chapter 8 and ~~now~~ on into 9, please continue study on that section for Thursday, and Thursday and Friday we will ~~th~~ continue the discussion of chapter 8, the latter part of 8, going into 9, and starting in 10, 11 verses. We will continue there.

It is hard to tell, how some might ~~m~~ take one, and sometimes only the other. Wind up the testimonies. ^{8:16-18} Seal the law among my disciples, ~~that~~ Is that the Lord's disciples, or Isaiah's disciples. Well, the next verse then, I will wait upon the Lord, and so in the next verse it is specifically Isaiah talking, in his relation to the Lord. In this verse it is probably true, though it is being in the relation to the others, rather than to the Lord, is a proof of the Lord's attitude towards them. And I will wait upon the Lord, that hideth his face from the house of Jacob, I will look for him. He and all those disciples who will come to him and follow his teaching, and the marvelous thing is, that though in the end, most of the people turned against Isaiah, though in the end most of them turned against Jeremiah, they cast them out. They turned them. They were both probably martyred, and the bulk of the people had no use for them, yet they are books that were preserved, and kept as part of the Word of God, and had an influence for the world, a tremendous influence, in succeeding ~~centurim~~ centuries. He says, "Bind up the testimony, seal the ~~word~~ ~~law~~ law among my disciples, and I will wait upon the Lord. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, who dwells in Mount Zion. Now that ^{8:18} 18th verse, is dealing with the situation as you see. The situation not in merely immediately in Isaiah's time, but a situation which extends on through centuries to come. And in this situation a principle is given. A principle here which finds various applications during this century, I mean during these centuries, through this whole age, from Isaiah's time up to the end of the present age. It ~~begin~~ begins here with Isaiah. Isaiah, in a nation that is turning from God. Isaiah and the children whom the Lord has given him are for signs and for wonders. Well, who are the children that God has given him. Shearjashub, a remnant shall return, and Mahershalalhashbaz, haste ye to the booty, hurry the spoil. Showing kGod's judgment and God's mercy God punishes for sin, and God's purpose of grace, both are named in this, Isaiah's children are witnesses by their very name on Israel. And the principle is established here that is ~~not~~ God's will that His true people ~~with~~ should gather together as disciples of the Lord, and that they should be as beacon lights on a hill. That they should be a sign, of God's truth, to bring it out to the world, that they should by their very presence, be a rebuke to a world of sin, but an invitation to those who will believe on God, and ~~with~~ be save

saved through his name and this, which is a principle which runs all through the age, which begins with a specific application in the life of Isaiah, and his sons, and his disciples, finds its great climatic fulfillment, in the one who speaks, who is indeed the Lord. We looked at points about Him, that is it the Lord speaking, or is it Isaiah speaking? One time Isaiah speaks the Word of the Lord, and sometimes it is the Lord speaking through Isaiah. Sometimes the Lord speaks ~~through~~ to Isaiah. Sometimes Isaiah speaks to the people. The Lord speaking through him. Sometimes he shows what he says to the Lord. Of what his attitude seems to be to the Lord. Well, we have the one who can be the Lord and the man speaking, more fully than Isaiah could be, because He is the Lord. He is fully man, and He is fully God. He is the climax of all of Isaiah's predictions of Christ. He is the greatest teacher and the greatest leader of all, and He can say, as Isaiah said, following the same principle, in the same situation, which extends through all of this age, behold, I and the children whom the Lord hath ~~in me~~ given me. And his children are not children of his flesh and blood, but are ~~an~~ spiritual children, even as Isaiah disciples were, but he and the children that the Lord had given thee, are for signs and for wonders. For sometime to attract attention, and to present the message of God, the message of doom and coming blessing, the message of consolation, the message of redemption, which God provides, and so the book of Hebrews, takes this and applies it to Christ, and that is no grabbing of a few words out of context, simply because they sound as if they might fit Christ, not at all, It is taking words which are here described in a principle which finds an exemplification in Isaiah, and finds its climatic example, exemplification in Christ, and applying them rightly to Christ. And so he says, "Behold, I and the children whom the Lord hath given me are for signs and for wonders." n What does that mean? Signs and wonders. For that which will attract attention to God's truth, but moreover for that which will give an understanding of what prophecies ? God's truth is, and what God's purposes are. Well, how do people in general try to get an idea of the future. They try to use their own intelligence, and think out things, as carefully as they can, and most people find that insufficient, and so they look for some other source. I was riding on the street car one day in Philadelphia, in 1930, and I happened to notice somebody next me, in a car, was very avidly reading something, and I looked at the heading, and it said that

what astrology tells you about the future. What the stars ~~you~~ tells you that next week, General Motors is going to go up five points. They tell you that there is going to be a rise in the stock market, and then they start to decline on Wednesday, etc. And from looking at the stars, telling this man how he could lose all his money in the stock market. He had abdicated the use of his intelligence, to try to figure the future, where there were facts involved, that look beyond what his intelligence could ~~can~~ properly cope with, facts which couldn't be known to him, and he was looking for some other source. Well, God says, use your best intelligence. Study the Word and see what it says, and leave the results beyond that in His hands. But human beings are always looking for some other source. They look to the stars. They look to spirits. I remember seeing a big article in one of the newspaper about someone who claimed that many senators consulted in spiritism as to what the future was, and what was wise to do. I don't know whether the statement was true or not, but at least this is what the magazine claims about his spiritualist medium. And so Isaiah says, "and when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?" Why should they go to the dead to get help for the living? The correct words are from the living to the dead. Take them just from the living for the dead, unless you think of its relation to the context, it means nothing, but when you have the context, in mind, it is perfectly clear what it means. For the living to the dead, shall they go to the dead to get help for the living? Do we go to a dead Christ to get help for the living? No. We go to a living Christ, who is sitting on the right ~~hand~~ hand of God, making intercession for us. But these who go to the dead, thinking they are true mediums and there are many of them today, and they are wide spread in all the big cities, and since they get help for living, they are directly, going against this command which God gives, He says, no. Verse 20, "To the law and to the testimony:" That's the place where you can get your guidance. From God's truth. From the principle of God's word. From the understanding that He wants to give you, and these words apply to God's people, through the year of difficulty while Satan is still in control in the world, and they apply just as much and just as definitely, as they did in Isaiah's day. And they are very vital for us, these words from verse 11, on through verse 20.

They are principles for an age such as this, with just as much relevance that anyone has to any time in between. "To the law and to the testimony; if they speak not according to this word, it is because there is no life in them." Then he turns back His attention in verse 21, right directly to the people in His own day. And he sees these people in his own day, facing the situation which is brought upon them, by Ahaz' wicked scheme. Ahaz thinks he will deliver them from Israel, and from Syria, through calling for Assyrian support. Isaiah sees the Assyrian armies come marching into the land with the language the people can't understand, with the boots of the warrior tramping through the land, and their talk referred to in Isaiah 28, with other lips, and another tongue shall he speak to this people. It sounded like jibberish to the people, as they hear it, but they will not listen to the quiet wonderful (10) and so God sends the forces of foreign conqueror, and it is described in verse 21, and 22, what happened, but then there is a transition. The chapter division here is just an interruption, the section moves along very, very smoothly, but there is a great ~~transition~~ transition, but not a sharp transition, as in Jeremiah makes a very sharp one. Here it is not so sharp. I defy anybody to prove exactly where the transition is. It is like the tides of the ocean. You go out in the ocean, and when you are in the ocean, there is no question in the world. You go up on the shore and you are on the land, and there is no question. But exactly where does the ocean end.? Where do the waves come to an end? Where do the tides come to an end? ~~in it~~ Is it partly ~~trans~~ ~~tion~~ clear, or is it partly - does that belong to the land, or does it belong to ocean? Where is the exact transition? I defy anybody to prove it. It is a somewhat obscure transition, but a very definite transition. END OF CLASS.

Prophets 57. (0)

(Some of these records may be numbered wrong. Apparently this follows the previous record.)

Announcement of assignments beginning of the class hour.

We are looking at present at Isaiah 8, and in Isaiah 8, a little brief transition, which leads into the full light of day in Isaiah 9. "The people that walked in darkness have seen a great light." And we notice, it is not a new section beginning with chapter 9:2. But it is a transition. Which reaches a complete progress, from the one type to the other, by that verse, but the verse

is closely connected with it, and it says that this area where the Assyrian armies first come in, the area of Eastern, the eastern, northeastern portion of ~~the~~ the kingdom of Israel, that in that area where the Assyrian enemy armies first come in, bringing darkness and misery and gloom. In that area, they'll be light, it will first begin to shine. The light which will eventually go over the whole land. Yes? (Student). How many of you understand that? Why the Jewish division in the Bible is different? I tried to bring out last week, the full connection between verses 1 and 2. Well, this close connection is recognized by Matthew. Some people say we interpret the Old Testament only as the New interprets it. That is doing utter despite to the cause of Christ. Christ said that we should believe all that the prophets have spoken, not merely those sections of the prophets which the New Testament interprets. But wherever we find the New Testament interpreting the Old Testament, it not only tells us what is the correct interpretation, of the passage dealt with, it gives a method we can use, in other parts. The Old Testament should be able to be interpreted to a large sense by itself. The New Testament confirms it in our interpretation, and shows us we can go ~~forth~~ forward and interpret more. Well, Matthew combines these two verses. He quotes a few ~~vers~~ words from verse 1, and then he quotes the whole of verse 2, ~~tying verse 2 up to the place mentioned in verse~~ tying verse 2 up to the place mentioned in verse 1. If anybody were to limit this passage, as not (5 1/2) ~~these~~ evidence we have looked at on the type of transition which occurs, to see the progress from rebuke to blessing, and how gradually it takes place, and to see the close connection, of what follows and what precedes. He might say, no, we have two distinct subjects here. And if he says that, he will make a chapter division of a main division, and the places mentioned, will not be between 22 and 23, but between one and 2. Because 1 ties more closely with what precedes than with what follows. You tie what follows with one, ~~and~~ only as you tie it with what further precedes one. Well now, the Jews, I would say, were familiar undoubtedly with the Christian argument. This is a prediction of the preaching of Christ. They knew that one of the Christian doctrines did that. They probably looked it up and saw the exact words, where Matthew says, the land of Zebulun, the land of Naphtali, the way of the sea, Galilee of the gentiles. The people that

walked in darkness have seen a great light. And they said it all sincerely I believe. That is dealing falsely with ~~Christia~~ Scripture. It is picking a geographical term of the last sentence, as one section, and combining it with the first sentence of another sentence. It is dealing wrongly with scripture, and we will make clear the fact that the division comes here, by making a chapter division here. Now I don't think the archbishop saw the true situation. The archbishop as he rode on his horse, and put his division. He knew that Matthew combines what is now our verse 1, with verse 2, and so he put a chapter division just before it. Actually, that is making a division between ~~the~~ 22 and 23. The division does not belong there. He was just as wrong as the Jews were. Just as wrong. The division should have come, if there is going to be a division, between chapters here, I would say it should come after verse 7. After verse 7 you have a new start in a new section. A new section of rebuke at ~~a~~ the end of a glorious section of blessing. That's where your chapter division should be. But the archbishop put it in at the wrong place. And then the Jews instead of moving it to the right place, moved it just one verse, which was the right place, if it is going to be around where the archbishop put it, but it shouldn't be there at all. Mr. Dunn. (Student). No, I would say that very definitely, verses 21, 22, and 23 belong together. They are one brief section. Those three belong as a unit. Well now, they lead in to verse 2. In this book, it belongs with verse 2. 2 and 1 belong together, but so does 1 belong with the 2 preceding ones. Now 21 and 22 are closely connected with the previous two verses. There is a slight paragraph division there. It is not a major division, but it is much better to have a division, between 20 and 21, then in any place after that, until you get to the place where you get between 1 and 2. Well, you could put it, but it would be much much ~~between~~ better to put it after 7 where there is a real division. Far greater. What I said about after their God in 21, is simply those two verses, that it would look more reasonable to say look upward then to look to the earth in one verse, then to have look upward at the end of that verse. Unless that is a transition already, and looking upward meaning blessing rather than just looking around. In that case, I believe it would fit.

Well, I trust that everybody sees now why the Jews moved the verse division, one ~~the~~ verse here, and why they would not have done so, if the archbishop had not made a mistake in the first place. If you are going to put it around here, they put it ~~a~~ in the right place. It should be there.

Putting it there contradicts the New Testament, very definitely. And that may be all they thought about. Well, we'll contradict the New Testament. We'll contradict the arguments of Christians. If the Christian's arguments were right they'd quit being Jews and become Christians. If they think they are wrong, they won't put a chapter division in a place where it implies that they are right. Mr. Gilchrist? (Student). Well, maybe a little bit. Some of those terms, I think they could be for two verses. I don't think you can - (student). I would say the A.S.V. is just as good here, definitely. That is to say, whether this, sentence - there is gloom in these two places, verse 1 says, but verse 2 says, but there's going to be great light in it. Or whether it says, there is gloom in the first place, in Zebulun and Naphtali, but there is going to be great light in and Judah as a nation. Some gloom there, and then there is going to be great light in the whole area. You can't tell. The words could be interpreted either way. It is very clear that you have a transition. But just how fast the transition is going, is to make it so clear.

It is like the man said last night, he said, knowledge is relative and he said you can't be sure about things, and I spoke about the value of revelation, how the best way to find out how good the watch is ~~to~~ is to talk to the man who made it, and he said I have more faith in American works than I do in that. And of course, I was using that as an illustration of the divine revelation, where ¹I was speaking of the certainty of having faith in God, whether you put it in American works or not. But I gave the answer ~~that~~ that truth is absolute and it is not relative, ~~in~~ but our knowledge of truth is sometimes relative and sometimes actual. ~~in~~ I said, you people look at me here. Somebody may guess I'm a certain age. Somebody may guess that I'm a different age. You ~~may~~ have many guesses. If you don't have a revelation from me telling you, you have no way of having any certainty of my age. Your knowledge of that until you get the revelation of my age is only relative. Well, the fact is absolute. But as to whether I am a man or a woman, nobody in the audience need to have any question on that. Your knowledge can be absolute. So there are some things on which our knowledge can be absolute, and some on which it is relative. And there are also varying scales in the relativeness of our knowledge, but it doesn't mean the truth at all. Truth is absolute. Well here, it is absolute, that verse 2, is blessing, and it is absolute that verse 21 is rebuke. It is absolute that there is a transition between the two, but just as to

how rapidly the transition precedes, we are not able to say, and we would probably have to
to ?

talk to Isaiah. Actually we ~~don't~~ know, because the words are susceptible of

(13), and any language that we use may be susceptible of various possibilities, but we
be
must try to have both possibilities within the area, that of the definite thing you want to present,
and this is definitely within the area, of a transition from these two places. The question is,
does it go along rapidly, or does it go slowly? But the transition as a fact of that, is absolute.

And so we have a transition and we have the preaching that light is going to come, and how
is light going to come? Well, we are not told here. We are told there is going to be ~~in~~ great
light, but what it is, we are not told in this verse. Verse 2, there is great light, and "those who
dwell in the land of the shadow of death, upon them has the light shined." Well, it began to be
a land of the shadow of death, with the coming of the Assyrian army, but then the whole land
was overrun, and eventually the Babylonian conquest, and then later on, you have the Romans
oppression, and we have the many different things that continue the gloom, the darkness, and
the misery, but we find that light comes, and the light -

Prophets 58.

way up there in the Northern part of the kingdom of Israel, because actually the kingdom of
Israel is in two sections, the Northern and the Southern. Actually, it is Israel, even before God

(1/2). and to the Prophet's vision, it is one nation, even though for a time it was
separate, and he does not see a revival of the division. When they come back there will be
It is
no division anymore, Israel, where the darkness begins and in that very area, the light begins
and then spreads over the whole land, and then we have this wonderful Christmas verse, in verse
2. And the light begins with the preaching of Christ with the presenting of the glorious truth that
He gives. That is light, certainly. We had the term used in the previous verse, about ~~own~~
If they this
Isaiah knowing God's will, to the law and to the testimony. ~~if~~ speaks not according to ~~his~~
word it is because there is no light in them. Here comes real light, the light of the Lord of
glory, and ~~him~~ Matthew says, look, this is what Isaiah predicted. This is the fulfillment of
what Isaiah predicted. Now it doesn't mean that it is the whole of the Old Testament. It is
the beginning. Because the next thing is, the people that walked in darkness, as seeing a

great light, and that is going to spread through the whole land, but it starts in this place - the land of Zebulun and the land of Naphtali, the way of the sea, beyond Jordan, in Galilee of the nations. That's where he starts his preaching. That's where the light begins to spread. Well, now this light which is here presented, you go on a few verses and you find the light is tied up to the coming of Immanuel. We've had Immanuel in chapter 7, and in chapter 8. Now we have him again. And it is not named here as Immanuel, and we have a child born, and He is not the child whose name suggests doom and misery but he is the child who is the harbinger of joy and happiness. "Unto us a child is born, unto us a son is given." He has these wonderful names similar to Immanuel, meaning that he actually bore it as far as our evidence goes, but it is the name that describes his character. And so the coming of a wonderful one, is here presented but the coming of the light is not simply any .(3). It is when he begins to preach, that the light begins to shine, that they can begin to see the light. And the light comes over them and they rejoice in it. Well now, is it simply a matter of getting truth. Simply a matter of having a better understanding. Is that what is involved in the first two, the people that walked in darkness have seen a great light. God goes out and people understand God's truth. Wonderful, the people that dwell in the shadow of death, upon them has the light shined. That is wonderful and it is true. But is that the whole truth here presented? Or is there something greater than that or at least more apparent, more of meaning than that? Well, ^{What has} what is the situation. ~~What has~~ brought to darkness? War, conquest, oppression, has brought the darkness. Well, is the light simply to keep God in their heart, to enable you to submit yourself to the misery of this present age, and not be overborne by it. Is that what is meant by the light, simply the light in ^{part of it} your heart? Well, that is a real ~~problem~~, but is that all. Is that what is the stress here to the people's minds? Well, we look on, and we find - "Thou hast multiplied the nation, and not increased the joy," the authorized version says. The Revised version says, "and increased the joy." Two exactly opposite statements. Exactly opposite, and ~~in~~ sound exactly the same in the Hebrew. It is the difference of one Hebrew letter. The Qere has one and the Kethib has the other, and you cannot tell which is which, so anybody that says, the versions of the Bible don't

contradict each other, just look here. The King James and the American Standard. "Thou hast multiplied the nations, and not increased the joy. Thou hast multiplied the nations, and increased the joy." Exact opposites. Exact opposites, but how does it affect the thought? "According to the joy in harvest, and as men rejoice when they divide the spoil." There is joy here. Tremendous joy comes. Do we find that this joy comes when previously there had not been joy? Or do we find that this joy comes, and you look a verse or two earlier and you find, that there was a time when there wasn't joy? You see, it doesn't affect your thought, in this light, whether this particular verse says, he has increased the joy or he hasn't increased the joy, because you have a movement from joyousness to joy shown here. And whether the movement comes from the first or the second, the same movement is here described. Showing a difference of one letter in the Hebrew, can make the thought of the three joys be the exact opposite, but it doesn't affect the thought of the passage, the thought of the situation that is here presented. That is a very important thing to understand about the Inspiration of the ~~Scriptures~~ Scriptures. Inspiration is a matter of words, not of thoughts. The thoughts are revealed, the words are inspired. Inspiration without words is just nothing. It doesn't exist. ~~The words are~~ You don't need the words. You've already got (6 1/2) revelation. Revelation of ideas. Inspiration means that the revelation is presented in words that are free from errors. But ~~the~~ though inspiration refers to word, not to thoughts, the whole purpose of words is to express thoughts. And the importance of the Words is in whether they get the words ^{thoughts} across. And there - Jesus said, that not one ~~jot~~ jot or one tittle was passed from the law ~~on~~ until all would be fulfilled, and we find some cases where we are not at all sure which jot or which tittle belongs in a place, we are not sure which word belongs in a particular place. And that doesn't contradict what he said ~~atanin atanin~~ at all, because the jot, what he means is, one jot or one tittle that alters the ~~tense~~ sense, shall not depart from the law. That's what he means. He doesn't mean that there is a group of very important sounds of which the tiniest sound, the little mark of the letter, is involved. What he means is, that which is taught here. Exactly as it is meant, will be fulfilled, and there can not be the tiniest change in what God means, and there

are many cases where the change of a jot or a tittle will completely change the thought and meaning tremendously. And there are many other cases where you can change several words, but it doesn't affect the sense at all. And inspiration means, not that it has got to be exactly this word, and no other. But that it is exactly the thought which is expressed by these words. You may be able to express the same thought in two or three different ways, equally well, you can make big changes with no difference in thought, and you can make tiny changes, and change the thought tremendously, and the important thing is that no change that changes the thought, can

(8 1/2), and so here, whether he has increased the joy or not, increased the joy.

Whether he didn't increase the joy, and then he did later, or whether you simply just describe ~~that he increased the joy~~ the increase in joy retained, and the fact there wasn't joy before, which is certainly clearly expressed in previous verses, in either case, the thought is identical.

But why is it? It is not just light that comes from knowing more truth. That is true and that ~~(9)~~ is vital, but there is joy. There is increase of the nation. There is joy and it is like the joy in harvest. Like the joy when men divide the spoil. What happens when you divide the spoil? That means the war is over. The war is over and you've been victorious. You divide the spoil. Why do they divide the spoil? Verse 4, "For thou hast broken the yoke of his burden, and the staff of his shoulder" and someone has said that the yoke of his burden is the ceremonial law, the staff of his shoulder is the civil law, and it means that briefly, there is therefore no condemnation to them, the law - no longer under the law. It is broken. I ~~in~~ forget. One of our great commentators made like statement. Now, I do think that it is true, that God delivers from burdens and he delivers through the preaching of Christ, but this particular verse I think refers to the burden of sin. The burden of oppression. The burden of the Assyrian invasion, which is the result of sin, and it says, "Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." And what does this mean? The day of Midian? Gideon drove back the Midianites and I don't know of any other instance in the Bible when the Midianites were a great adversary. And the story of Gideon is one that's been told in so many Sunday Schools, so that even if you hadn't had Old Testament History I would think that everybody would know about it. Actually it is one of the most dramatic stories in the Old

Testament. The day when the Midianites were led to believe that there was to be an attack by thousands of people and actually it was only a little group of 300, who threw their pitchers, and a little band hiding in the back of their smallness destroying a great horde of wickedness which had overcome God's people, and it is a wonderful illustration of a message for Israel. And here he says, that as in the day of Midian, that as with this present destruction of the (13) of the oppressor, God had destroyed the power of the oppressor. Well now, when has he? When has he done this? Has he already done it when Christ is seen preaching in Galilee or is the joy of the people which begins when Christ preaches in Galilee based not only on the truth that comes to them, but also on the understanding they receive that this thing is going to become a certainty, it is going to happen. And they keep in their minds the rod and the oppressor broken, because in their understanding, that this is the Messiah who will do it. He will break the rod of the oppressor. And how will he break the rods of the oppressor. Is this purely in the sphere of release from the ceremonial law or is it purely in the sphere of peace of mind, and peace of heart, or is any sphere involved? Well, verse 5, "For every battle of the warrior is with confused noise", or the warrior, the bobbed warrior coming, and -

P. 59. (0)

great force and their oppression and their garments rolled in blood; but he said, what is going to happen to ~~them~~ all the penalty of war, of the great confusion and the ~~gim~~ garments rolled in blood. "This shall be for burning and fuel of fire." There is a destruction of all in the next war. There is an end of war. There is a coming of peace. The prince is coming. And so the joy of the people is not simply a joy in getting correct (1) expounded to them, though that is a wonderful cause of showing. It is not simply a joy of the heart, though that is a wonderful cause of joy. But it is a joy to seeing the coming of real and complete peace and end of war and the destruction of all that causes physical oppression and physical misery. Now you see we do not have these verses here from 2 to 6 simply a picture of one particular incident of what is happening at that instance, but we have a showing the future. We see the beginning of the coming of the light in ~~Galilee~~ as Christ begins his preaching in Galilee. We have the place named where he begins

the preaching, and then we see that extending on through the land, and to other lands, with these people who walk in darkness, rejoicing. But we see them rejoicing not merely as ~~(12)~~ what happens now, but at what they know is going to happen, as a result of the power and activity of this one whose message is brought to him. They see that he is going to bring an end to war. That he is going to bring an end to oppression. That he is going to completely put an end to all of these terrible things, that he is to bring, the peace, the happiness, and the joy that the world praises, the end of the terrible time of oppression, cruelty, and misery, that the Assyrian invasion introduced. And then of course when they think more fully about it they see that afterwar, war, at the price of misery, isn't something that just comes, because it comes and that is all, it is something that comes as a result of sin, and he will destroy and deal with the problem of war, specifically, and he will deal with the ^{sin} ~~thing~~ that causes war, and so it is true that they - he breaks the burden of the law and the misunderstanding of the law - the burden that we are laboring under, finding salvation in a way that He never intended to give it. That he gives a complete victory over Satan as in the days of Midian with his sudden decisive destruction of ~~Satan~~ Satan's power through His death on calvary's cross. His defeat of Satan, but it also includes the outworking of that which is there one in principle. Through the sudden, complete, and overwhelming annihilation of the forces of wickedness, which come at the end of this present age. And of course, this we realize, when one begins his preaching, to hear his preaching, because we realize that he is as described in verse 6. (Student).

I would rather question that statement. (Student). Now it might be. Of course, there is the matter of your tense there. We've noticed a good many of the perfects - of what is going to happen, and we are looking forward to when they happen. If you take it that way, it fits quite well. I hadn't thought of it from that viewpoint, but it is entirely possible, that it might be. (Student). They are all future to Isaiah's time. That is, he puts himself forward into the future and looks from that stand point, as the same as being already accomplished. But then the people upon whom the light shines, they look forward into the future, to see the accomplishment of this, the certainty of which they see in the Person who is before them, who will fulfill it. So that the

purpose of it looks forward to the thing that is definite and done. He is looking at greater things in the future. And then we have - we've been given this cause of the joy in his preaching here, in Galilee, and spreading through the land, the vision and the fact of the end of war and of the oppression that is coming. The introduction of complete peace and joy preceded by the peace and joy of the heart, which typifies, in a very real way, the peace and joy throughout the war, that is to come, and it is all tied up in a coming of an individual. Again, we have all ?

Immanuel, always comes through an individual, and is showing all the more clear, that Matthew is right in referring to verses 1 and 2 to Christ, because here we have Him very specifically presented. "For unto us a child is born, unto us a son is given". Why do we have these two phrases here? Is it simply because it is parallel. It is Hebrew poetry. It is parallelism. They are the same things in two ways. Well, maybe. That would be entirely possible. But you don't always have such parallelism. You don't have to have them. This is rather poetical through here. There is a sort of a poetical swing to it. It might be very reasonable to have a parallelism here. There is no further parallelism in the verse. There is some in previous verses. This could be just a parallelism, as you look at the parallelism, on the parallelism brings out two ideas which are closely related, they are together in the parallel. Sometimes the parallel is the same thing same in two ways, but often it is two different statements with an idea presented to consider. And when we find that this says a child is born, that a ~~son~~ son is given, and when we find that the one who fulfills these things was actually born as a child, and yet that wasn't all. There was, his birth was different in a way other than any child ever born, because he was not only born as a human child is born, his coming was the coming into the world, of one who was God's greatest gift, the gift of His own son. And consequently, if you have nothing else about the birth of Christ, in this verse, in this first half of this verse, it would be very foolish to build upon it, a doctrine of the dual nature of Christ. But having the clear evidence that it refers to Christ, it is perfectly reasonable to say that the parallelism here presents the two aspects of Christ's character, that is so clearly taught elsewhere in the Scripture. He is born as a child, as any human child is born. He is fully man. But He is given as a son. God's son given to us. He is fully God. As I say you do not, gain that

proof from this passage, but you find something given here which fits in with that proof when you find it, and it is an anticipation, a suggestion of the proof in this point. And of course that truth is brought out more clearly in the last part of the verse. "And the government shall be upon his shoulder." That certainly ties it up with Immanuel doesn't it? The government shall be on his shoulder. He isn't just somebody who comes and brings us ~~beautiful~~ beautiful sermons. He is not just a great (8 1/2) teacher. He is one who preaches there in Galilee, and brings light, but the light isn't just the light of His wonderful teaching. It is the light of the knowledge of what He is going to do. The government is going to be upon His shoulders. Eventually the government of the whole earth is going to be upon His shoulders. But immediately, once he ~~is~~ begins preaching, ~~then~~ the government is placed upon his shoulder of those who believe on Him. And everyone in this age, who believes on Christ, and takes Him as ~~His~~ his saviour, and his Lord, places the government of their life upon His shoulder, and it is His desire that He should have more and more placed upon His shoulder, and should look to Him for the direction and control of our lives. The government now, of all those individuals who believe on Him, who being more and more (9 1/2) as God gives grace upon His shoulder, but eventually the government of the whole earth will be upon His shoulders.

And the government shall be upon His shoulder, and His name shall be called - and what is His name? Well, this is a long, long name isn't it? And such a long, long name, I think we are fully justified in saying, that this is not simply a group of sounds which ~~indicate~~ indicate the person, whether He is James, or Henry, or Peter, but that this is a designation, a description of Him, His name shall be called, this is the description - of course, in the Bible there is much more thought of description, then in our civilization, because our names are largely taken from other languages, and we've forgotten their meanings. But among the Jews, they often thought of a meaning then, and even today in many lands where names are given from their own language, people think of the meaning. Well, we think ~~something~~ sometimes when we give a name, that is an English word, but most of our names, we call a man Theodore, we don't recognize it means Gift of God, unless we know Greek. We don't think of that, but if anybody who spoke Greek,

He is (11) the gift of God, right away, and so the name is often a designation, and that is the way with Immanuel. It is a description, rather than something to just designate. When here, his name shall be called, well, where is His character ~~omnan~~ and what is a modern Jew who rejects the Deity of the Messiah. He says there is only one God, but God cannot have a Son, and therefore the Messiah can not be a son of God. What are you going to do with this verse, which tells about the Messiah, and says His name is going to be The Mighty God, the Everlasting Father. How can the Messiah be that? Well, the Jewish Versions of Scripture, published by Professor Mongole, about 30 years ago I believe, the Jewish Version, a very good translation on the whole, and very accurate on the whole, but when it comes to this verse it says his name shall be called (Hebrew words given here) it gives the Hebrew words in English letters, so that the ordinary Jew who reads it sees a long name. His name shall be called . Just a long series of sounds which mean nothing. But then Professor Mongole puts a footnote and gives the meaning, and here's the way he gives the meaning. He takes קדוש as a noun, he takes אלהים which is a participle as not a participle used as a noun, but a participle used as a verb, and as you know a participle can be used either way, so he says in the footnote, that is, that means the mighty God, the everlasting father, the prince of peace, his counsel a wonderful thing. Well, that's one way of getting out of saying that this God is the mighty God, the everlasting Father, who brings the peace upon them. This is a man whom we call the Mighty God, the everlasting father, the prince of peace, whose counsellings are wonderful. Well, I don't find anybody else in the Scripture with a name quite like that. We have Mahershalalhashbaz, haste ye the booty, hurray the spoil, we don't have illustrations of names quite as long as this, it would be a very strange thing to give a name like this to a man, there is no particular reason why he should be given a name like that. It is certainly a bit unusual to put the object first, then of the verb, then of the subject. Quite unusual. ~~him~~ Wouldn't it be more ~~natural~~ natural to say, a wonderful one who
? counsels, the Mighty God, the everlasting Father, the prince of peace. Of course that wouldn't make a great deal of sense, but that would be a little more natural to interpret it than the oth

and still more, his counsellings was the sentence. He was really
 first ?
 the word counselling is referring. The verb is usually first, and then the subject, and then
 the object. Now this is not a big argument, but it does fit in exactly the way you would expect
 it to be, that that translation is the correct one. And we don't have any thing, names along
 that in Hebrew. It is not -

Prophets. 60.

this word describing this one, is at least as reasonable a way to say - make it a long name
 like the modern Jews usually do and certainly it is much more sensible to think of its meaning
 one or the other than just to take it as just a series of sounds. Well now, if you take these
 then as characteristics of this one, certainly Wonderful is a natural one to apply this to.
 The one who brings such marvelous light . The one who assures that complete peace is coming.
 oppressors
 That all the (1) are going to be destroyed . That war is to be brought to a total end.
 Surely such a one deserves the title of wonderful and surely the one who brings such light
 deserves such a title as counsellor. (Student). A wonderful counselor, well, ordinarily in
 Hebrew, the adjective follows the noun rather than preceding it. It could mean wonder of a
 counselor, we can take it as a wonderful one, we can take it as a construct, a wonder of a
 counselor, that is not impossible, I don't know whether there is much to prove whether it is a
 wonder of a counselor, or whether it is wonderful, counselor. And the fact that the others are
 all a title made up of two, therefore someone may say, this should be also. I don't see any
 way to prove it one way or the other, it certainly is not literally wonderful counselor. If it is
 that way, it is wonder of a counselor. But I incline personally to take it as separate, wonderful
 and counselor. There are two things about Him. First, that he is wonderful, He is marvelous
 in the eyes of all men who ever lived. He is the wonderful one who is man and God at the same
 time. There is no one like that who has ever lived, or who ever will live. It is one of the
 most wonderful events that has ever occurred or ever will occur. To my mind, wonderful is quite
 natural. And then counselor, with the emphasis on light, is right before, and the fact of
 His counseling and of His being our guide, and our teacher, through the years, before He finally
 brings to past, the whole consummation of the end of war and the establishment of His glorious

reign of peace, counsellor seems quite appropriate. But then next, the Mighty God.

~~7733~~ ~~PK~~. You see mighty is the second in that. ~~A wonder of a father~~ A wonder of a counsellor, but this is God mighty. Some take it as God of a hero, and that would put ~~PK~~ as a construct, to a God of a hero. ~~7733~~ ~~PK~~ is a word used for a strong man, for a hero, but the Mighty God, the God which is a hero. A god which is a counselor. One who is able to win a victory. That I think is quite a reasonable interpretation of it, and of course, to apply that to a man, seems very strange. It seems utterly ridiculous. And naturally you can't blame a person who doesn't know about the Deity of the Messiah, to try to interpret it in some other way, to get rid of an idea, which just doesn't seem reasonable. But we find the idea elsewhere in the Old Testament, and we find it claimed in the New Testament for Christ, and this fits in right there, and ~~m~~ certainly, the most natural interpretation of this verse, is to say that it is claiming that the Messiah is the Mighty God.

. And then of course the everlasting Father, some have tried to get away from that, by saying father is ~~7733~~ ~~PK~~. Making a word which is the same letters for the word , eternal. The father of eternity. They take it as the father of booty. I don't think booty particular fits in the context, when you think of the war and the destruction before, and the dividing of the spoil. Most Christian translators at least render it the everlasting father. And then the last term is certainly appropriate for this emphatic (5 1/2) of the empire. The prince of peace. The one who brings peace. The one who brings an end to war, and an end to oppression. The one who is coming in the very place where the Assyrians ~~have been waiting in darkness~~ invasion started, is a (5 1/2) in His preaching and in His person of the fact that all such terrible things are to come to an end. And then verse 7 continues to tell about Him. I guess we'd better leave that until tomorrow morning.

NEXT CLASS.

Yesterday we were talking about chapter 9. And we were looking at verse 6. We noticed the wonderful prediction of the Deity of the Messiah in it. It is a pretty hard to get any sense out of this verse, on any other understanding, than this is definitely a teaching that the Messiah is going to come. Now, a very important subject, is progressive revelation. The modernists think

of progressive revelation as if God teaches that the world is made of blue cheese, and then when we get a little older, He tells us no, it is not ~~blue~~ blue cheese, it is green cheese, and then a little later, He teaches that it isn't cheese at all, it is gravel. And that is their idea of progressive revelation. It starts with something that is false, and goes to something else that is false, and perhaps would eventually reach the truth by - in that way. Now that is not what any conservative means by progressive revelation. We do not believe that God ever revealed any thing false. We believe that any revelation of God is true. But we do not believe that any revelation is complete. To be complete would mean to include all the truth there is, and nobody with out the mind of God could grasp all the truth there is. And so no revelation is complete. It is complete for the purpose for which it is intended, but not complete in the sense of giving absolute and thorough going understanding on all that is involved in the matter. No one could understand such a thing, except God Himself. And consequently, progressive revelation means that - it does not mean that any of the earlier revelations are incorrect, but simply that we receive more complete revelation which gives us a greater understanding and which often can help us to understand better what is already there. It is a very early revelation. There is a progressive revelation of the mind of God, whereby we understand His will better, and then we go back to things already revealed and see in it, much that is definitely there, but was not clear when first given, because we did not yet have enough collateral material, by His explaining it.

Now in chapter 7 we had the prediction of a coming of Immanuel, and His name was God with us. And we say, this wonderful child, was a wonderful evidence of the fact that God is really with His people. And yet we wonder just how He can present His people in this child, ~~in~~ the child is the sign of His love, He is here, He is interested in us. Isn't it God, actually God Himself with us. Well, that thought would never occur to you, just from verse 14. When you get on to chapter 8:8,10, Immanuel is spoken of as ~~already~~ already present, and then you think, well, we can refer to a future one and then imagine Him as already present, except that seems rather strange. Does this suggest that Immanuel is ~~already existing~~ already existing. That

He is already powerful. That He is more than a man. But that's about as far as you can know, in 7 and 8. Then you get from 9, and you call Him the mighty God, the everlasting Father, and you can't give these terms to anybody but God Himself. And therefore here you find, the revelation which was suggested, in those earlier verses. They are now brought out to a greater completeness, and then you have something from which it has been possible to interpret in any very satisfactory way, without recognizing in this, the tremendous teaching, that the Messiah is actually God. Well, now that is such a tremendous thing that apart from the evidence, that one would not want to adopt it from just this verse. You have to either throw up your hands, and say, I don't understand the verse, or else to say, that is what the verse means. And the next verse continues, "Of the ~~govern~~ increase of His government and peace there shall be no end." And that sounds like progressive evolution doesn't it. Of the increase of His government and peace there shall be no end. ~~nam~~ His message begins to spread through the world, and spreads on and on and on. And to its increase there is no end. It keeps on increasing. Well, we might say it does, and on the other hand, how can there be no end to ~~us~~ such a spread as that, because when the whole world was taken over by it, surely that would be an end. ~~Thenam~~ It would be an end when there was no more for ~~am~~ it to reach. Of the increase they'll be no end. It simply can't mean that this just goes on increasing, and increasing, and increasing. It can't mean that. It must mean that of the increase, of His government, there will be none that can stop it. There will be no end. There may be a limit which he sets for himself, or it may extend until it covers everything, but no ~~nam~~ other can stop it. There is no end to it. Some external force other than himself. They may try to stop it, but they cannot bring a real stop to it. Now this ~~phase~~, of the increase, certainly does suggest a spread. And it is true, you must not think that the kingdom of Christ, is only future. The Kingdom of Christ, in its world wide extension is future. The kingdom of Christ, in its physical manifestation, reigning as a visible king over this world, is future. But the kingdom of Christ, as a rule over the hearts over those who are His subjects, is certainly present. It is present in that sense. When he said to the Pharisees, the kingdom of God, the modernists make much of that, showing that the Kingdom of God is

not an external thing, but is something which deals with your heart in thought. But most conservatives do not believe that that is what the phrase means at all. They mean that he was saying to the Pharisees, this group, Christ and his disciples among them, that among them is the (13 1/2) kingdom of God, and I think that is a very valid sense of the Word. He who follows him and recognizes him as their king, and sought to obey him, they were his kingdom, which at that time was small. It was among the Pharisees, which did not cover the ~~now~~ whole of Palestine, or the whole of Jerusalem then. While today, his kingdom, his government ~~is~~ has its representatives all this through this world. All those who believe on him, belong to his kingdom, the government should be over them, his government and his peace should be in their hearts, and there is no human force, and there is no spiritual force. There is nothing that can stop the increase of his government, and of his peace within our hearts and lives, if we keep looking to him to increase it. We must not ~~give~~ give any external excuse as the reason -

Prophets. 61 (0)

in us. His peace, so fragmentary within our hearts that we ~~is~~ fail to avail ourselves of the resources that He has for us, and wishes ~~for~~ us to use. Of the increase of this government and peace ~~there~~ shall be no end. However, eventually of course, there will be an extension of his government and peace, in a material way. Over the geographical order. And that would be a rapid process, and yet it is a process, - it is not just one (1), it is a process, but which process, but during this process, he takes over this entire earth, and seats himself upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, and there's no end that ever comes to his rule. No one ever destroys it, or it. The zeal of the Lord of hosts goes before us. We are told over in the New Testament that the time will come when He will give over the reign to God the Father. That God may be all in all. But that is not a destruction of the kingdom. It is not an end of his kingdom, but it is simply a change, ~~is~~ in the form of administration of it. Then we have that wonderful phrase, - the zeal of the Lord of hosts will perform this. It is God's part; God's determination, which will accomplish this, not human effort, not even the preaching of the gospel. God's plan,

God's effort, and we may be His instruments in connection with a ~~part~~ portion of it, but the greater, overwhelming part of it is by His power alone. The zeal of the Lord of hosts will perform this, another one of these wonderful prophecies of blessing that Isaiah has in His book, another of these that follows a long passage of rebuke, and then looks forward beyond the rebuke, to God's wonderful declaration of His mercy to His ~~people~~ people, and His wonderful plan of redemption to it, (student). Well, that doesn't mean in the sense of the three parts of the Godhead, because in the Godhead, it is the Son, but it means in relation to the people, in relation to the Creator. God, the Triune Godhead, is the Father in relation to all that He has created in us. And it is through Christ that all things were created. And He - it is through Him that we are brought into the kingdom. And He is a Father in a very real sense. Though of course He is not the Father in the Godhead, He is the son. Yes? (Student). I don't think father here would give that idea. I think father of eternity is like a crown of gold, and it is a crown that is characterized by gold, and this means a father that is characterized by eternality. That is, a father that has always been and always will be, but I don't think it means that some sense in which he is father, in eternity. It doesn't quite seem to me that that is the context, he is the creator. That He is the one who has always been. If you think of eternity as having gone on forever, why, as long as God was eternity was. So how could he be the originator of eternity. But He is the one who is ~~eternally~~ eternal. He is the Father of all that He created. The father of the world, the father of us,

Well, verse 8 starts a new section, and it should be a chapter division, because it is a much more important division, then - ~~one~~ well, there is no more important a division within the Book of Immanuel, then right here. You lead up to a great ~~in~~ passage of blessing, with a very gradual transition, from the rebuke that precedes it, and then we start ~~in~~ a whole new part of the book of Immanuel. (Student). I showed how it could at the first obvious glance suggest a post-millennial process, whereby gradually the kingdom will come. You cannot tell, by this prophecy whether there is or isn't. At first sight it lends itself to that interpretation. It suggests that and it fits

with that, but it also fits with the interpretation that we get from other parts of the Scripture. Because there is a gradual taking the government in his control over our economy, over us, and then when he comes, there is an extension, an increase, even though it is confined to a brief period, but Jesus holds it over stronger force of evil, (6 1/2) that is an increase which is tremendously vast, which takes place within a very short time, but it is not continuous, so it could fit that. So as I say, it does not contradict pre-millennialism, but if this is all that we had in the scripture, about it, it would suggest post-millennialism a little more than (6 3/4). Well then, verse 8 starts a new section. And as I say, should be a chapter division at least, because it is as important a division as any ~~town~~ two or three chapters. It is most important division within the Book of Immanuel, and the Lord has sent a word to Jacob, and it lighted on Israel, and all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart. Now verse 10 is a wonderful verse, the bricks are fallen down, but we will build with hewn stones, the sycomores are cut down, but we will change them into cedars. What a wonderful verse, for a people that are suffering, difficulty. Where was it? Was it some place bombed? in England where they were terrifically bogged and a great slum section of the city was destroyed and they said, Oh, how wonderful, we won't have to clear this out. We can build fine places here. We won't have to demolish it. It has been demolished for us. Now of course they didn't mean that literally. But what they meant was, this is not going to hurt us in the end - it is a temporary course, but actually it will be built much better than that which has been destroyed, and it is a spirit which one must admire, in those who are down, the spirit, that they will not stay down, but they will get up stronger, and better than they were before. So this is a wonderful verse. "The bricks are fallen down, but we will build with hewn stones; the sycomores are cut down, but we will change them into cedars." And the Lord says, therefore the Lord is going to bless the mighty. Is that the way he says it? (Student). Why does he say that? Don't you admire the courage of one who is knocked down and rises up with greater strength than ever? (Student). That's right. Whenever we are defeated, and we rise up, and

~~gongat~~ don't give in, it shows our bravery and our courage, when the enemy does it, it shows his stubbornness, and that is true. That's always a fact, but why does God treat them as enemies here? Why does he speak that way about them? (Student). The Lord always desires us to go forward with industry and enthusiasm, and eourage, and He does not criticize us for that, but when He sends, - He sends the (11), and the punishment or chastisement, He doesn't want to go ahead, and overlook what he has done, but he wants us to learn the lesson from it, and present ourselves to him. And the people of the Northern Kingdom have attacked the ~~Southern~~ Southern Kingdom, but God has said to Ahaz, within 65 years, Ephraim will no longer be a people, and that is right, and that's a long time off, then he says in chapter 7, that before the child shall know to choose the good and to refuse the evil, both the land before them would be forsaken of both her kings, the king of Syria and the king of Ephraim, will both be ~~gotten~~ gone, when that happens, and the king of Syria was gone, and the king of Assyria took over the land of Syria, and incorporated it into his kingdom. But the kingdom of Israel, the Northern Kingdom, he did not do that. He set up a puppet king as king over him, who was in the position of alliance and in subjection to the Assyrian king. And this Hoshea reigned a few years and then revolted, and then the ~~in~~ Assyrian king came and he destroyed them, and incorporated Israel into his kingdom, and this king showed the spirit of the people of the Northern kingdom, ~~hansard~~ beset with obstacles and difficulties, overcome the Assyrian force. They say, well, they've knocked down the bricks. We are going to build hewn stones. They say we are down in the mouth, but we are going forward, and it is a wonderful spirit ordinarily for one who is (12 1/2) but in this case, a new punishment for their sins. And therefore the thing for them to do was to recognize that God is punishing them, and and confessing unto Him, and then he will give them the power to preserve the (Something wrong with the record.) (th Screeching sound.)

to learn the secrets of Elijah. They did with his far greater numbers of people, reduced the Philistines to subjection. But while they were subjected by David, ~~but~~ they were not very entirely to do, they would subdue them, but when the kingdom would divide them, the Philistines from them on had pretty much their independence. They were not strong enough to be a menace, during most of the time, but they were there as a vital force, and now when the Assyrian conquers a ~~but~~ large part of it, then they/Philistines are a real force to ~~them~~ be reckoned with. (Student). Well, we look over to the New Testament, and we turn to either the book of Matthew or Luke. I think it is Luke, and we look there in Luke, 2:36, and does this throw any light on the question that Mr. Bentley has asked? The tribe of Asher. (Student). I don't ask you to learn the names of the 10 tribes, but I do think you should recognize them if you hear them. What were the tribes of the Southern Kingdom? Mr. Mandario. (Student). Judah was the leading tribe of the Southern Kingdom, and Ephraim was the leading tribe of the Northern kingdom, and what other tribes were in the Southern Kingdom besides Judah, what were the two others that were there besides Judah. Mr. Bentley. (Student). Part of Benjamin and part of ~~Simeon~~ Simeon, were there in the ~~Southern~~ Southern tribes. Now the greater part of Simeon was scattered among the people, and the greater part were in the North, so we don't need to count it but Simeon's territory was in the south. So part of them were there. So we have ~~(4)~~ Judah, part of Benjamin and part of Simeon in the Southern Kingdom. Then in the Northern Kingdom we have the other nine tribes. How many of those would you name Mr. Harding of those 9? (Student). I would expect everyone to remember Manasseh, because Ephraim and Manasseh are the two sons of Joseph, and though Joseph is one of the twelve sons, his two sons are counted as tribes. Ephraim and Manasseh, and they are both in the Northern Kingdom, so we have there our nine tribes of the North, and we have our one tribe in the South, and Benjamin. Asher is one of the Northern Tribes, and here in the time of Christ, is a woman, is a temple who belongs to the tribe of Asher, and what does that indicate? It indicates, doesn't it, that the people from the Northern Kingdom, were taken into exile by the Assyrians, and they were there a century, and then a century later, the Babylonians conquered Assyria, so they were in

the Babylonian Empire, and then the Babylonians conquered Judah, and they took Judah captive, and the Jews from Judah, and the Israelites from Israel, were all Israelites, and so they, in exile, they became one, and when the opportunity came to return, Judah was the leading tribe, but there were also people from other tribes, and the chances are that ~~they~~ three-fourths of the Jews today are derived from the Northern Kingdom, ~~true, although~~ because that was by far the larger group, although probably half of them are descendants of Judah, because Judah was the most prominent group, and there is a great deal of intermarriage etc. (Student). No, they have not lost their identity. The lost tribe is a myth. They are the tribes of the south and also the tribes of the North. There is a group in England called British Israelites. Some of them are over here, who claim that because, one man said, Israelites are Isaac's, sons, and you don't count vowels in Hebrew, so Isaac's sons become Saxons, so that is the British people, the Saxons sons, and there are quite a number in England who try to imagine that they are the ten tribes. The ~~ten~~ lost ten tribes is purely mythical. There is no such thing. There were doubtless individuals who were lost from out of it. But it is an eventual number who return with the Jews from exile, and they were a part of the later Israel.

The Northern Kingdom at this time then is separate, and in the North, they are not accepting the lesson God has given them. And humbling themselves and looking to him for help, but they are instead of that, they are going forward in their pride and stubbornness of heart. Now if they would confess their sin to God, ask His help. Turn to him, and then go forward in the same way, it would not then be pride and stubbornness of heart, but it would be courage, and valor, and determination, and ~~himself~~ we could give praise for it. And it is a quality that the Jews had on through the ages, a quality in saying - the bricks are fallen down, but we will build with hewn stones, and oppressed, persecuted, driven from place to place, through the ages, they have never ~~as~~ theless, ~~abandon~~ stooped and build again, and have shown a ~~very~~ remarkable ability and strength to be able wherever they have been driven. Well, in this particular case, a good quality becomes worthy of condemnation of ~~man~~ a use in an evil way. And so the Lord says, "Therefore the Lord shall set up the adversaries of Rezin against him, and join his

enemies together; the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still." Does that final phrase suggest anything of interest to you Mr. McCallister? (Student).

What makes you think it is the end of a stanza? Yes, the fact that you find that the same phrase here at the end of verse 12, you find again at the end of verse 17, and again at the end of verse 21, and again at the end of verse 4 of chapter 10. That indicates that it is the end of a stanza. It is a refrain which is used at the end of each of these stanzas. Now if it only occurs once, the explanation that Mr. McCallister gave would be a fully and satisfactory explanation. But when it occurs four times like this, it is pretty good evidence that we have four stanzas, and each stanza ends with this refrain. And so we have a poem here of four stanzas, and what does that suggest about the archbishop, Mr. Ritter? (Student). After verse 4 of chapter 10, before verse 8 of chapter 9, if he had put two chapter divisions there, he would have had one complete poem, instead he put the poem along with stuff that has nothing to do with this, in chapter 9, because there is a sharp break in the book of Immanuel, right in the middle of the chapter, and then he lets one of these stanzas go on into the ~~middle~~ of the next chapter. The moral is that an active successful bishop doing successful pastoral work, it is admirable that he studies the Bible, but he should leave the final decisions to men who are able to have more use of their study, on such matters as chapter divisions. This is such an obvious thing when you look into it a little. It is rather disturbing when he overlooked the whole thing. But here we have these four sections then. The first stanza rebukes them for their pride and stubbornness of heart, and then the second one, rebukes them. The people turn not to him that smites them, who is the one that smites them? The Lord. It is also the Assyrians that smite them. They are smitten by the Assyrians. But he doesn't mean they don't turn to the Assyrians. That is not a criticism. He wouldn't want them to turn to the Assyrians, so clearly, here we have two that are smiting them. He is emphasizing, the one who is the real cause of it, is the Lord punishing them and they should turn to Him, ~~in~~ instead of away from Him. The people turneth not unto him that smiteth them. If it said, the people that turneth to him that smiteth them, Assyria. So the same word could mean

either one, and you have to decide by the context, which it means. They don't turn to him that smites them, nor do they seek the Lord of hosts. There was a man (13 1/2) who told me, that the Bible is clearly full of contradictions, and errors because ~~one~~ in one chapter in Kings and Chronicles, in one of them it tells us ~~of~~ that it was God's will that Israel be divided into two parts, and in the other it says it is contrary to God's will, that the ~~it~~ should be divided into two parts. That the Bible so contradicts itself that it cannot be inspired. He gave another instance that it says, in Kings, ~~in~~ that God moved David to number Israel, and in Chronicles it says Satan moved him. So you can't prove inspiration. The Bible is a lot of beautiful misconnections given -

P. 63. (0)

and so both are true. And we have to take the statements which are literally true, but we have to fit them together, to get the whole truth. It was God's will that the kingdom be divided. It ~~shown~~ was not God's will that the people should be one. Both are true. And they fit together they are not contradictions. Well here, we have two different meanings this verse could have, and one of them fits the context, and the other one would not at all. So we have to ~~fit~~ pick the one that fits the context, as we should do with any group of words in any literature.

"Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day."

"The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail."

That is rather disrespectful to the prophet, isn't it? "For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still." The modernists say today that they do not believe in the God of the Old Testament. The dirty bully. The wicked God. The one that as this verse says, has no mercy on the fatherless and the widow. They have no use for that kind, of a God. They teach that peace, that extension of physical injury to others, is the greatest good in the world, it is a very great good, and one which God will bring in ~~through~~ through the prince of peace, but there is a far greater good and that is justice and righteousness, and when the two

conflict we have to choose justice and righteousness as someone has said, if we seek peace, at the expense of right, we don't get either right or peace, in the end. In the end we lose them both. We have a much better chance of keeping peace if we stand for what is right, then we do if we make peace an ultimate objective, in itself. And so the Lord says under these circumstances, he will not have mercy, on their fatherless, or on their widows, and then verse 18 says, "For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke."

The passage of wickedness through the land. The ordinary thing in the rebuke passages, it describes the wickedness, it describes the sin, it describes it spreading like fire, through the thickets, and then to tell the result of how God is going to punish. "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm." The coming of difficulty and famine, and of division among themselves. "Manasseh, Ephraim, and Ephraim, Manasseh: and they together shall be against Judah." Division among those who should be united. Those who should see the great cause and stand for it together, attacking one another on little points of disagreement. "For all this his anger is not turned away, but his hand is stretched out still." (Student: Do you take that, his hand is stretched out still, as a blessing?) No, as rebuke. It says they are suffering this way. But this is not all. His anger is not turned away, his hand is still raised to bring more punishment upon them. It is definitely rebuke here. It is the punishment which is coming, and then he goes on - "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed." It tells of the wickedness, the social wickedness of the people. Some people say the church should only be interested in religion. It is true, the church is not here to clean up the world. It is not here to make politics better. It is not here to introduce prohibition and all these things. No. But the Christian must be interested in ~~prom~~ improving the world in which he lives, and must stand for what is right, and many, many an occasion where there has been a great wickedness, and a

group of people have banded together, and have improved conditions. Now the Christian should not make that his primary objective. But he certainly should give his effort toward it, and his attention, and we find the flock is full of rebuke for the wickedness in ; social things. And the prophets rebuke that and desire us to rebuke it. "What would you do on the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still." After all this comes the Assyrian, and then we start a new section, ~~introduced by~~ which is logically introduced by this stanza, but which is separate. The destruction of the Assyrians. It should be a chapter by itself. It is a very interesting section. One which is filled with meaning for our own day.

NEXT CLASS.

Yesterday we looked at the sections, the poem which begins in the middle of chapter 9, and runs through the first 4 verses of chapter 10. And then we have a new section, which ~~we~~ begins with verse 5 and runs through the rest of the chapter. (Student). Yes, chapter 7 to 12 is the Immanuel section, and in this we have a new section, verses 5 to the end of the chapter. ~~Or~~ Is that a section of blessing or a section of rebuke? Or is it composed of both? What impression would you give of it? (Student). Well actually it is difficult to tell which because there is a little difficult approach, and I think the different approach is very clearly brought out in the first few words of verse 5. Have we had a section in Isaiah yet, which began with those particular two words? Ordinarily Isaiah is talking to Judah or to the Northern Kingdom, and telling them, I will punish you for your sins, or he is talking to Judah or the Northern Kingdom, and saying, after the punishment I still have purposes of blessing. Now in this case, it is different from anything that we've had yet, in the book of Isaiah, because it is not addressed to the Southern Kingdom, nor is it addressed to the Northern Kingdom. (Student). You would think that in verse 20, would be a blessing passage. What about the section beginning with verse 5? Rebuke to whom? The Assyrians. It is different from

anything that we've had yet. He is not here talking to Israel. He is not here talking to Judah. He is ~~in~~ talking to Assyria. Now since the book as a whole is talking to Judah, and Israel, you can consider rebuke to Assyria, as blessings for Israel if you want. That you have to decide in the light of the context. Whether he is using a rhetorical statement as a means of blessing Israel by declaring his wrath upon Assyria, or whether he might be doing the opposite, he might talk to Assyria, and really be giving Israel a rebuke, or is he directly here discussing Assyria, and is that his primary interest? Well, as you go on from verse 5, up as far at least as verse 19, here. Say at least as far as 16, perhaps to 19. Our subject of consideration here is Assyria. And so while it may - the purpose of telling about Assyria might be blessing, or rebuke for Israel, that is a secondary purpose. It may be the primary purpose in the light of the book as a whole, but in the light of the immediate section here, as you look at this section, he is talking for a long period about what he is going to do with Assyria, and it is not extremely simple what he says about Assyria. There are some very interesting and some very profound ideas in here. This passage here might in a way be said to be the greatest discussion of philosophy of history that the world had ever seen up to the time of Isaiah, and whether it has ever seen a finer one since would be hard to say, but it is an outstanding chapter for the discussion of the real meaning of a great world force. Other people look, and they ~~see~~ may see an Assyrian army ~~coming~~ come forward and conquer, and they say, well, the Assyrians are a wicked people, they are a great aggressive nation, they must be destroyed. That is all they see. A great aggressive nation, how can there be a God? And from this, such terrible things do happen. From this a wicked cruel force like Assyria, to go on and conquer and destroy like this. How can such a thing ~~in~~ possibly be? That is a question one would ask, and he directs himself to that question, and then goes on beyond the question. Verse 15 here is - sums up the whole chapter, or the whole section. It is a presentation of something so tremendous and so startling, that it probably would not have occurred to anybody in the world outside of Israel and very few in Israel would have thought of it at that time. What we've had thus far in Isaiah has been very interesting, and very striking.

what we expect

But it has been along the line of ~~the discussion~~ in the Bible. The declaration of God's dealings with His people and His plans for their future. Here is something that goes out into another field, into a great problem that has (14) into all over the world, and gives us a specific attitude towards his - I trust that any human being has ever thought of before.

P. 64.

You read the Odyssey, you read the Illiad. You find that in it some of the gods take the side of the Trojans. Some of the gods take the side of the Greeks, and of course these gods don't hurt one another but they strengthen men who fight the men who are on the side of the other god. They do everything they can to injure the people who are siding with the other god, and they use the men for their cause of advancing their selfish purposes, but it is those who are their favorites that they help, and those whom they don't like, whom they oppose. Now here is a God who has a people, Israel. They are his favorites. He has selected them and has blessed. And yet you find a war coming and this god, giving His support, not to His own people but to another people and it is a remarkable thing. You have to either admit that that is a fact, or you have to believe that He is not strong enough to defend his people. And the average Jew at this time, looking at the situation, if he was a real believers would say, well here are the Assyrians, with their great god, Asshur, - of course we don't believe there is such a god. We believe our God is more powerful than any demon, or any imaginary gods, or any such force. We believe our God is able to protect us, and you will find that he can and of course Isaiah says that. He says, as birds flying God will protect Jerusalem. He says that God will, without any man's aid, deliver Jerusalem, from the Assyrians. He said it in other passages that we looked at. And - but here he takes up a specific problem about the Assyrians themselves. Who are they? What are they? How can they have this force and what will the end of be? And so he addresses the Assyrians directly here in verse 5. And right in this first verse he gives the answer to the problem. "O Assyrian, the enemy of my people, O Assyrian, the terrible, wicked destructive world force. O Assyrian, the one whom I must destroy." Nothing of the kind. "O Assyrian, the rod of mine anger. The staff in their hand is mine indignation." This ~~own~~ crowd of little people,

occupying a small area, on the shore of the Mediterranean Sea, this God addresses the mightiest force in the world, the greatest empire the world had yet seen, and he says that it is the rod of his anger. That it is an instrument that he is using. He declares that he can control forces hundreds of miles away from the center of his activity. Hundreds of miles away from the people who are his people, who can take a nation and can direct it, and use it for his purpose in relation to his people. And so he calls this powerful, terrible, wicked aggressor, ~~an~~ a rod in His hand. "The rod of mine anger." He says that the weapons of war in the hands of the ~~in~~ Assyrians are simply the means of performing his purpose. Mr. Smitley? (Student)P. It is a discussion about them. The only thing in it that might suggest that it is a discussion to them is the very first word, which seems to be addressing them, but in view of the fact that he doesn't go on addressing them, it may be that He simply is calling attention to them. "O Assyrian". He looks as if he is going to talk to them, and then He looks back at His people and describes them. The rod of mine anger. Now I suppose that it might be that you could say, the Assyrian is the rod of mine anger. The verb to be is not expressed in Hebrew. You could take it as implied. ^LThe Assyrian is the rod of mine anger, the staff in their hand is mine indignation. But it is singling the Assyrians out for a long discussion of how it can come about that this force can be so terrible in history and so effective and can even be a great menace to God's own people. (Student). There is a big problem. There is the problem of the world that God created good. And into which sin came. And which is now bad in every area of it, and there is not a man in this world, whose thoughts are not permeated with sin. Who does not overlook the most wicked selfishness in his ~~wn~~ own heart, while being terribly excited about some minor error in some other human being. There is not a man in this world of whom that is not true. And yet God uses these forces for the accomplishment of his purposes. Instead of turning against the whole thing and wiping it out, and saying, I'm through with it, and want nothing more to do with it, He uses its forces for the accomplishment of His own purposes, and controls everything in it, to such an extent, that the very man who curses God, could not draw the breath with which he curses God if God did not enable him to do so. God

controls and strengthen - gives support with everything in it, and uses it for His purposes. And Paul says that all things including the most wicked, work together for the purposes of God. That is the teaching of the Bible, to us. And actually it is a terrible thing and a difficult thing for us to think how God could use a Hitler for His purposes, but actually from God's side it is just as great that He could use one of us for His purposes. Because the difference is only one in degree. Hitler had more opportunity to carry out the wicked thoughts of ~~him~~ his time. But even the man after he is saved and sanctified has wickedness in his heart, such as would make it impossible for a Holy God to look upon it. If he ~~would~~ ^{see} not see Him through the Lord Jesus Christ, and in view of His righteousness. Yes? (Student). I'm not sure just what the criticism here is in this section. It does not specifically speak of Him here. But it certainly implies it. It certainly does, and I'm not sure of this, or whether they take this as the First Isaiah, or whether they suggest it in some other direction. I don't think it is the one they call the Second Isaiah, but it might be a different idea.

So that we have here a section in which deals with a problem in the philosophy of history. A problem ~~which~~ in which Habbakuk also deals. A problem which Habbakuk states later, Isaiah is earlier. But it is a problem which links to the problem of the thoughts that Mr. Bentley raised. It is a problem which has bothered people all through the ages. Here is a difficult problem and the Jews there faced in the attack of his force, which was a thousands time more wicked than they were, of any human viewpoint, you excavate Assyria particularly, and you find the evidence of the immorality of the wickedness of those lands, and then you go into the excavation of Israel, and you find the comparatively high standards of Israel. You find the evidences of a life which from any viewpoint of morality and righteousness and decency, was way above anything that you would find in any of the heathen nations round about. And you wonder how it could be that God could give support to those heathen nations in their attack on this nation, which was so much better in every way than they were. But of course, they were far better, but they had fallen far short of what God expected of them, and what He had a right to expect in view of what He had given them. And so He says that this mighty Assyrian

force is not simply a terrible ghastly thing, of which we must make total war, and which we must destroy, it as if at all possible, because it is such a wicked thing. So far worse than anything in our own land. No, he thought that it is the rod of mine anger. God said, I am using it for my purposes, and God says I will send him against an hypocritical nation, and against the people of my wrath, will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." God's people, far more righteous in every way, than the ~~the~~ Assyrians, and yet fallen into hypocrisy and into sin, and fallen short of His will for them, and He is going to send this most terrible fate upon them, and uses the Assyrian, as His instrument to do it, and so verses 5 and 6 deal with the direct immediate tremendous thought that this mighty world power, is simply an instrument in God's hand. ~~(1/11/2)~~

But then verse 7 goes on to another thought altogether. Verse 7 says, "However, he meaneth not so, neither doth his heart think so." He says the Assyrian is the rod of mine anger. Its the staff in my hand, but the Assyrian does not consider that to be the case. He does not set out to do God's will and yet he is doing God's will. God causes ~~man~~ ^{praise} the wrath of men to please him. God uses forces for His purposes, that would never dream of serving Him. And the Assyrian of course, does not mean to serve God. ~~K~~The Assyrian doesn't admit God's existence. ~~He~~ has no thought of serving Him. But he says, in what is the Assyrian's purpose. You might say, well here are the Assyrians, and he comes and he does these terrible things, and he is used as God's instrument. Therefore how can you punish the Assyrian? It is not the Assyrian's fault. God is using him, for God says no, that is not a correct answer. He says the Assyrian is God's instrument, and yet the Assyrian is not innocent in the situation. Because though he is God's instrument, he does not consider himself God's instrument. He ~~intend~~ is doing what God intended he shall do, but he is doing it for a different motive altogether. It is in his heart to destroy and cut off nations. He says, "Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel ~~them~~ of Jerusalem and of Samaria. Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" The Assyrian thinks it is his own power. His own strength.

His own person could have accomplished all of these things, when actually he is just an instrument in God's hands. And he is powerless, and ~~it is his own~~ ^{? proud} lifted up in his heart over the things that God has enabled him to do, for God's own purposes. And so the Lord says, "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem," when the Lord has used the Assyrian, for the purpose that God wants to accomplish through the Assyrian, then He says, I'm going to punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. God says, the Assyrian is my instrument. I'm accomplishing my purpose by using him. But he is not guiltless. Therefore, the responsibility is not on God for it, because the Assyrian is doing it in his haughtiness, and his boastfulness. In his vanity. In his thought that he is doing what he wants to do, performing his own wicked purposes. And therefore God says, he will not for that reason stop using him. He will keep on using him until he's done doing with him what he wants to do with him. And then when he has finished, doing what he wants to do with him, then he says, he will give him the punishment for all. When he has finished his work upon Jerusalem, then the Lord will punish the fruit of the stout heart of the king of Assyria

P. 65.

God has ? Matthew
 purposes of blessing ahead. It is neither one of those. It is a bad king dealing with a problem. And first stating the answer to the first problem, how can this wicked power succeed in the world. It is because God intends to use it for His own purposes. But second, is this ~~power~~ ^{power}, then guiltless. And will he succeed in carrying on what he wants to do permanently? No. After God performs what He wants to do, now upon Mount Zion of Jerusalem, God is going to punish the fruit of the stout heart of the king of Assyria. And then he precedes to tell why the punishment is necessary against the stout heart of the king of Assyria. Because, he says, by the strength of my hand, I've done it and my wisdom. There you hear the boastful Assyrian. And you find in it a picture of most human beings at some time or other. Seemingly most humble. They will be very humble in certain areas, and in other areas, they will show the arrogance of the Assyrians. He says, by the strength of my hand I have done it, and by my wisdom. I was

talking to a young Jewish fellow who was on the staff of the University of Pennsylvania, a few years ago, he was an instructor then. He is quite a bit higher now. A very bright young fellow. And I spoke in connection to him about the various things that have come, that God had done through the Jews, in the world. And I mentioned these things, ~~th~~ I mentioned how alphabetic writing had started there in Palestine, and a few things like that. ~~th~~ And he said, oh yes, brains, brains are bound to bring results. It was all a matter of human thought and human glory. We've got this ability and therefore we've got to accomplish something. And God deals with that toward the Assyrian people. He says, "by the strength of my hand I have done it. I am prudent. I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man. And my hand hath found as a nest the riches of the people." It is just like somebody gathering eggs, he says. He says, I've gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped." The Assyrian says, I have done all this with my mighty power, and God says you couldn't move a step, which ~~k~~ God didn't permit. And he said, he's used you for ~~y~~ his purposes, and yet they don't recognize it. How important it is that we should give the glory to God, for whatever He may choose to accomplish through us, and we should recognize that there is absolutely no limit to what God may choose to accomplish through one of us, if we are humbly devoted to Him, and anxious to carry out His purposes. But how ready we are to think that it is our greatness, and our goodness, and our ability that accomplishes this, whatever result we may see. And so the Lord says, "Shall the ax boast itself against him that heweth therewith?" Beautiful picture, bringing out very clearly the Lord's idea here. "Shall the ax boast itself against him that heweth therewith? Or shall the saw magnify itself against ~~the~~ him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." The folly of anyone boasting of that which the Lord permits him to do, when it is the Lord who is using Him. "Therefore shall the Lord" - now we have the condemnation, the rebuke, you can take the whole passage ~~d~~ of rebuke to the Assyrians, but the passage as a whole, is not a passage of rebuke to God's own people, as most of the rebuke passages are, but it is

to the Assyrians, if it is rebuke. And if it is God's people, it is not really rebuke or blessing, but another explanation of a problem indicated. Yes? (Student). It could be taken that way, but that is a secondary thing. That is a derived idea which is not expressed anywhere in the passage, but it is a reasonable inference from the passage. And so he says, ~~and~~ the Lord is going to punish the Assyrians. He is going to send among his fat ones, leanness, and ~~under~~ his glory, he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame. Here he must be calling himself, calling the Lord the light of his flame. "And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standardbearer fainteth, and the rest of the trees of his forest, shall be few, that a child may write them." That is a terrific declaration of destruction isn't it? That the Assyrian is going to be so consumed, that there will be practically nothing left, and we don't have a prediction like that against the Persians or against the Babylonians. But against the Assyrian, and it came to pass. Here was the Assyrian from the time of Isaiah, great, mighty world power, tremendous force, ~~and~~ (6 1/2) it seemed just as great, just as powerful, and yet a century later, its enemies suddenly attack it, and within a space of a few years, it had disappeared completely, and never again was a vital force, and its great capital city, Nineveh, was reduced to just a pile of ruins and left that way, and was never rebuilt in all history, so that 200 years later nobody knew that a city existed then. It had just completely disappeared. Though rediscovered in 1841, and we found the remains of that great extension, tremendous city of Nineveh, which 600 years before the time of Christ, was reduced to utter ruins and left that way, never to be built. God describes it very vividly here in this verse, and these verses you might say, have a first beginning of the their fulfillment, when God sends his force in among the Assyrian army there in Palestine. Which is planning to conquer Jerusalem, and God consumes the glory of his forest there, and ~~in~~ they were as when a standard bearer faints and the rest of the trees of his forest were few, that a child will write them." Sennacherib woke up in the morning, and found practically nothing left. His armies

gone. He had to pick up the few remains and head back home. He couldn't think of the fact that Jerusalem was . That you might say, it comes to pass that way. God's destruction upon the power of the Assyrian armies, by God's power alone. But then the Assyrians go on and build another army, but does not come back against Jerusalem, but they build other armies and go on in their pride another century, and then God destroys the whole nation.

And so up to this point, up to verse 19 here, we have been considering the fate of the Assyrian empire, the great scourge, that is coming in. And from this we can ~~man~~ rightly derive the idea, that Mr. Smitley has pointed out. They should suggest themselves to our minds, though they are not here addressed, expressed, that here is Ahaz and these people trusting in the Assyrian power, the Assyrian forces, and God says He is going to utterly destroy the Assyrian forces. Why should you trust in something that God raises up for an instrument in His hands, and God will destroy them too. And destroyed suddenly, and overwhelmingly like this, and then in verse 20, we go on to something that looks more like blessing, and yet again as from chapter - verse 4 on. We are dealing here with sections which are not simple blessings or simple rebuke. They have got more of a gathering together of ~~of~~ various ideas, as problems are considered, then most passages of the book have/ And so we find that a day is coming that shall come to pass in the days that are ahead, that the remnant of Israel and such as are escaped of the house of Jacob, shall no more stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth." There is a time coming, he says, when those left of Israel, will trust God instead of looking to these human forces, and trying to find their protection and their help, ~~whom~~ from the one in the end who will turn around and smite them, but they will stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob. Those left over, there is a destruction. So there will only be those left over who will return. "For though thy people Israel be as the sand of the sea, yet it is only a ~~remnant~~ remnant that will return. The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land." Do you see how this is mixed. The pointing out of God's wrath upon the people as a whole. Rebuke to the

people, but not a complete destruction. Blessings beyond to the small remnant, that remain. And then in verse 25, (student) ~~in~~ I think he is speaking here in general terms here, of general principles, which refer to a number of cases. Not so much as a general principle because you notice in verse 20, ~~in~~ the day is coming when the remnant "shall no more trust him that smote them, but shall trust the Lord." Well, there have been remnants to trust the Lord at different times. It was true of the little remnant that came back from Babylon, and it is ~~diff~~ true of different ones that would come. I don't think that it is just a specific prediction of events, but it is based on the general principle of God's dealing with His people. Mr. Dunn. (Student). Yes, I think it means in the day that I am now going to talk about. So I usually translate it, there will be a day when, it refers to different days. It is not all the same day. It is different times. The day we are now going to consider.

Verse 24, calls upon the people not to fear the Assyrians, because the Assyrians are here simply God's instrument. The people had trusted in the Assyrians. Ahaz and his nobles had looked to the Assyrians for help, and the result of the help from the Assyrians, is to destroy the buffer states in between, and to bring them face to face with this terrible danger. That is the result which it brings, before us - an alliance with ungodly powers, it makes them more stronger than before. An alliance with ungodly powers always results in bringing to ~~make~~ those who make them. And so he says here, with the Syro-Ephramitic war over, with the Assyrians coming, but he says, do not be afraid of the Assyrians, my people which dwell in Zion. He is looking forward here to Sennacherib's invasion. He says, "he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt." But he said, don't be afraid. They are not going to complete conquer you. "For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt." What's the manner of Egypt? Does not this recall when Moses lifted up his rod, and God divided the waters against the Egyptian force while they were passing through the red sea. Remember, down in Egypt, there, when Moses lifted

his rod and God delivered the people. He says that so that as his rod was upon the sea, he lifted it up as in the manner of Egypt, so is God going to deliver the people, they would be here in Jerusalem, they are here in danger, the Assyrian expected to come up any day, and saw his (14) and his utter destruction of Jerusalem, and in that -

Prophets. 66. (0)

point, there is very little. And so the promise is given here of the deliverance from Sennacherib's invasion. He says, it will come to pass - the day is coming when his burden will be taken away from off thy shoulder. And his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing. And then from verses 28 to 32, we have a very vivid description. We see the fear of the people about the Assyrians. And it would be well to look at this, to turn to a map, if you have one in the back of your Bible, of Jerusalem, and the territory round about, there is usually a map in the Bible of the time of the later kingdom. That will show these places. And if you have one, that shows Jerusalem and the towns near it to the north, you will - I have one here called, the highlands of Judaea, showing the environs of Jerusalem. If you have a map something like that, you will find that ~~Aban~~ ^{Alath} is a few miles, not a great deal, north of Jerusalem. And there you have Alath, a few miles north of Jerusalem. He is come to Alath, he is passed to Migron, a little further south, at Michmash he hath laid up his carriages. They ~~han~~ are gone through the passage. They cross through one of the passages there in the hills. They have taken up their lodging at Geba. Geba, right on the old border between the northern and the southern kingdom. Ramah is afraid. Today there is a town which still has the name of Ramah, 20 miles north of Jerusalem. Gibeah of Saul is fled. That's getting a little closer yet. Lift up thy voice, O daughter of Gallim. Cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. And here you have a vivid picture, as if someone were to say, they've landed at Boston. They've come down to Hartford, and New Haven. They are entering the northern outskirts of New York. They've

come through New York. They are already at Trenton. They are getting down to Norristown already. It is a picture of the coming of - a great host getting nearer and nearer, and it pictures the people in Jerusalem, in the time of Sennacherib's invasion, imagining this Assyrian army coming down, step by step and getting nearer and nearer. And for three years they did not know what day they would begin to hear these sounds. They did hear them one hundred years later, when the Babylonians came. They came on this very route here described. And you read in Jeremiah, how Jeremiah came from a town named in the last word in verse 30. That was his home. He came from there and ~~him~~ he was in Jerusalem, and these territories here named were in the hands of the Babylonian army, and Jeremiah purchased the piece of land in ~~an~~ Anathoth, as evidence of his assurance that God was yet going to give peace and to give the opportunity of holding land in that territory which was now absolutely in the hands of the Assyrians. The Babylonians came marching down that very line there, one hundred years after the time of Isaiah. But Isaiah is not here describing the Babylonians. He is describing the Assyrians. And he is not describing anything the Assyrians did. He is describing that which the Jews would constantly expect them to do, during those three years, when the Assyrian army gets down into the Philistine plain. Not to the north - all these places are north, ~~but~~ over to the west. That is where they are then. But the people keep thinking this is going to happen. This is a very vivid picture of their fears, and it is exactly what did happen under the Babylonians, but this is not a picture of the Babylonians. The whole chapter is about the Assyrians. And the end of it is not like the end of the Babylonian invasion either. ~~Because~~ the Babylonian invasion, a hundred years later, went down in a line here described, and ~~besieged~~ besieged Jerusalem and captured it. And destroyed it. But this Assyrian attack, the Assyrians are down in the Philistine plain, to the west, contemplating an attack like this, planning to do it soon and for three years, these people of Judah have been expecting it any day, but suddenly what is here described, in verse 33, took place before they actually could start this invasion, which is here so vividly described. "Behold, the Lord, the Lord of hosts, shall ~~hit~~ ~~the~~ bough with terror, ~~and~~ the high ones of stature shall be hewn down, and the haughty sha

shall be humble, and he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one." Lebanon, the great forest, outside the bounds of Israel, the great area of the mighty tree, used here as a figure, of the Assyrian power, and God will cut down the thickets of the forest with iron. It describes that in verse 18, he will consume the glory of his forest, and of his fruitful field, both soul and body; and the rest of the trees of his forest shall be hewn and a child may write them. And here we have the Assyrian force, before it is able to start making this terrible attack, described in verses 28 to 32, we have the Assyrian force destroyed by God's power, and the haughty king is humbled, because his forest is no longer sufficient to carry on any further conquest and he has to turn around and go back to Nineveh, and live there another 20 years, and then is killed by his son, and dies, and his whole empire, shall come to an end, less than a century later. And he shall cut down the thickets of the forest with iron, and Lebanon, the mighty forest, the mighty Assyrian power, shall fall by a mighty one, but there shall come forth a rod out of the stem of Jesse, and a branch shall come out of his roots. And here we have a sort of a transition, as we so commonly have between passages of rebuke and blessing. Only here, it is not that. Here it is the rebuke to and the destruction of the ~~the~~ Assyrians power, followed by the contrasting picture, that though Israel is far smaller and weaker than Assyria, the mighty Assyria, falls and ~~in~~ it has fallen forever, but Judah falls, and yet, this force does not end, but here is the tree ~~the~~ of Jesse, which had fallen - disappeared at Zedekiah's death, seems to be nothing, and yet a little rod comes out of his stem, and a branch grows out of his roots. And so you have the mighty Assyrian conqueror, who dies, and is ended, but you have come out of the stem of Jesse, a new rod that comes up and proves to be a greater ruler, and a mightier power than ~~the~~ ever the ~~the~~ Assyrian had. So you have the sharp contrast, ~~an~~ between 10:34, and 11:1, which is rather lost, because of the arch-bishop putting a chapter division here. If you are going to have a chapter division, this is exactly the place to have it. Because we finished our discussion of Assyria, ~~in~~ and then we draw our discussion, our contrasting picture of the empire God establishes, as over against the empire that man which God used, and then destroyed. We have our contrasting picture. We have the

two pictures, and this is the break between them. It is in the right place for a chapter division, but it is not a chapter division that starts a new subject, but merely an inspection of the one section.

And so this tenth chapter is a very wonderful chapter, of the book of Isaiah, it has much of careful thought in it, much of the philosophy of history. Much of understanding of God's purposes. And much of wonderful specific prediction of how God is going to deal with the Assyrians. And one thing in it which of course causes difficulty for some is this vivid picture of the imaginings of the people in verse 28 to 32. Because it is what they expect will happen, and would have happened if God had not intervened, but it didn't happen. The Modernistic commentaries will say, Isaiah was mistaken in this prediction. ~~in~~ Here that the Assyrian would come down and (9 1/2). They didn't. And Isaiah wasn't mistaken. He wasn't describing what they would do. He was giving a vivid picture of the expectation of these people. An expectation which doubtless would have been realized, for they wouldn't come straight up those ~~in~~ steep cliffs, from the east. They would have come around, and through the natural way, if it hadn't been for the fact that God destroyed them first. (Student). Judging by Assyria, was the destruction of the northern kingdom. It was the conquest of all these of Judah, taking many of them into captivity, and the placing of Jerusalem itself in such a situation that the people realized that they were absolutely helpless. It was only by God's power they could be delivered, and then God intervened marvelously and then delivered them, but he predicted in advance that he would do so, so that the people would realize that this was not just an accident, but would realize that this was part of his plan, - (student). Yes, that is, they saw it happen to all the other cities. They expected any moment that it would happen to them. And God used the opportunity to - he wanted to keep them for nearly another century, as a witness to ~~him~~, and he used the opportunity there, to guide them home to their minds, His power, His grace, and He was led ~~them~~ later to Josiah's reformation, one of the greatest sermons of God in all of Judah's history, and in between the Assyrian attacks, and the Babylonian attacks. Yes? (Student). They had all these cities of Judah most of which are to the west of

it, in the hill country. Most of which are to the west, some a little south, some north. But the headquarters of the Assyrian army was down in the Philistine plain, to the west, to the west, and slightly south. But this pictures them coming from the north, which is the natural rhelm of invasion, the one which the Babylonians used. (Student). But Jericho belongs to the Northern kingdom, not the Southern kingdom. When the northern kingdom was taken, Jericho was taken. End of Record.

NEXT CLASS.

P. 67. (0)

and so we were ready to start the next chapter which we noticed last time immediately follows after the 10th, which has no break between the tenth. The tenth does not end a section that and the 11th begin a new section. The 12th ends the book of Immanuel, and the 13th begins a new section. The 6th ends the first part of Isaiah and the 7th begins the book of Immanuel. But 10 or 11 continue straight along in the book of Immanuel, but not only that, at 10:4, we began a discussion of a special subject. And that subject ended with the last verse of 10, so there is a definite break here. But what follows is the immediately ~~are~~ related subjects to that - the two together form one unit, and consequently though 10:4 is a very important break in the book, and 9:7 perhaps a more important break, 11:1 is a comparatively minor break in the book. It is definitely the right place for the chapter division, because here you end a section, and you begin another very long section, but the two together form one definite unit, and if you can't properly deal with 11:1 without relating it to 10:34. What a contrast! The forest of Lebanon, and the stem of Jesse. The great mighty forest, the greatness that the Israelites were familiar with. A great section outside of Palestine, a fit representative for the mighty * Assyrian empire. A powerful thing, beyond the power of any Israelite up to that time. They were able to buy some cedars of Lebanon. They were able to bargain some other things for them, but it was something beyond them and above them, and superior to them, and a good representation of the mighty Assyrian army. Lebanon falls by a mighty one, but out of the stem of Jesse comes forth a rod. The suggestion is that the stem of Jesse has also fallen. And of course it has no fallen

from ~~the~~ this time. It looks as if it would fall. That's a very interesting thing, isn't it?

Chapter 11 shows us Sennacherib with his host, facing Hezekiah with his men. And Sennacherib

with his mighty power, is staged with the strength of little Judah, ~~after~~ absolutely powerless

in comparison with Sennacherib. And you might expect that a patriotic writer, telling how the

Assyrians facing Hezekiah, are going to be overwhelmed, would say the Assyrians power will

fall by a mighty one, but the Judaeen power will rise. But that is not just what it says. ~~(It)~~

It says there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his

roots. The suggestion is very strong that Jesse also falls. But what [?] does not come that

the Hezekiah, the great branch of Jesse, that stands there, small compared to Lebanon, and yet

standing there in its power, which it is, it is going to grow and ~~in~~ fill up the space that Lebanon

gives up with this small note, out of the stem, out of the roots, there comes a branch. The

suggestion is of something that is different. Something that is almost gone to nothing, and shoots

up, ~~is~~ out of his roots. And so there is implied here the downfall of the house of Jesse, which

doesn't take place for a century after the downfall of the Assyrian empire. It is a century later

that the house of David ~~is~~ comes to an end, and the last one that the Jews considered as a legitimate

ruler, instead of him that - pronounce this man ~~childless~~ childless. No descendent of his will

ever sit on the throne. And Zedekiah the last one who actually sits on the throne, has his eyes

put out and is carried off into captivity, and it looks as if the house of David had absolutely

come to an end, and when that ~~is~~ happens, how people must have rejoiced to read Isaiah 11, and

say, oh it didn't say, that when Sennacherib fell, Hezekiah was right, ^{no,} God delivered Hezekiah.

He protected him, but he never promised a great extension or advance for him. He said out of

the root of Jesse shall grow a branch. A tree is to be cut down, to its roots, and we've seen it

happen. It is not stated here, but it is implied, and we've seen it happen. How wonderful to

know that it is not the end. That out of the root of Jesse, will grow a branch. Well now, this

branch is going to grow up, and is this branch literal or figurative, does it mean a piece of wood,

or does it mean a human being? How do you interpret this? Some people take every word in the

Bible literally. Do you take this one literally? Mr. Dunzweiler. (Student: This has to be

interpreted by verse 2.) Yes, verse 2 proves that this is a figure, for a man. Here is a figure

used and a purpose. It is definitely stated things that about it, that could not be said about a piece of wood. It is speaking about a man. And so the figure here, the stem and the roots, is ~~is~~ figurative language used, but the meaning is absolutely clear. The thing[?] which Lebanon.

Figurative language does not necessarily mean that the thing is obscure or vague. It may be.

But so may literal language be. Figurative language has more danger of being, but it also may be clearer, than literal language. And in this case, it is absolutely clear what it means, but not everything is clear that it may mean, and that is ~~a~~ true of any sentence that you can ever give.

It implies that there is a downfall of the tree of Jesse. It implies that. It says a branch will grow out of his roots, but it doesn't say when. It could conceivably come very soon. It could conceivably come immediately after they went into exile. It doesn't say when it comes. Between the fall of the Assyrian empire, described in verse 34, and the coming forth of a rod out of the stem of Jesse described in 11:1, there is the period of 600 years, which is not expressed here. Some people say there can't be gaps in the scripture, but that it must go straight on from one thing to another. Here is the gap of 600 years. It cannot be denied. He looks forward from the one downfall which never rises to the other, to the rising from the other downfall. He doesn't say when the downfall ~~is~~ of it is. It is a century~~s~~ later. He doesn't say when the rise is. It is 7 centuries after this. It is six centuries after the fall. (Student). Prophetic, lack of perspective. (Student). I don't particularly like the phrase. It sounds sort of like western non-interpolation. I don't like either of them. Prophetic lack of something, what he ~~double~~

doubtless means is the perspective of the prophet is different from what one wants to think the perspective ought to be. That we go with our idea of how the perspective should be, and we find that the prophetic description, but that's true of any writing. Perspective varies from writer to writer, unless you are going to tell everything that happened, your perspective is bound to be, and to many people, going to the prophets with a preconceived idea of how it ought to be, it seems to them just that the prophets have no prospective. But as you look into it, you find, and I'm sure that all of you see clearly, ~~an~~ that there are definite principles used. You can get it from the subject. Now here there is a looking at something near and a looking at

something different. It does not state how far it is from this particular nearness to the distance. But that is true of any Bible writing, of one who looks to the future. If you are going to give ^{statistical} all the perspective, you'd be so busy giving ~~numerical~~ ~~numerical~~ data, you wouldn't have time for anything else. And of course, we going into it, have to recognize that you cannot have preconceived ideas as to what the perspective must be, but that we look to principles .(10 1/2).

Here is a case where the perspective is very clear. We've looked at the thing near. He looked at another thing comparing with it. The thing he is comparing with it is ~~se~~ seven centuries later, but he doesn't state what it is. What book was it that used that phrase, Mr. Melton? (Student). By Orr? I've found almost everything I've read by Orr very stimulating. I imagine that he would present some very good ideas on it. But I wasn't familiar with that. Here then, we have an interesting question. We see the branch grow out of his roots, and I think we can say when that is. That is 4 B.C. A branch grows out of his roots. But now let me ask you this question. You go out to California, and you see a tree there, called the General Sherman tree? Have you ever seen that Mr. Melton? You never did. (Student). You have seen it. Well, could you tell us when that tree grew? (Student). But suppose I said, when did that tree grow. Let us agree for the sake of argument, that the little seed sprouted in 1579 B.C. I've no idea. That might be 3000 years too ~~early~~ late, or 2000 too early. But let us suppose it was 1579 B.C. when they first saw a tiny shoot come out of the ground, that became the General Sherman tree. I ask when did the General Sherman tree grow? What would you answer be? Did it grow in 1579 B.C.? ~~Did~~ Did it grow in 1578 B.C? Did it grow in 1577 B.C.? Did it grow in 1500 B.C? Did it grow in 100 A.D? Did it grow yesterday? As long as it is still living it is still growing. So that what I mean is that you can say, when did it grow. It grew through the whole period from when it started. Well now here we read, that a branch will grow out of his roots, and it is said, a branch will ~~spring~~ ~~p~~ sprout out of his roots. You might say, that is when it starts to come. In 1579 B.C. But if you say, did it grow out of its roots, it is growing out its roots today. It grew out of them at that time, and it has grown ever since.

- a rod out of the stem of Jesse. You might say that was fulfilled in 4 B.C. Jesus came forth of the stem of Jesse. But ~~I~~ say when did the branch grow out of his roots, and the answer is, it started to grow and it kept on growing, and as long as there is any growth it will still be growing. Well now, it doesn't have to be just like a tree, necessarily. It may grow, you take a little child, and that little child, is say 12 inches long when he is born. And then say three years later he is 15 inches long, and ~~he~~ say three years after that he is 20 inches long, and then he may get up to be 36 inches long by the time he is 10, and he may stay 36 until he is 15, and then all of a sudden, he may shoot up into 50% larger, within a couple of years. The growth is not steady. There are sudden shootings up, and the growth as far as ~~the~~ type is concerned, probably stopped by the time one is 20 or 21, but they tell me that the growth of some features, keeps on all your life. And - but what I mean is there is growth, there is variation. There is change but this part grows or that part grows. There is fast growth. There is slow growth. There is no necessarily uniform rate of difference. But he will grow up out of the roots of Jesse. That would be right at the beginning. It wouldn't be true before it began, but it would keep on being true, as long as he is growing, and it connects with the roots of Jesse, which he certainly is. As long as Christ exists, it is connected with the roots of Jesse. So you say, when is the last part of verse 1 fulfilled, and the answer is, it began to be fulfilled at the birth of Christ, and has been more or less being fulfilled, ever ~~see~~ since, and will continue to be fulfilled, as long as there is any regard in which it may be said that the branch out of the root of Jesse is still growing. (Student). Their fruit out of their root? Shall bear ~~the~~ fruit out of his roots?

(Student). I just don't get the sense of it. Bearing fruit out of his roots. How's that? Yes, that's the purpose of it, then the second verse, grow, (student). = grow out of his roots,

729 - Israel grew and multiplied exceedingly. Gen. 47:27, the word 729, and a branch shall 729 out of his roots. I think that the simple basic idea of root would in this connection mean not root specifically but enlargement, fruition in that sense. You are speaking here of the branch coming as a fruit, rather than the branch bearing fruit. The branch bear fruits out of its roots. The roots, I believe quite definitely here, that ~~is~~ it is speaking of the growth, and uses

~~Parah~~ Parah for it. Let us see how parah is translated in the King James version.

That's a useful thing in Young's Concordance, is the summary of the translations they give to a particular word, and here we find that parah is translated bear once, be fruitful 15 times, be increased once, bring forth once, bring fruit once, grow twice, increase once. So you see, it is the specific idea of producing fruit, but it may be that the general idea of increasing growing, producing something rather rather than necessarily and specifically being fruitful. A branch will grow up, or come as fruit out of its roots. And the description then is of this one described, and when does this happen? It happens whenever there is any great forward step in its importance. Including his beginning, but also any particular stages of gradual growth or even present shooting up. Either one would come under that. We can know even in plants there are variations in this way. You take the century plant, which stands there for maybe 30 years, and ~~of~~ all of a sudden, it begins to shoot up, and within a few ~~ye~~ days you may have a sprout that comes up, 7 or 8 feet up. In just a few days. Well, we have him described this. This is one who is to be from the branch of Jesse. And what about verse 2? What is the time of verse 2? "The spirit of the Lord shall rest upon Him." What is the time of that? Well don't you think that it means, more than to come upon, to rest upon. Doesn't it suggest more than, not the ~~beginning~~ beginning, but the continuing. When did the Spirit of the Lord come upon Him? My inclination is to think that when he was born the spirit ^{7.} At the baptism they saw the spirit descending like a dove, but surely he was indwelt by the Spirit before that. But there was an increase for this special service. When did it stop, leaving aside the question of whether it began at His birth or at His baptism, when did it stop? Would you say at Gethsemene? (Student). Yes, I would think that as long as Christ lived, the Spirit was upon Him. That this is a description of Him, rather than of His specific event, here described. "And the Spirit of the Lord shall rest upon Him." Now what do you think of this seven fold spirit here described? How many agree that it is a seven fold spirit? (Student). How is it a seven fold spirit? (Student). "The spirit of the Lord shall 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. I only get four. (Student). Well now, the word Spirit is used here four times. You might say there

is a four ~~sp~~ fold spirit, might not you. Now Mr. Taylor says that some people take counsel and might as separate. Some take them together. Are co~~u~~n~~s~~e~~l~~ and might synonyms? They are surely quite different aren't they. Of course, you can say, one spirit, characterized by having counsel and having might. And then you have a spirit that has knowledge. But what is the difference between knowledge and counsel? (Student). They would be descriptions of different aspects surely. And you might say there are four spirits here. You might say there are three. You ~~a~~ might say there are six. I personally don't see a great deal of numerology in it. I've always inclined to think that the Spirit of the Lord is described. These aren't seven spirits. But the spirit of the Lord is described. And that the spirit of the Lord, is a spirit of wisdom and understanding. And that he is a spirit of ~~wis~~ counsel, and that He is the spirit of might. That He is the spirit of knowing the Lord, and of fearing the Lord. (Student) Rev. 1:4. "John to the seven churchs which are in ~~the~~ Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before His throne. And from Jesus Christ." What are the seven ~~Spirit~~ Spirits of the Word of God? If the Holy Spirit be one, what are the other six? (Student). I don't know I'm sure. In Isaiah we have the Spirit of the Lord, it would seem like six aspects of the spirit of the Lord, wouldn't it? I don't see just how this is seven spirits. (Student). Rev. ~~4:5~~ 3:1. "These things saith he that hath the seven Spirits of God, and the seven stars." 4:5. "There were seven lamps of fire burning before the throne, which are the seven Spirits of God." Revelation uses seven more than any other book of the Bible, but just how to fit it in, I don't know. But it would seem to me that in this case here, that you have one Spirit, with six aspects of it described. It doesn't seem to me that the Spirit alone is one aspect, like being the spirit of might. But surely the Spirit of the Lord is what He is, and then you have the six aspects. Well now, the Spirit of the Lord rests upon the branch of Jesse, and I think we agree that this resting upon means something that continues. It is not a description of one aspect, of one event. But a description of -

Just as I think verse one describes any time in His career, starting and running right through it. And then the Spirit of the Lord, which rests upon Him, will make Him of quick understanding in the fear of the Lord, - when does that happen? Again that describes Him, doesn't it? At all times. Then we read, "And He shall not judge after the sight of His eyes." Now it is rather hard to fix the time for a negative isn't it? He will not judge after the sight of His eyes? I" always think that you need an implication there. It means He will judge other than the sight of His eyes. If you say that I will not walk through the state of Oklahoma, why that might describe my whole life if I never walk through the state of Oklahoma. That might describe my whole life, if - it might not be fulfilled in the whole life, but it would be more likely to be a phrase meaning a description of a trip I made walking across Texas and Arkansas. You say, I didn't walk through Oklahoma. It would more likely to be a positive statement, but covering certain areas of many things, so that this phrase - He shall not judge after the sight of His eyes, could in a very superficial way, be a description of Christ, but at all times, but it seems more to be an implication of a specific thing that it is going to touch in a way other than after the sight of His eyes, and if so when would that be. That would describe any time that He judges, wouldn't it? So it ~~we~~ would be fulfilled, it certainly would imply that He is going to judge. You might say, that Mr. Delancy is never going to use a special machine in making airplanes. Well, the implication is that he is going to make it some other way, not just that he is never going to have anything to do with the making of airplanes. It would imply - you say, here's a man who never - he never swears at mules when he is driving. Or if you gave that description of me, it would prove nothing, because I hardly ever have driven mules in my life. It surely has its implication, that you positively do a thing, you do the thing referred to, without the particular thing included. So I would think that ~~w~~ here we have a time element in 12 that we haven't had before, because you surely have the implication, that He is going to judge. And when does Christ judge? Well He judged surely at the beginning of His ministry didn't He? Remember, he said, behold an Israelite in whom there is no guile. And the man said, whence knowest thou me, and He said, when thou wast under the fig tree. He was judging these men, but judging them from a basis that did not

require ordinary human observation, so that in every thing that Jesus did, in His earthly life, He was fulfilling this verse, in every thing where He judged people. But it would be equally fulfilled in the last judgment, that is, this is not a specific statement of that He is going to judge, but there is an implication that He is going to judge, and ~~there is~~ there is a specific statement that His judgment will not be based upon ordinary human methods, or it would fit all times when He judges. We had up to this point, statements about Christ which describe His career on to eternity, which applies to those particular times when He judges, - then he says "Neither will He reprove, after the hearing of His ears." Again this is not just saying that He - that it is something that describes the whole life. But it is an implication that He is going to reprove or past judgment. But it is a parallel to the previous verse, it fits those times, when He makes specific judgments, ~~regarding~~ about (5). But it is not based just upon heresay, nor upon observation.

And it would fit all times in His career. Of His earthly life, and all times in the future. Now how about verse 4? "But with righteousness shall He judge the poor." When was that fulfilled? Was that fulfilled when He was born? Was that fulfilled when He was preaching in Galilee? "With righteousness shall He judge the poor." You remember a man came to Him and said, Master, my brethren won't divide up the inheritance. You tell my brother to divide up the inheritance, and give me my share. And Jesus said, who made me a judge over you? This said that He is going to judge the poor, but when did He do that? Someone may point to some time in His first , during His first time on earth here, when He did something that would come under this head. But it would be rather hard to find a great deal at least that would come under this particular head. You could find much that would come under the head of what was described in the latter part of verse 3, but there is no reason to say that that exhausts it, but four is rather hard to find, in the first coming. (Student). I would think that this is not condemnation, but it is righteousness. It is to be more acquittal (7 1/4) from that which was wrongly against them. That would be the implication. He will judge on their behalf. He will free them, from that which is injurious to them, with righteousness. That would show an authority and a power, which we would find difficulty many times that He exercised in His first coming. It is "and reprove with equity, for the

meeK of the earth. Surely this means that He is going to be a divider, to reprove with equity for the meek of the earth, He is going to take those cases of injustice, and straighten them out. Surely that is the implication of this. Did He do that very much during His first coming? It wouldn't seem to be this verse, a description of His first coming. "And He will smite the earth with the rod of His mouth, and with the breath of His lips, shall He slay the wicked." That's very simple. That describes how the apostles went out, and preached the Gospel, and the result of their preaching the Gospel, was that the efforts of Satan were displaced and destroyed, and people were won to the Gospel, and thus the Lord was smiting the earth with the rod of His mouth, and with the ~~g~~ breath of His lips, He was slaying the wicked. That's very simple, the interpretation of this passage isn't it? Doesn't everybody agree that is the correct ~~interpret~~ interpretation? Of this particular phrase here? (Student). Did anybody find any commentary that gave the interpretation I just gave for it? I don't know of any that interprets this particular phrase that way, and yet I know of those who interpret others, almost identical phrases in almost exactly that way. Mr. Fritz. (Student). This is identical to Micah 4:3? (Student). Yes, in ~~Micah~~ Micah 4:3, we have that rebuke of many nations, with seeking to show a powerful adjudicating among nations. Now this is as you say, if you mean nations, but it says it is for the poor, for the weak, and those who cannot defend themselves, and He is defending them. It seems to be more than simply a presenting of a beautiful teaching, doesn't it? It seems to imply an establishment of a forceful correction, of that which is wrong. ^{**}That seems to be involved, _k doesn't it? So that as Mr. Fritz points out, that is quite a close parallel, in some of the terminology of this with that approach for it.

Well then, what is this - He will smite - He will slay the wicked with the breath of His lips. Is that a description of Christ at all times? Is it a statement of things that He will

(11) at all times, or that He will do, in certain general periods, or is it a specific prediction of one particular thing, that He is going to do? It seems to me that there are those three possibilities which have to be considered, and see which of them you can say applies here. "With the breath of his lips shall he slay the wicked." Well, if you've ever read the

apocryphal gospel, you have read how Jesus when He was a boy, took some little pieces of earth and he made little birds, and then He blew on them, and they all flew away. Well, that wasn't with the breath of His lips, slaying, that was giving life with the breath. Of course, that is the apocryphal gospel. There is no church that I've ever heard of that thinks of it as inspired or part of the Bible. But that is a story of Him, and then there is the story of the school teacher who tried to teach Him, and He started to talk about a, and He said, now you tell me about A, and I'll tell you about B. And He went on to show His great superior knowledge to the teacher, and the teacher was (12) and decided to whip Him for insubordination, and He blew on the man and he fell over dead, from ~~listening~~ the breath of His lips he slew the teacher. Whether the teacher was a wicked man or I don't know. But that again is the apocryphal gospel. We do not find Christ described in the Gospels anywhere as killing people with the breath of His lips. We find Him giving life but we don't find Him killing people, in the Gospels, anywhere that I know of. We find Peter, you might say, spreading with his lips, slaying the wicked. He said to Ananias, he said, you have ~~lied~~ lied not to me, or men, but to the Holy Spirit, and Ananias fell over dead, and Peter said to Sapphira, he said the feet ~~that~~ of the men that carried your husband out are here at the door. So Peter might say that Peter with the breath of his lips slew the wicked. But Peter explains this thing to them, he said it is the Holy Spirit. But this is certainly not a description of Peter here. It does not ^{fit} ~~put~~ anything that Christ ^{did} ~~said~~ into the earthly ministry, and it ~~would not~~ would not seem to be a description of His character. We have his character described in verses 2 and the first half of 3. We have certain activities describing in the beginning of 4, it would be pretty hard to show how during His early life. They are not described here as being done by His father, , but by Him, and we have a description here in the last part of the verse, which seems to describe a specific thing. Now of course, one thing which is of course deceptive to us in English, is that in English-

I don't think you would.

- not in modern English. You might be. I haven't rebuked a lazy person, but to say in modern

English that I rebuked the lazy, I would have to ~~state~~ say something addressed to a number of people

In Modern English, we use adjectives, as substantives only in the plural. Now I don't know ~~whether~~

whether English is unique in that or not. But certainly in Hebrew or in Greek, you can say the

lazy, and mean a lazy individual. You can in German. It is constant and frequent in German, to

use an adjective that way, and to mean one - in our English that is difficult to translate here. The

wicked, he will slay the wicked, because the word wicked in this context, in modern English means

plural, but it does not mean that in most other languages. In most other languages, of course in

most languages, you have an ending which will show whether it is singular or plural. In English

we don't have an ending, but we have restricted it that way. The quick and the dead, we speak of.

And both of them you speak of as plural. I wouldn't say, here are two fellows here. The quick and

the dead. You wouldn't say that, because in modern English, you couldn't ~~speak~~ each of them

imply an individual. They would have to imply more. But in this case, what is the form of the

Hebrew word? It is singular isn't it? Well now, that singular in Hebrew, could be interpreted

as a collective. That is a possibility of it in Hebrew. But it is not a plural. You may interpret

it as a collective, or interpret it as an individual. But you certainly don't have to interpret it

as a plural, and that is difficult to translate. Because in English, there is no modern language.

You have to use two different forms, the wicked one or the wicked. The wicked one. So it

doesn't tell you which it is. Now if it is a collective then, then it could refer to an activity of

Christ dealing with many people, but it doesn't have to be, and if it is an individual as the

singular suggests, than it would seem to be a description of one act, wouldn't it? Because you

would say, the wicked one, as ~~w~~ one time. So that here we have seen first in verse 2, a

description of His character which covers all of these activities, at all times. 2 in the first half

of 3, the last half of 3 seems to show certain activities which probably did not occur in His first

coming. The beginning of 4 seem to show activities which did not occur at all in His first coming.

And the ~~h~~ part of four seems to show a specific act which would seem to be done at a particular

time, and which we have no evidence that it has at yet, occurred.

Well then verse 5. What is the time of verse 5? That again is describing Him isn't it? And that would surely be true of Him at all times. And so verse 5 would be a description of His character, righteousness and faithfulness are with Him at all times. Now do you feel that there should be a break between verse 5 and verse 6? How many think there should be a break between 5 and between 6? I don't mean a chapter division. I don't mean a major break, but a break of some sort. Surely, ~~we~~ anybody should immediately say there must be some sort of a break between verse 5 and verse 6, because we have been talking about an individual, what His character is, what particular action He performs. And all of a sudden we start talking about wolves and lambs and cows and bears. And that continues, not for just one verse, but for three verses. And the first one might almost say well now here, we've got two different stories, that somebody got mixed together. We are talking about a man and what he is going to do, and all of a sudden, we start talking about wolves and bears. And there must be a logical relationship between them. I think everyone would have to agree on that. There must be. It is not stated what it is. But surely we could state it in these words. Verses 6 to 9 describe the result of His activity. Wouldn't that be fair to say? They must describe the result of His activity. He is described and then unless you have a brand new chapter and a separate subject altogether, it must be telling what is going to happen as a result of His activity. And it is a very strange statement, that follows and quite a sharp break in what precedes, and very closely connected with it, if you interpret it as the result of His activity. (Student). Oh, you mean, that this happens while he is there. Rather than that this is the result. (Student). I think that you could say that. ~~It would fit the requirement.~~ Environment, but it would seem to me that such an description of such an unusual environment, you might just as well go further and say it is a result of His activity. (Student). Yes, you are not through with the root of Jesse. You have this and then you mention Jesse again, which seems to tie it together, ties it together, and makes it very definitely part of the whole subject, connects it right up. Well, we'll have to continue there tomorrow.

NEXT CLASS.

This description, I think you would say, goes from verse 2, to the middle of verse 3. The latter part of verse 3, could possibly be ~~His~~ His character doubtless, but it is getting on to what He does. And so I think you might say, His deeds, would start in the middle of verse 3. And His deeds is general. It would be the middle of 3, to the middle of verse 4. They would be descriptive of things that He will do, it describes how He will do these things, and the description applies, whenever He does these things, because it is still near the aspect of character. It is describing how He habitually does certain things, rather than pointing out so much what He does. Of course it does imply that He does each particular thing. And we notice that some of them could be applied to things that He did at His first coming, but that others would certainly require to something that has not yet been done, connecting to the end of that passage. And then in the last half of verse 4, we had a statement of a specific thing He is going to do. It sounded not like a description of the way He does things generally. You say that He will not judge after the sight of His eyes. You imply that He is going to judge at various times, but this isn't the way He is going to do it. But when you say that He will smite the earth with the rod of His mouth, I don't think you'd imply that He is going to smite the earth at various times, but the way it is going to be done is with the rod of His mouth, it would seem rather to be an unusual act, which would be done one or more times. With the breath of his lips shall he slay the wicked, one. That could be that that is a habitual attitude of His, but it would seem a much more reasonable interpretation that it describes one specific act, which He is going to perform some time.

(Student). I presented that yesterday but nobody seemed to agree with me. I suggested it is a possibility that the last part of verse 4 meant that the Gospel goes out from the mouth, from the lips, and wicked are turned into righteous as a result of it. Now maybe you weren't going that far. Maybe you were taking it as reproving the wicked, but not in converting him. That, it seems to me a little bit more reasonable, than the idea of taking it as conversion, but you might say then, that we have three possible interpretations to look at up to the present time. One is the one I mentioned yesterday, the first one I mentioned yesterday. The suggestion that it is

- that is describes the outgoing of the Gospel \neq which slays the wicked in causing them to cease to be wicked, but making them righteous through conversion. That's the one. Now the opposite extreme of that is the one which we suggested at the end of the hour yesterday; that it describes a specific act of slaying some individual wicked one or group of wicked ones, in some way that could be described as with the rod of his mouth, and the breath of his lips. Then we just had a suggestion that was in between the two. The suggestion that it refers to the speaking of the message, but that it is a condemnatory aspect, which doesn't; mean actually kill the wicked, but it means to smite their conscience or their hearts, which they are upset over. Mr. Melton?

(Student). Well, that's a very good \neq suggestion. \neq Mr. Factor suggests that we look to the New Testament and see if we find light on the matter. Now let's not do that instantly. Let's come to that a little bit later. But it is a very good point that we want to come to, very definitely. We have the three, these three possibilities in mind. Of the three, there is the one that it indicates a destruction or an overcoming, an opposition of wicked individuals, in some way that could be described, the rod of his mouth, and the breath of his lips. It is an obviously more literal, but perhaps not extremely natural, because how could he slay people with the breath of his lips. But it is perhaps the more literal. Then the one suggested, it is not quite so literal, \neq but perhaps a bit more natural. That it means the breath of the lips ~~is~~ means what you say, and that it means a message which strikes the conscience and causes remorse and causes perhaps, a feeling of judgment upon ones soul, and that could be said to be saying, smiting the earth and slaying the wicked. And then the third one that it is a message given with the lips which not only strikes with remorse, and actually leads to conviction and to salvation. Now as between the three, I would think this third one is certainly going to a rather extreme limit of figurative language. I wouldn't say that absolutely impossible, but certainly extreme. The second one is less literal than the first, but perhaps more natural. The first one seems \neq more literal but it seems rather more

(14). And so as between them perhaps we should say that we should see if there is some evidence elsewhere in the Scripture which would enable us to decide between them.

so it would be extremely unlikely, the other two as each of them having something definite to be said for it. But then that verse is followed by another verse on description of His character. Righteousness and faithfulness, are the two leading characteristics.

And then we have verses 6, 7, and 8, which at first sight, seems to have nothing in common with what precedes. There is ^{no} mention in verse 6, ~~of~~ or in 7 or 8. ~~It~~ unless He is the little child that leads them. There is nothing to tie him up with what follows at all in what is specifically there. There is no reference to him specifically or directly in any one of these three verses. And what do they have to do with it here? Well I think that one has to say, either they are verses dealing with something altogether different, which accidentally just simply got copied here, or else that they are describing something that occurs in connection with or as a result of His activity. And I ~~think~~ believe that most interpreters would agree with that step, that verses 6, 7, 8 describes either the characteristics of His activity, or more specifically the results of His activities. The character of that which He produces, is described in these three verses. And what is it that He produces here. Well, it is given in very literal terms, a very literal specific figure. A literal, specific description of something, we can say right away that I don't think there is any doubt, that in these three verses, I think that all interpreters will agree that He ~~is~~ is not talking about one wolf, or one leopard or one lion or one little child. They are used in a frequentative sense, a sense of describing many of the types doing it. It is not a specific prediction that there will come a time when one wolf and one lamb, will lie down together. ~~And~~ But that it will become characteristic of them, that the wolf and the lamb will lie down together, and the lion will eat straw like the ox. It doesn't mean sometime ~~the~~ you will see a lion eating straw, and you will say this is fulfilled. But it will mean that will become a characteristic of a lion, to eat straw like the ox, instead of chewing and tearing up animals. Well, you have a description then in these three verses, of a situation, which is to come into existence, as a result of the activity of this one who has been described before, this branch out of Jesse, and what is the situation that is described here? What do they indicate here? Are they to be taken as literal, or as figure? We must not jump to conclusions. The Bible has literal statements.

It has figurative statements. He was a lion in the fight ~~de~~ certainly doesn't mean he chewed up the animals. It doesn't mean that at all. It is, (4 1/2) you are talking about - it is a very vivid picture ~~of~~ that anybody will know what you mean. You are describing his courage, his dominant perseverance, you are not saying he ~~chews~~ chews, or claws with his fingers. You are not intending, you are making certain comparison to the lion, not of it. If you have figurative language, the figures must stand for something. Figurative language can be just as definite as literal language. You can't just say, oh this is a figure, so it means anything in the world. You can't just say that. If it ~~is~~ a figure, it stands for that. Well, let's see, what it can be if it is literal, and what it can be if it is a figurative. And you will usually find that there is much in common, in taking it literally and taking it figuratively. There may be ~~a~~ great differences, but also there is quite sure to be a good deal in common. Well, taking it first as literal, seeing what it means if it is literal, and then seeing what it means if it is figurative. If it is literal, what does it mean? That the wolf shall dwell with the lamb. Perhaps if it was the other way around, and it was the lamb will dwell with the wolf, you might interpret it as meaning that the lamb and the wolf will run around together, with the lamb inside the wolf. And it might be the lamb dwelling with the wolf. But that is not the order it says it here, it says that the wolf will dwell with the lamb. And I'm sure that there is no wolf anywhere but would be very glad to get a chance to dwell with some lambs, if it could eat one of them every night. Does it mean a wolf is going to come in lambs clothing so it can get among the lambs, and watch its chance to eat up a few of them? The wolf will dwell with the lamb. The leopard will lie down with the kid. Well, there again, you might think that for the kid to lie down with the leopard would be strange, because the kid would be frightened and once it was asleep it would eat it up. But if the leopard got a chance, to lie down with the kid and wait for it to get to sleep and then eat it up, he surely wouldn't object at all. But ordinarily the leopard doesn't lie down with the kid, because if the leopard gets anywhere near the kid, he runs, being aware that it won't live long if the leopard gets too near him. The leopard usually springs on the kid, when it is not expecting it at all. It wouldn't just come and lie down with him, because the kid wouldn't let him. It springs on it

and eats it up. The calf and the young lion and the fatling together. I'm sure there is nothing better that a lion would like than to lie down with a calf on one side, and the fatling on the other. Once they are all three asleep, the question would be, which one should it eat first. But there again, ordinarily it wouldn't get a chance. It seems to me they'd be so frightened of it that they wouldn't lie down near it. They'd run, and if they could run fast enough, it wouldn't get at them. Ordinarily the fatling and the calf would be animals that would have people taking care of them and driving away the lion; not letting the lion get near them to lie down with them. (Student). I know that there are animals which will do that, which will lie down and hide, and try to keep the prey from knowing that they are around until the prey is asleep or unobservant, and suddenly they spring on them. There are animals that do that. Perhaps not these here. These particular ones I don't think would, because I don't think they'd get a chance to. The others would sniff them and run. (Student: It sounds like the story of the fox and the ginger bread man.) But then we have the calf and the young lion and the fatling together and a little child shall lead them. Well, the little child could probably lead the calf and the fatling, it doubtless occurs very frequently. On the farm a little child leads the calf around, with the little child's finger in the calf's mouth. It is quite a common sight. But putting a young lion in the midst of it seems rather extraordinary. And the cow and the bear eat together. Ordinarily the cow would be frightened of the bear and would run. And the bear probably wouldn't stay too near the cow. Their young ones shall lie down together. There doesn't seem to be the usual segregation in that state, but they seem to be put together in a way that you don't usually find, the cow and the bear. The lion will eat straw like the ox. That certainly is a very unusual thing. Does that mean that if it is literal, does it mean that the lion will change its full habits of life, and will eat what the ox eats, a vegetarian, instead of eating the ox? And the sucking child will play on the hole of the asp. Well now that's not such a difficult prophecy, to be fulfilled. I heard of something that was just about the equivalent of that once. I was out in New Mexico, and the man I called on there told me of having heard a sound in his little cabin in front, and he went to the front there, he looked in through the back door, and there was a little child playing . And what was happening was that the screen door there

he'd hear the sound of the door flying open as if something hit it, and then you would hear the door slam shut, and you would hear the child laugh, and then again you would hear the sound of something hitting the door and flying open. And so he went to the back of the room and ~~peep~~ peeped in and he saw what fun the little child was having. The little child wasn't playing on the hole of the asp, but was doing just about the same thing. [^]There was a great big rattlesnake about six feet long in front of that door, and the little child would hit the screen door with his hand, and the door would fly open, toward the snake, and the snake wasn't taking it as a joke at the time, the snake was quite indignant about it. And the snake would spring, and would hit that screen door, and the door would shut with a bang, and the child would laugh. At the beautiful colored snake springing at the door, and the door would stop him, and he would take up his little hand and hit the door again and the screen door would fly open and again the snake would spring. Well, the man couldn't help it. He supposed that the snake ~~went~~ was a little slow in hitting, and the screen door would fall away and it got in, or suppose the snake hit a little harder than usual and got through the screen, and in either case the little child wouldn't be there very long, but the little child didn't think of that at all. The child was perfectly happy (^{12 1/2}) in playing with that big rattle snake. And the man of course immediately went out the back door, around to the front with his gun and shot it, and put an end to it. He didn't like his little child playing on the hole of an ~~asp~~ asp. He preferred that it be shot. So what does this mean? The sucking child shall play on the hole of the asp. The little child is quite lacking in fear. He may be frightened by a queer color or something, but on the other hand, he is just as apt to be tickled by something that is really dangerous. He has no (13 1/2) of the difference in what is dangerous and what is good to play with. So it would be very natural to find a child, playing on the hole of the asp. Surely this phrase has some meaning to it, even to take it strictly literally, more than just the actual statement of the words. And what would that meaning be? And the weaned child shall put his hand on the cockatrice" den. Perhaps that is even closer than the first one. Well, does verse 9 sum up the three verses previously? "They shall not hurt nor destroy in all my holy mountain."

what all this means is that when the wolf and the lamb are together the wolf doesn't eat the lamb. That the leopard and the kid can lie down together because the kid no longer has any reason to fear the leopard. That there is a change in the nature of these animals. Well, if it means that then of course, then it ties right with Genesis 3: in which we read, that there was an introduction of enmity between these. There was an introduction of a curse upon these. There is an unnatural situation in the natural creation of God in the world, that there is fighting, and retaliatory sense, ^{?with} ~~nature~~ rent ~~tooth~~ and ~~claw~~. When I was in college, when I graduated from college, quite a few students went on for further work in different institutions in the east here. And there was a young woman who went up to New York to study at a school for social service in New York. I was studying with two or three others at Princeton Seminary. And one time we had a reunion some of us, and they came down from Princeton, and we went for a walk, a group of us together, and we went into an estate called the Pioneer ~~estate~~ estate, which was open to the public, and we came in, and we walked along in there, different ones were telling about their experiences, and this girl who had had her ideas developed quite a bit since she left college. She had learned in this school of ~~see~~ social service in New York, that all that is necessary to make this a perfect world is to convince the people that they should not hurt others but to tell them how to be good and kind, and everybody can get along together, and everybody will be happy, and we can make this a beautiful world to live in, and people can be just happy together, as the animals are. None of this human envy and greed, fighting and all this. And the idea sounded very beautiful. She was very strongly convinced of it. We came to a little pond that is about half as big as that side of the room. Maybe slightly larger than that. And there in the pond, at ~~the~~ one end of the pond, were four beautiful white swan swimming around, and it was a beautiful scene of peace and loveliness, quiet serenity with those swans swimming around in that pond, and as we looked we saw way over on the other end of the pond, we saw a little goose come waddling up to the swan, stepped into the pond, and began swimming way over to the other side. And as we looked, one of these swan here, started across for the goose, and made its way across so fast, you couldn't tell whether it was swimming or running,

and rushed across that pond, and got to the goose, and bit her in the neck, and began biting it, and chased that goose out of that pond. They weren't going to have any goose in their pond. The pond was big enough for a hundred swan easily, but these four were in there and they wouldn't let the goose in. They drove it right out of the pond. And as that girl watched, her eyes grew big as saucers, and she said, why, that's unsocial. And she was quite shocked, at there being such greed, and meanness right in the animal creation. I was out at the grand canyon, and I heard the head naturalist ~~the~~ re talking, about the nature of the canyon, and one of his big points which he often stressed is, it is bad for human beings to interfere with nature. They'd upset the balance of nature. When we try to interfere with nature, we don't know what the results are going to be. He said for instance, there are a lot of mountain lions there, and he said they decided that they ought to get rid of them, these mountain lions, so they brought in the ~~the~~ trained hunters with dogs, who knew how to ~~hang~~ hunt down these mountain lions, and the mountain lion killed deer, they were a rapacious animal, so let's get rid of them. They killed quite a large number of mountain lions. He said, the next year the deer increased so in the park, without the mountain lion to keep the deer population down, that there were sixty deer, he said, dying on the road, all through that park, and it was an awful nuisance, and the mountain lions would have killed the sickly deer, and kept ~~down~~ them down to the normal amount. They wouldn't have increased so rapidly, and the man by ~~for~~ interfering with the balance of nature had just upset the balance of nature. He said one time there was a creature in the park, some little animal that seemed to be just the sort that was just preying on other animals. It was unattractive to look at. It wasn't a pleasant part of the nature from anyway you looked at it, and it just seemed to be a ~~the~~ nuisance destroying other animals, so they decided to set some traps or something to find some way to get rid of this particular animal. He said to the others, wait, he said, you will be hurting the balance of nature. Before you do that, find out what the result will be, fully investigate. He said that at the end of the investigation, they decided not to injure this little animal, because they said, if you injure this animal, there will be no century plants in the park at all. Of course, the century plants are very pretty and they ~~are~~ want to keep them. It would upset the

balance of nature to have no more century plants, getting rid of the ugly little animal, they wouldn't have the beautiful little century plant. Well why? The century plants have got their spiked forms, the long spiky leaves, with sharp ends all the way around, that shoot out in every direction, and the (7) finds out, and they just stand there, it is not actually a century. It is a good many years ago. And they just stand there just with these spikes sticking out, so that no animal can get into the middle of it, because of the spikes there. And they stand there until the time to bloom. And suddenly it begins to bud in the middle there where it is protected by all these spikes, and it shoots up a stalk that goes up quite a number of feet high, and then little flowers come out, and they stop and they flow like a

(7 1/2) and then they are scattered and then they - a new century plant starts. Now he said there was a little fox that would come into the park, which was able when that stem came up and it grew up about two or three feet, this little fox was able to jump from the outside into the middle of this, and cut it in pieces, and there it was in the middle with the spikes outside where it wouldn't hurt him, and he chewed up this beautiful stalk, before it grows high enough to make a new shoot. And the century plants are comparatively few because these foxes keep them down, but still there are enough of them to be a beautiful part of the loveliness of the park. But this little animal lives off that kind of flower, and it kills those little foxes, and if you kill this little animal, then those foxes will multiply and they'll kill all the century plants before they can (8 1/2) so they'll be no more century plants, so they decided not to hunt down the little animal. And he had a number of little illustrations like that. The balance of nature. The wonderful balance of nature. It goes poetic. ~~##~~ But the thing that impressed me about it, was that it was a balance made up of one preying upon another. One destroying another. One killing another. It fit with Tennyson's statement with nature raked with tooth and claw. It fit with the idea ~~again~~ in Genesis 3, that God has put a curse upon the animal creation. It fit with the idea of Romans that the creation groans and travails in pain, waiting for the manifestation of the coming of God.

Well now, this passage here, if you take the three verses literally, would seem to me the creation is going to be delivered from the curse. The lion won't have to kill deer in order to

live. It can eat straw like the ox, and the deer can go on living without constantly being in danger. ^kThat the animal creation will be free from the curse. Well now you might say that's a strange thought to bring in here in the midst of an account of the descendents of David, who smites the earth with the rod of his mouth, and the breath of his lips slays the wicked, and has faithfulness for the girdle of his raiment. Well, is it such an ~~n~~ unnatural thought. Is the Messiah, is he the Lord of creation? ~~*~~ (10 1/2). Why should not the world be redeemed from the curse which was placed upon it as the result of the introduction of sin, and if this means that there is a release of the animal creation from the curse, might it not also mean that this release which comes to the animal creation ~~for~~ will extend to the rest of the creation, and that man will partake of its benefits, himself, and that men also will not go against him. That would seem to me to be a logical (11), and that would be included as well as the other in verse 9. "They shall not hurt nor destroy in all my holy mountain." That would be a summary about the animals. The animals won't hurt or destroy. That it would ~~be~~ seem to be causing That it would be a picture then of a time of peace - a time when there would be no more destruction; no more injury or that sort; no more grief; no more selfishness; no more weeping. A time when the outward manifestation would be brought to an end. "They will 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." How do the waters cover the sea? Does the water cover the sea, so that part of the sea is covered by water and part isn't? ~~*~~ Or is it not true that every square inch of the land in the sea is covered by water? A knowledge of the Lord will cover the earth, and so they won't hurt or destroy, and even the animal creation is going to be released from the curse. Now here is surely the literal interpretation of the passage. And if you accept the literal interpretation of the passage, it means that there will be a time when the earth will be freed from the curse; a time when no more will sin have its sway, or have its results in the animal creation, and a time when men shall be delivered from the results of the curse, and reign in peace ~~and~~ upon this earth. Now that is the literal interpretation. Now we don't have to take a passage from the scripture literally. There is always a possibility that there are figurative expressions. I think though we can say this, this is an

earthly picture. Surely this is not a picture of hell. It's an earthly picture. But if it is earthly it need not necessarily be literal. It may be figurative. It may not be talking about literal land. It may not be talking about a wolf and lamb. It may not be talking about a cow and a bear. They may be figures what are they figures of? Now there are two suggested interpretations there. One suggestion is this. It is a figure for the end of fear. The wolf may eat the lamb, but the lamb is not afraid. The lamb lies right down beside the wolf with no fear in his heart, because he has the knowledge of the Lord, and he knows to be eaten may be part of God's will and he has nothing to worry about. The calf and the young lamb and the fatling lie down together.

P. 73. (0)

wicked world in which to live, and if he stands loyally for the Word of God and the testimony of Jesus Christ, he is apt to be lied about and criticized and condemned and have even his best friends and others support him, spreading rumours passed upon him. He is apt to have all sorts of dangers and troubles to go through but he can keep his eyes fixed on the Lord, and know that Romans 8:28 is true and rejoice in whatever come. It is a wonderful truth of the New Testament. The Christian, if he is a real Christian, and lets the Christian teaching have its outworking in his heart, ~~and~~ as it should will not be one who is worrying or upset or terrified, because the peace of God will reign in his heart. Now it doesn't begin to reign the minute he is converted. At least it doesn't begin to reign completely over his heart. But all through his Christian life he should be learning to let the peace of God rule for part of his life, so that he can face any trouble and any danger that comes to him, with a contented knowledge that it is God's will whatever God permits to come, and God's will is (1 1/2) and there is no reason that he should fear. Though I walk through the valley of the shadow of death, I will not fear, for thou art with me. That is a wonderful Christian truth' not an exclusively Christian truth. It was known to the writer of Psalm 23, very definitely. But it is a truth which finds new meaning and fuller understanding to us in our knowledge of Christ. It is a very wonderful truth, but is that the truth which these three verses express. It is certainly not the truth which is expressed by the first half of verse 9. They shall not hurt nor destroy in all my holy mountain. Savonarola when he was led out to be strangled and

burnt for telling the truth about the sins of the , Savonarola could not say this verse is now fulfilled. They will not hurt nor destroy in all my holy mountain, because they were then hurting and destorying. But Savonarola had the peace of God in His heart, because he knew that he belonged to Christ, and he knew that all this was part of God's will. We can have the peace of God in our hearts, and we should, but we cannot say in this age, that verse ~~8~~ 9 is fulfilled. Can we say that verses 6, 7, and 8 are fulfilled now? (Student). There would be both possibilities. It could mean a small area. It could mean a large area, but whatever area it means, it refers completely to that area. The earth shall be full of the knowledge of the Lord, as the waters that cover the sea. Does that mean this little area around Jerusalem is full of the knowledge of the Lord and there is no hurting nor destroying in this area, or does it mean the whole world? I don't think from this passage alone you can prove which it is, but I think you can say that whatever area it means, it is entirely true of that area. And it is ~~hardly~~ ~~me~~ a little hard to imagine such a change taking place in a limited area. The thing is that if it did take place it was in the whole earth, but at least in a very sizable portion of it. The picture doesn't seem to fit just a tiny part of it. The peace of God in our hearts is a wonderful Christian truth, but it is not at all what he said in the first half of verse 9. It could fit with the last half. The knowledge of the Lord is in the heart. The peace of God. But not the first half, they will not hurt. And it does not seem at all to fit with the picture in verses 6 through 8. That there is no fear in your heart. The suckling child has no fear of the rattlesnake. But there is tremendous danger from the rattle snake. This is not a picture. It doesn't take it as - figuratively as you want. It is not a picture of the end of fear. It is the figure of the end of danger. So if you want to take this literally, that's one possibility. The removal of the curse which is such a tremendous thing. But we certainly won't accept it without evidence from elsewhere, but we will say that is one way of taking the passage. ~~Antoe~~

Another way is to take it figuratively but if it is a figure, of the human world, not of the ? infinite world at all, than it is a picture of the human world, in which men no longer injure other men. It is not a picture of the human world, in which men, surrounded by danger from other men, have peace in their heart. No part of it fits that idea. Now Calvin in his

commentary says of this passage, that this is like a situation like that which exists in Edom. When there was curse upon the animal creation, and animals do not destroy one another, and he says it is a prediction that such a condition will again be established upon the earth, and that the curse will be removed from this earth. However he after saying that, very definitely and explicitly for about five lines, then he goes on to say however its immediate teaching for us which is more important for us in this age, is this, that we can be so changed by the gospel in our hearts, that the man who was like a wolf, which would kill the lamb and destroy is changed into one which like the lamb will not destroy with his truth. And he says that this is a wonderful picture of the change which the k_k Gospel makes in the human heart today. That those whose nature formerly was to destroy and to injure are changed into those which are peaceful and the former wolf and the lamb, will lie down together, and there is no danger from them. Well now, that is an application to this age, and as an application to this age, it is certainly true in a limited (7 1/2). It is fully true, but not true in its full extent. That is to say there are individuals who were filled with sin. There were murderers, who have been touched with the grace of God, but have become peaceful and harmless and helpless and that change takes place in human beings in the day - but does that change take place so fully in the human beings today, that you can say they shall not hurt or destroy in all my holy mountain, for the earth will be full of the knowledge of the Lord, as the waters cover the sea. Has there ever ~~be~~ been, in this world, an area ten miles square, with \approx a sizable number of people living in ~~it~~ it, in which in the course of ten years there has not been an instance where one of them has hurt or destroyed another? Has there ever been? Can it be said of any country on the face of the earth, that that country has been so filled with the knowledge of the Lord, as the waters cover the sea, so they did not hurt nor destroy in it. Individuals have been changed by the Gospel, but have all the individuals in any particular area ever been changed \neq by the Gospel? So long as there is one in an area who has not been, this could not be said in this instance. (9). They will 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. We notice then that Calvin takes this passage as being for a literal prediction that the curse is to be removed, from the earth. Then he applies

it to what the Gospel does, in the lives of individuals today. He applies it to that. But is that what it is predicting? The emphasis here is upon the universality of it in the area covered, whether it be a small area or the whole earth. The emphasis of it is that there is no longer any danger. There is external peace and safety. It is exactly the same thing described in Micah where it says that they can sit every man under his vine, and under his fig tree, and none shall make them afraid. It doesn't mean that they have such peace in their hearts to go out and sit there, though the war is raging around and they say well, if it won't hit me, it won't hit me. And it doesn't. That isn't what it means. It means that they go out and sit there and they don't need to fear, because there is no danger. Mr. Dunn. (Student). Well, it would seem to be that the reasonable way to interpret mountain here would be to make a parallel with the rest of the verse. For the earth will be full of the knowledge of the Lord. Well now, the word earth can mean the whole world, or just maybe a country, of a sizable portion. (Student). Well, I think that the word mountain could be used for almost any big thing, like the kingdom might be a world. Whatever it is, it is that area that is covered by this. And it might mean a mountain, and it might mean a kingdom but I don't think you could draw that with a certainty. (Student). The 65th chapter has another reference to this same figure, and adds further light to it, but let's not go into detail of the 65th yet, but I would rather take that in the light of this, unless there is some specific point on which that will very definitely help our understanding. (Student). I would say that the all is not just a tiny little part but whether all means - all can means all kinds of, all sections of, or something like that. It doesn't have to mean every bit without exception, in the Scriptures, but the last part of the verse, as the waters cover the sea, is a picture for completeness, and that would seem to me to involve that this all here is complete. I think it is a parallel with as the waters cover the sea. There is a passage over in Jeremiah where it says that the time will come when no man will say to his neighbor, know the Lord, for all shall know the Lord, and I talked to a man and he said, that is a picture of the Gospel age. And I said, how does that describe the Gospel Age? No man says to his neighbor know the Lord, for all men shall know the Lord. And he said, it means that in the gospel age, every Christian knows the Lord. Well,

it seems to me that is saying, there will be a day when no one who knows the Lord will say to somebody else who knows the Lord, know the Lord, for everyone who knows the Lord, will know the Lord. It means absolutely nothing. It just means that those who know the Lord, know the Lord. But when it says no man will say to his neighbor, know the Lord for all shall know the Lord, it means that the knowledge of the Lord will be universal. Not just an individual here and an individual there. We have in this gospel age individuals changed. It is a most wonderful evidence of the Gospel. The change in human character. But it is a change which affects a person here and a person here and a person here and a person here, and these people are aliens in the midst of a world of which Satan is in control. And we have much teaching in the Old and New Testament that is very helpful in understanding this present age and the wonderful blessings we have through Christ in this age. And pictures like this, tells us of some of the characteristics that we can have in our hearts as this, in this age. But this is a picture, not just a condition of no fear in the hearts, but of no danger outside, it is a picture of a time of external peace and safety. Now once I was teaching in a seminary and I dealt with this passage and I pointed out it and other passages and in that same seminary there was another teacher in another class room who was dealing with the book of Revelation and he said to his class, he said, there are people who will tell you that the Old Testament ~~age is a picture~~ pictures of an age of righteousness and happiness and peace by that which is described by the first ten verses of Revelation 20, but he said there is nothing to connect Revelation 20 with (15) Old Testament passages. There is no between them, no connection. Nothing to tie them together. Now, that is an interesting question. Is there anything which ties Revelation 20 to this time -

P. 74. (0)

group of verses about the animals which certainly if it is just talking about animals, you would wonder why it is here. But there must be a relation to what precedes that I don't think anyone who believed that it is one connected passage would question that this is describing the result of the activity of the one who has been portrayed in verses 1 to 5, and then chapter 9 would seem to be a summary, verse 9 a summary of verses 6 through 8. They shall not hurt nor destroy in all my holy mountain.

That seems to tie right up ~~with~~ the previous three verses which describe a time in which the common destruction and hurting which is so common in the animal creation will no longer be present. They shall not hurt nor destroy in all my Holy Mountain. And one would wonder ~~why~~ right away, what that could mean, holy mountain. And of course, the first thing that suggests itself, is the temple hill. That is the mountain of God's holiness. The Hebrew word ~~ⲓⲛⲏⲓ~~ ~~ⲓⲛⲏⲓ~~ of course is not like our English word mountain, it is a little larger word, than the English word mountain, larger and smaller. Larger in its content, smaller in its necessary thought. In English the difference between a hill and a mountain is that a hill is a pile of earth, which ordinarily goes ~~up~~ up. (Student). But just where does a mole hill become a hill? What is the exact point where you would say something is big enough to be a hill? And then, what is the point where a hill becomes a mountain. Well, they have little hills out in the west, which are higher than some mountains in the east. It is a relative term. If you have a mountain ~~1600~~ ¹⁶⁰⁰⁰ feet high, we would all agree in calling it a mountain, and if you have a mountain ~~1600~~ ^{16,000} feet high, or rather near, something 6 or 7 thousand feet high we might call a hill. But if the highest thing in the area is 2000 feet high, we might call it a mountain and a hill would be smaller. They are relative terms, but in general terms a hill is anything up to say ~~to~~ 500 feet, or maybe a couple of thousand. I don't know just where we would set the point, and a mountain is anything above that and it is relative, the scale between them, but the difference actually is that one is larger than the other. It might be in English that we would include a hill as including a mountain. Because you could say ~~the~~ oh, that's a big hill, but you would be speaking rather derogatory about the mountain, rather than just a big hill. I incline to think that our word hill has come to mean definitely something smaller than a mountain, rather than a territory that covers all high points including mountains in English. Now in Hebrew as you know, there is one word which includes both of these concepts. And that one word ~~is~~ ^{ⲓⲛⲏⲓ} is any pile of earth that is high enough to be called a hill, and no matter how high it is, it is still a (4). And so whether it is translated hill or mountain, it is a matter for us to determine in the light of context. That of course is one of the most vital reasons for learning other languages. Not

that you can make a better translation than the great translators make, but that there are things that can never be translated from one language into another exactly because the words just don't correspond. In English you meet somebody and you say, how many brothers and sisters do you have? Really what you mean is probably * the family of which you are a member. You say, I have got 6 brothers and 2 sisters, or I have got 4 brothers and 3 sisters. You are probably not interested in how many of each, but you are interested in the size of the family. I went to an oculist, and he said how many brothers and sisters I had, and I told him and he wrote on a note on it. And I said what is *gs*? Is that some technical optical jargon? He said, no that is a German word, (5 1/4), because the German word *gs*, means brothers and sisters put together. And of course in English we have the word *sibiline*, but very few people are familiar with it. In German you wouldn't ask anybody how many sisters do you have? But in German that would be your first question in meeting somebody, how many *gs* so you have? That would mean they could say 2 or 8 or 10 and they wouldn't have to specify sex. The one word covers our two words, and our two words are sharply differentiated, so I think it is the same with $\uparrow \uparrow$ and with our English hill and mountain. $\uparrow \uparrow$ is a general word which includes - in which our two English words are one expressing the lower *hill* and the other the higher one. So when we read here, about in my holy mountain, it could just as well be, in my holy hill. And it could stand for the temple hill. Here in that little hill where the temple * is. Nobody will hurt or destroy there, but you think of Joab on the horns from the altar there, you think ordinarily of a place of sanctuary. Occasionally people were killed despite their taking sanctuary there. You might say that this means in the temple in Jerusalem, there will never again be a murder committed. Not only that, you might even say, there won't one animal kill another right on that spot. But that of course is much too small, for a reasonable meaning in this context. It must express a larger area perhaps. Does my holy mountain, or my holy hill, mean the whole city of Jerusalem? Does it mean the whole of Judaea? Does it mean the whole of Palestine? Well, the word can be mountain, rather than a hill, and occasionally mountain is used for - as a figure for a great empire, a great mountain. It is occasionally used in that sense and if the

emphasis is on a large part of the word, as it can very well be, and it is in our English translation mountain, rather than hill, it can probably be something large, something intensive. You cannot build too much on the size of it on this word hill, but you can say this, there will be an area, perhaps an area, which will be similar to the temple hill, the hill of God's holiness. Perhaps an area, which will be like a great empire. But it will be characterized in the latter case by holiness. It could be called God's holy mountain. It will be that set apart under His control, but in all this area, whatever it is, there will be no destruction. There will be no injury there. They will not hurt nor destroy in all my holy mountain. And then we go on and find a reason for it, for the land ~~for~~ the earth, there it can be either one will be full of the knowledge of the Lord, as the waters cover ~~the~~ the sea. And thus here again, you would hardly say, land to mean the temple, or to mean Jerusalem. It can mean the whole world, or it can mean a particular country. This would hardly be something smaller than Palestine, but suppose it is Palestine. The whole of Palestine, will be full of the knowledge of the Lord, as the waters cover the sea. We do not from this word earth here, or from the word mountain here, in themselves, give an idea of how large this area is. But we do have it clear from the statement of the verse, that all of the area, however large or small the area is, that a good portion of the area, will be one that will be free from violence. * The earth will be full of the knowledge of the Lord as the waters cover the sea. But where is it in the bottom of the sea that isn't covered by water? There is not an inch of the sea that isn't covered. There may be an island in the sea, but we don't call it part of the sea. The sea is covered by water. There is not a spot in it that doesn't have water above it. And whatever this area is, surely not just a temple area, surely it is speaking of the earth, surely not just a = the city of Jerusalem, but at least Palestine, and perhaps a much larger area, and perhaps the whole earth, whatever it is, it will be entirely covered with the knowledge of the Lord, in such a way that they will not hurt nor destroy at all. Does that mean that everyone in it will be a saved person? It might mean that. They will not hurt nor destroy, because everyone will be saved, and wouldn't think of hurting each other. It may be that. Or it may be that they will know the Lord and know His power. Many of them ~~say~~, and following him, others not saved, but not daring to do

anything against Him, because they know His power so thoroughly and so clearly, that they would not lift a hand to break His law, in the matter of destruction or violence. At least, that much we can definitely get out of this verse. Whatever the area is, this area is completely free from violence, and the three verses before, are poetic description of this situation of freedom from violence. Now whether you take those three verses before literally, or figuratively, is an interesting and important question. But it is not anywhere near as important as a question, what they mean, whether in either case, ~~what~~ ^{literal or figurative.} ~~whether~~ ~~literal or~~ ~~(11/2)~~ In either case it means freedom from external danger. They mean freedom from violence. If they are figurative, they may be properly used as a picture of the world of human beings. That in this ~~world~~ world of human beings, the wolf and the lamb might dwell together. And of course, you will find plenty of cases today where the wolf and the lamb dwell together, - I heard of a man not so long ago, who you might describe as like a lamb, he was kind, he was successful, he was peaceful, he was more like a lamb than that, he was rather childish * and he made a partnership in this business with another man who though he didn't know it, would be better characterized by the word wolf. This other man was one who was looking out for what he could get for himself, very definitely, and they made a partnership. And after two or three years the one man found that the other had been transferring things in a legal way, but a very bad way, to his own name, and had been dealing with the customers in such a way, * when this one wasn't looking, to tie them up to himself, and transferring many of them to another ~~pa~~ place of business which he was in, not in a partnership, and in the end, it came to the situation where it was necessary to break the partnership, and the one man called the man ^{who} lost a great part of what he owned through it. "That was a case where the wolf and the lamb, dwelt together. And the wolf didn't eat up the lamb, but he ate up what belonged to the lamb. This verse of course does not mean that, of a lamb that would be so silly as to let a wolf take advantage of him. It means that it will be safe for the wolf and the lamb to dwell together, because the wolf will either have its character changed, so that he wouldn't think of injuring the lamb, or * that they will be subject to a law of a type which will prevent the wolf from injuring the lamb. So that is the vital thing in this passage. It is not

a picture like Isaiah 4, of tying up external danger, but -

Prophets. 75. (0)

right at this moment to read to you, what I briefly quoted to you yesterday, at the statement of what Calvin says about this, in his commentary. Calvin says on Volume one of his commentary of Isaiah, page 383, about verse 6, a wolf shall dwell with the lamb. He says, he again returns to describe the character and habits of those who have submitted to Christ, as there is a neutral relation between the king and the people, he sometimes ascends from the body of the head, and sometimes descends from the head to the body, and we have already seen that Christ reigns not for Himself, but for those who believe in Him. Hence it follows that He forms their minds by His heavenly spirit, but the prophet's discourse looks beyond this, for it amounts to a promise that there will be a blessed restoration of the world. He describes the order that was at the beginning before man's apostasy produced the unhappy and melancholy change under which we groan. Whence comes the cruelty of brutes which prompts the stronger to feed and the

(1 1/2) to devour with dreadful violence of the weaker animals. There would certainly have been no discord among the creatures of God if they had remained in their first and original condition. When they exercised cruelty toward each other, and the weak needed to be protected from the strong, it is an evidence of the disorder which has sprung from the disorderliness of the sinfulness of man. Christ having come in order to reconcile the world to God by the removal of the curse, it is not without reason that the restoration of the perfect state is ascribed to him. As if the prophet had said that the golden age will return in which perfect happiness existed before the fall of man, and the shock and ruin of the world which followed him. Now that is a very clear statement by Calvin that this passage here predicts the removal of the curse from this earth. He says it amounts to the promise that there will be a blessed restoration of the world. Does Calvin interpret this passage in the literal way as a change in the animal creation rather than to merely interpret it in a figurative way as a change in the world of mankind, but that is not the principle thing I'm trying to bring out for you now. It is interesting that Calvin takes it in a literal way, but we are not interested in who takes a passage in a certain way, but what the evidence is. But the thing that I am most interested in bringing out now, is the fact

that Calvin interprets the passage as meaning the removal of cruelty and destructiveness; the bringing in of peace so that there is no longer external danger, because that is clearly what the passage means, and any other interpretation than that is certainly doing utter violence to the passage. Now whether it is figurative or whether it is literal, is a matter which cannot be decided without comparing with other passages, and seeing what light they throw on it, but this is the vital impression here. (Student). I'd rather not go into that, because that is a very interesting and important question, but it is a question in the field of apologetics, or maybe even of Old Testament history, (Student). The question whether to take it literally or figuratively is one that I want to take up later rather than right now, and if it figures on that I'd like to go into that later. But right at this point, I'm interested in general, what the passage means whether figurative or literal, and Calvin's statement of what it was before the fall, is of course very important in the section as to whether it is to be taken literally or ~~gr~~ figuratively, but in the passage itself it says nothing about the fall. What the passage says is that the animal creation is freed from violence and destruction. That's what the passage says. Now it is a natural deduction from that to say, that is like it was before the fall. But if you have evidence that it wasn't like that before the fall, then that doesn't change what this passage means, but it does mean that that deduction from it was a false deduction. That is, I'm interested in whether it is figurative or literal, but I think I want to deal with the other question first. What does it mean in either case? It means the end of destructiveness in the world, and if it applies to mankind only, it means that about mankind. Or if it applies to the animal creation, I still think it includes mankind in the end of destruction. I don't think one could interpret it without including that in it. Mr. Harding. (Student). Well now, that is introducing technical terms into the discussion. We are not ready for it yet. You see now, there are two ways of dealing with this material. One way is to say, here we have a plan of the ages which we believe in. Now we want to see what further detail we can develop from that plan through the study of the prophetic books. And that is a worthy and worthwhile way of studying it. But there is another approach which happens to be the one I am using now. This

approach is, here is a book of material, what does this material prove about the future? That is, I'm not yet assuming as yet whether there is any in ~~mind~~ mind, at all. I'm just trying to see what we can get from the chapter. Now if we find that this prediction will be a certain situation established in the earth, then the next question is, would it be proper to call that situation a millennium, and if so when does it come? You see, that is the order of product of thought that I'm trying to take in connection with this. My purpose here is not to take people whom we ~~have~~ assume have a certain definite plan of the future and proceed to study details. That is all very important, and I hope that you will all do that. But my present plan is to ground ourselves in the knowledge of what are the evidences of believing such a thing, and exactly what does this passage mean, as carefully interpreted without reading anything in to it. And we are not at this moment, saying whether we are going to call this a new heaven and a new earth, or whether we are going to call it a millennium and ~~see~~ it is conceivable that the millennium itself might be called a new heaven and a new earth. Zahn, who some have spoken of as the greatest New Testament scholar of the last century, others who wouldn't put him quite in that category but would put him mighty close to it, Zahn considered the phrase, new heavens and new earth as being synonym for being the Millennium. Personally I incline toward this sort of view on it, though I wouldn't be dogmatic on it. But that is a subject matter now. Our present matter is, what is predicted here in Isaiah 11? Well, now, we shouldn't stop right here with Calvin, but should look on as I summarized yesterday, to see what else he does with the passage. Calvin starts with this brief statement, with about half a page, in which he says, very definitely that this amounts to a promise that there will be a blessed restoration of the world. The promise looks beyond the relation of Christ with His people. That it looks to the removal of the curse. But then, after that Paul speaks of this, well I guess he has another paragraph on the same theme, I might read to you. In a word under these figures, the prophet speaks the same truth, which Paul plainly affirms that Christ came to gather together out of the state of disorder, those things which are in heaven and which are in earth. It may be thus summed up, Christ will come to drive away every thing hurtful out of the world, and to restore

to its former beauty, the world which lay under the curse. For this reason he says that straw will be the food of the lion as well as the ox. For if the stain of sin had not polluted the world, Calvin said, no animal would have been addicted to prey on blood, but the fruit of the earth would have sufficed for all according to the method that God had formulated. Now this particular statement of Calvin, if somebody can prove from theology that in the garden of Eden, animals killed one another, that would disprove that statement of Calvin's. I don't think it would ~~be~~ disprove any Biblical statement that I know of but it might lead to a change in our interpretation of it. But even if it were so taken you still could feel a very large measure of possibility in interpreting in the way that Calvin does, that the restoration of the world, to the condition before ~~the serpent,~~ ~~and~~ this earth. But that is, if you take it literally. And we are much interested in whether we take it literally or figuratively, but I'm far more interested than that, that you take it some way. That you don't cast it aside. I'm far more interested in that. If I were to say a group of Faith Seminary ~~is~~ people, will visit the North Pole in 1980, some body might say, that means Mr. Gilchrist and Mr. Delancy, that's the group of seminary people. And somebody else might say, that means all the alumni of the seminary. Everybody that went through here, and those who went here two years and didn't graduate. It means all of them. They've all visited the North Pole in 1980. Well, you might have a great dispute over which I meant. Whether I meant the two men or whether I meant a great multitude. My statement wouldn't say which. I would say a group from Faith Seminary people will do this, and it wouldn't be clear which I meant, but if somebody were to say, well now, Dr. MacRae meant the South Pole instead of the North Pole, but that word North can be interpreted in different ways, and in this case it doubtless meant South, and actually it wasn't the South Pole he meant, it was a place down in the heart of the Sahara Desert. Now that is where he meant these people would go, ~~is~~ And you see, here is 1980, ~~is~~ and here are five Faith Seminary graduates, here in the heart of the Sahara. The prediction was fulfilled. Well, the ~~is~~ answer to that, you might argue extensively whether I meant two people or whether I meant two hundred. The statement could be taken either way. But this would have ^{been} ^{definite} (12 1/2) the statement that I meant

the North Pole, and not part of the Sahara Desert. Well now, in this case, it is definite in the statement that he is speaking of an end of violence, I don't mean to put things all in it or nothing, certainly not that, but a time when there are events, a time when there is action, when there is life, but in this life there is not violence. There is freedom from external danger. Now whether that freedom from external danger it is limited ~~(to)~~ into the world of mankind, because after all the world of mankind could quickly put an end to any danger from the animals itself if it chose to. Whether it is limited to the world of mankind, or if it goes on and means a removal of the curse, is a very interesting question, but such a secondary question to the primary question. We notice that Calvin said that it seems as if there will be a time when the curse will be removed, and the animal creation will be restored to its standard situation. But one of the most interesting notes that Calvin brings out, is that it is the end of external danger. The end of destructiveness. But now Calvin continues, and Calvin says, -

P. 76. (0)

of the French or German, the French or Latin, one of Calvin's editions, I don't know which
interpret ? ?
they translated from. Just how to translate this word chiefly, is an interesting question. But he says, yet he chiefly means what I have said, that the people of Christ will have no disposition to do injury, no fierceness or ~~evil~~ cruelty. They were formerly like lions and leopards, but will be now like sheep or lambs where they will have laid aside every cruel and brutal disposition. By these means of expression, meaning nothing else, then that those who were formerly like savage beasts, will be mild and gentle, for he compares wild and ravenous men to wolves and bears, ~~and~~ which live on prey and plunder, and declares that they will be tame and gentle, so that they will be satisfied with ordinary food, and will abstain from doing any injury or harm. This subject is properly argued from the least to the greatest. If Christ will bring brute animals into a state of peace, much more will brotherly harmony exist among men who will be governed by the state spirit of meekness. And yet Isaiah does not mean that any are mild and peaceful by nature before they are ~~renewed~~ renewed but yet that he promises that whatever may have been their natural disposition they will lay aside or conquer their fierceness,

and will be like lambs or sheep. And then he continues looking at these other verses, and his big stress is ~~on~~ not what the effect of the gospel should be upon us, that we will no longer be like wolves and bears and live on prey and plunder, but will be like lambs, and will be free from those qualities. Now Calvin's commentaries are written originally not as scholarly works in which he sat down to write down something to be redistributed as an interpretation. His Institutes were written that way. He wrote the Institutes and worked over them, to have them be a presentation as careful and as scholarly as he could possibly make it, of the doctrinal truth which he thought to be vital and public. But he preached every day, and ~~he~~ he went from books of the Bible day after day, and people took down what he said, and they published them as commentaries. Actually they are sermons, expository sermons, some of these volumns of commentaries Calvin worked over very carefully. Some of them he issued in two or three editions. Some of them are so much worked over that they can be really taken as scholarly commentaries. They all have a great deal of scholarlyness in them, because Calvin did a great deal of studying all of the time, ~~but~~ and he was a fine student of the Hebrew and the Greek. But they all were originally published, ~~as~~ as a series of sermons whose purpose was to drive home the gospel, to the hearts of those who live it, and some of them remain in practically that condition, while others have much added to them. And much verified but they all retain that emphasis and that's one thing that makes Calvin's commentaries very useful for help in preparing sermons, because they are so extensively practical, and Calvin was interested in questions about the future, what is going to happen in the future, but he was much less interested in this than many other people are, and especially in his sermons, he was ~~(4)~~ tremendously interested in what was the affect on the people right now, and so whenever Calvin found anything that had a spiritual lesson related to the gospel directly or indirectly, he brought it out. Now in this passage he brings out in it what he considers the definite meaning of the passage that there is to be a time when the curse is to be removed and the brute creation will be freed from the oppression and bloodshed and destruction, but he said, chiefly it means, in other words, I'm not interested in satisfying your curiosity as to what God is going

to do in the future. That's interesting, but chiefly he says, this is the thing I want you to get that if you are really Christ's your character is no longer that of a wolf, but that of a lamb, and in many other places of Calvin's commentaries he simply gives the spiritual lesson without taking the time to go in to the question of what ~~is~~ it shows about the future plan, and people will quote certain other places in Calvin's commentaries, to show that Calvin did not believe that there was going to be any change in the creation, and that he didn't believe that there was going to be a time when there would be external peace and safety upon this world, because you take a passage that seems to say that and he will draw from it a message of the gospel in the heart. Well all such interpretations of other passages of Calvin are in fairness to him, to be interpreted in connection with this passage in which he so clearly states that the passage teaches a removal of the curse, and an end of external danger throughout the world, and then goes on and says, but chiefly it means - by which he certainly means this principle is important to us, its affect upon our lives and upon our hearts. Well now, he goes on then, and applies it to individuals in this age, and I think we should take all such passages and we should ask what it may be that God is going to give them to us, to our mind and heart, and it is a thousand times more important that you show forth the love of God in your heart, in your life, in your ^{mor than} action, ~~so~~ that you understand the precise detail of God's plan for the future. A thousand times more important, but that is no reason to neglect the other. We should do them both. Well now, in this passage, ~~Calv~~ Calvin takes it as meaning a removal of external danger and he takes it literally, but whether you take it literally or figuratively, that is the vital thing in the passage, the removal of external danger. The earth will be full of the knowledge of the Lord as the waters cover the sea, and so they will not hurt nor destroy in all my holy mountain. Does this mean the whole earth. Does it mean a sizable portion of the earth. This particular (7) in verse 9, does not tell us, but whatever it means that whole area, is ~~a~~ entirely free from external danger, whether it be man or whether it also includes the animal creation. Well now, there has never been an area as big as Palestine, anywhere in the world, as yet, which the Gospel has so completely changed, that there was no individual in that area, who in the course of ten or twenty years, who did not plunder or destroy, or show a wolf like or lion

like ~~danger~~ nature, in his dealing with other individuals. There never has been. This prediction for this passage has not yet been fulfilled. It has you might say, in part, been fulfilled in that individual has been changed, ~~is~~ but that is not what ~~is~~ that passage says. The stress on the passage is the universality of it within the area, whether it is ~~the~~ the country, whether it is the whole ~~word~~ world, we'll have to learn from other passages, I would say this, if you take it literally, as the removal of the curse, then surely it must mean the whole earth. It will be hard to conceive of the curse being removed from one country and left in the rest of it. But if you take it figuratively or not, certainly it means the whole earth or a sizable part of the earth, but whatever part of the earth it means, in that time, there is a complete freedom from external ~~dangef~~ on account of the aggressive and wicked heart of man. (Student). Yes, if you take it figuratively, you could explain that very well along the line which Calvin deals with it, as applies to ^{he} this age, but he is applying it as a lesson, rather than that it is here predicted. Calvin says, a little child shall lead them. This means that these who before were ~~is~~ cruel and untameful, will be ready to yield spiritual obedience, so that there will be no ~~is~~ need of violence to restrain the ^{fearful} (9 1/2). Yet, we must attempt to the spiritual meaning that I know that all who become Christ's followers will obey Christ, though they formerly may have been savage wild beasts, and will obey him in such a manner, that as soon as he lifts a finger, they will follow his footsteps, as it is said in Psalm 110, that His people shall be (9 1/2). Those who are not endued with this meekness, do not deserve to be ranked among the people. Let us therefore permit ourselves to be ruled and governed by Him, and let us willingly submit to those He has appointed over us, though they appear to be like little children. Besides, I think that the ministers of the word are compared to children, because they have no external power, and exercise no civil ~~govem~~ government over them. That is a bit ~~figurative~~ figurative, but not extremely figurative. It would be I believe entirely possible to interpret this passage, as a description of a condition in a sizable portion of this earth, or the whole earth, whichever you take it, would ~~be~~ have been so won by the Gospel, that every individual in it would have given up his wolf like nature because he had a

new heart and he was ready quietly and peacefully to follow Christ, and so they did not hurt or destroy in the entire area. That was rather figurative, but it is not doing violence to the passage, whether you take it literally or figuratively, we need light from other places. But as far as this passage is concerned, there are three ways of interpreting it. There is one which we can call the (11 1/2) to interpret the passage. That is to say, this predicts a time when the curse is removed, the animal creation is freed from violence, the human creation is freed from violence, it is a time of external peace and safety, some from being saved and their nature changed, possibly all ~~and~~ probably? though possibly some, & but many because of their knowledge of Christ and His power is controlling the world, entirely. That is the premillennial interpretation. The second is the post-millennial interpretation, which says that this passage applies only to human creation, and has nothing to do with the animal creation, the curse is still upon the world, at the time ~~of this point~~ to which this points. That during that time there will be a complete freedom from external violence (12 1/2) because they are all reached by the Gospel, in so that every man, woman and child, & among them is in Christ. Those are two possible interpretations of this passage. Now there might be what we would call the a-millennial interpretation of the passage, which would be, that this world goes on, as it is now, with some coming to Christ and some rejecting Him. It shall be that way until the end, and then comes the end and the last judgment, and to interpret the passage in that way, you have to & just cut it out of the Bible, because there is no possibility of reading it and interpreting this passage, and not trying to make time upon this earth of freedom from external danger, and the very word of a-mil meaning no period of that type. That is what it means. And there is no possibility of an a-millennial interpretation, which can interpret this passage, in any reasonable way. Such a thing simply does not exist. If you interpret this passage in such a way as to have an a-millennial plan of the future, you will go beyond those who say that the resurrection of Christ is simply the great principle of the -

they say, oh well, it is symbolical, or figurative and say you can't be sure what it means. After all, we must build our interpretation on the didactic portions of the New Testament. What Christ says is what really matters etc. But that is not what the Bible says. The Bible says, fools and slow of heart to believe all that the prophets has spoken. Jesus says that if a thing is taught in any part of the Bible, if that is what is said, we should accept it. The book of Revelation, the a-millennialist says is a symbolic book, and everything in it is figurative. You can't build anything on it, but the book of revelation itself, of the curse which God had for those who take something out of His book, and this passage and the others at which we have looked, take it as figuratively if you may, I don't personally take them figuratively. I believe they are literal, but ~~them~~ take them as figuratively as you may, and still they either teach something or they teach nothing, and if they teach anything at all, it is a period of freedom from external danger. That is what they ~~teach~~ teach. Personally, I don't think the question of whether there is to be a millennium, speaking of Christ, important as (1 1/2 it is, is one tenth as important as the question, whether we are going to take passages like this and apply ~~the~~ ^{if} principles to their interpretation, which ~~is~~ applied to the New Testament, would do away with the Deity of Christ, with His resurrection and with all the important doctrines of the Christian faith. I feel that it is a matter of whether one is going to use, methods of interpretation of the Bible, by which human words mean something, or whether we're to use methods by which anything can mean anything, as Dean Alford says, I trust most of you've read his work in connection with one of our assignments about that passage in Revelation where he says, if it is taken in a certain way, then words cease to have any meaning, and ^{if there ?} anything can mean anything. Now this is only one passage in the Old Testament, & which had such a teaching, and it stood absolutely alone, why you might say this is very difficult, it is hard to ~~reconcile~~ reconcile with other things. I just don't know what it means. But we have several passages, which are clear and explicit, in their teaching, that there is to be a time upon this earth, when there will be a freedom from external danger. I'm laying aside for the ~~me~~ moment altogether the question of whether it is literal or figurative, whether it is

pre-millennial or post-millennial, leaving that entirely out of consideration for the moment, but that it teaches a millennium, that it seems to me you have to either recognize or adopt methods of interpretation by which you might as well say that Christ was never raised from the dead, because it would not be as difficult to interpret the teaching of the resurrection of Christ, as meaning just a principle of terms for personality, as it is to interpret these passages, in such a way as to lose the clear teaching of them that there is to be a time of freedom from external danger, in the (3 1/2). Now whether it is literal or figurative, or whether it is pre-millennial or post-millennial, that is important, but I don't think that is half as important, as the fact that it cannot be a-millennial; that there is no such possibility of an a-mil interpretation of the scripture. I don't mean ~~there is~~ to say a person is dishonest, if he ignores certain passages. I don't mean to say any individual is dishonest, but I mean that a person, if he will look at the passage, make an honest attempt to deal with it, and then to say it speaks of something else, (4 1/4). Most don't do that. They just ignore it. They just say, oh it is . But that wasn't Christ's idea. He says, fools and slow of heart to believe all that the prophets have spoken. Now this then I feel is far more important that there is to be a millennium, then when the millennium is to be. I think it is far more important, that there is to be a millennium, then the question of whether in the millennium there is a situation after Christ returns, when the curse is removed, or whether it is before He comes back, and brought about by the preaching of the Gospel. I think the difference between those two, can be proven, absolutely from the Scriptures. I think that there is that which if anyone will look at they will find, it absolutely clear, but I don't think it is as near as great in its impact, and in its importance as this is, that there is a millennium clearly taught in these passages in the Old Testament, and to my mind, I would (5 1/2) that there are people who just ignore these passages and pass them by, including some who are very definite and positive in their conviction about the resurrection of Christ. I regret that they are illogical, but I praise the Lord for their illogicality, because then I would rather have them defending the resurrection of Christ, ~~and~~ applying to it, what they

apply, the methods they apply to each . I'm glad they are illogical, because they are very fine _kChristians who just ignore these passages, but I don't think a great service to God is rendered by an illogical approach, and I certainly think that the words of Christ to the Apostles, were meant to us. He wants us to see what the Old Testament says, and stand upon it.

NEXT CLASS.

I can easily imagine that that would be the case, rather than every year with a smaller group. It giving it to a larger group, with half of it not really being able to take an interest in, why, it is rather foolish to do it that way. I don't think it is necessary * that we should take -

Now we were looking yesterday about Isaiah 11 here, we noticed that we have a picture here of external peace and safety. A picture of an end of external danger, and that is exactly what we have in Isaiah 2. It is altogether from what we have in Isaiah 4. I find there are two kinds of people approaching the prophetic books. Those who do not see any teaching of a millennium. And those who have to find a millennium on every page. And I don't think we should take either attitude. I think we should look at the passage, and see what it is talking about. And some people think that everything back here is talking about Israel. Some people ^{attribute} contributed everything here to the church. Well, let's take each passage and see what it is talking about, and not try to apply everything to one thing or to another. Well, now here we have a picture which is not a picture of peace in the heart in the midst of storms round about, like Isaiah 4. This is a picture of the end of the storm. It is a time when they do not destroy or hurt in all my holy mountain, * for the earth is full of the knowledge of the Lord, as the waters cover the sea. It was given in detail in ~~Micah~~ Micah 4 and Isaiah 2, with a little different approach but the same general matter presented, and these three different passages here, it is not simply a matter of just one passage, these three passages very, very clearly present that _kGod has promise, that a time would come when there would be freedom from external danger, when there would be no war, no fighting, no banditry. Now that much you could get from the other passages. The question of the removal of the curse, is something added in Isaiah 11. Not ~~even~~ contained in the other two passages. Let's not deal with that as yet. Let's deal with the general matters.

A time of freedom from external danger. Now if there is to be such a time as this, the next question that comes up is when is it to be? Has it yet occurred? Well, the early Christians said yes, this is a picture of the beginning of the Christian church. The Roman empire has established peace throughout the world. There is no war. We have noted that that is a misinterpretation and oh how easy it is to make that kind of an interpretation. You see something in the Bible which superficially looks like something happening which you see in the world, and you say, here is the ~~pre~~ fulfillment of that which you see predicted in the Bible. There's the fulfillment. What a wonderful proof the Bible is true. Well, you don't know what's ahead. If you are not 100% sure that this is the fulfillment of what the Bible said, you may be doing ~~great~~ harm instead of good by such a statement, because while you may win these people by this marvelous evidence of the Bible is true, yet pretty soon, they prove to be entirely different, then your arguments boomerang on you, and that happens over and over. That is why I say it is wise to deal very carefully with the scripture, and not to claim that we have an evidence for the truth of the scripture which we don't have. There are people who will present evidences from archaeology, which are largely imaginary. There is plenty of good, solid evidence from archaeology, of the truth of the Word. But when you go on and imagine things, or perhaps you say them without sufficient investigation, therefore you think you are true but you have not, you don't know enough about it (13), and then somebody simply shows that what you said isn't true. It makes the whole thing seem like a fraud, of course, so it is worth while to be careful and specific in these matters, and I think in the early church they very rightly went to the Old Testament, and found Christ all through it, but then finding Christ all through it, they proceeded to apply everything in it to His first coming, and they found this wonderful truth of it ~~and~~ in the peace that was throughout the world, and they said, the prince of peace, his government was extended back before His ~~word~~ birth, which of course was utter nonsense. It was the Roman empire that established peace, the peace was never complete. There was rebellion from time to time, which was put down with terrible cruelty and bloodshed, and on the borders of the empire, there was always fighting, all through that period. It was very (13 1/2) and in the end it

came to nothing, and was over run with arms and disturbances and introduced the bloody period of the middle ages, and then his argument just boomeranged on him,

78. ¶ (0).

it was not fulfilled before Christ's first coming. It was not fulfilled after His first coming, it has not been fulfilled in the history of the Christian church. And even the attempts to spiritualize these passages, by saying they are not a picture of the world at all, but of the church, and they mean that within the church, no body fights with anybody else, is something which certainly ~~is~~ ~~not~~ could not find a fulfillment in any age of the Christian church, because there has never been a Christian church that did not have unsanctified people, and there has never been a group of Christians of any size which in the course of ten years, there had come in some individuals who show unchristian attitudes toward others. There never has been at any time. And this is not a picture of the Christian church. It is a declaration that there is to be a time of external peace and safety and it has not yet come. Well then, if this is God's word, and if Christ is right in what He says, that we are fools and slow of heart, that we don't believe all ~~the~~ the prophets have spoken, then we must say that this period is yet future. And if it is still to come, then any a-millennial view is impossible, because the very word a-millennial means no millennium, and of course, if you take the word millennial strictly, it means a thousand years period, but like so many other words its meaning has changed, so that when we are talking about a millennium we are not talking about a thousand years, necessarily. We are talking about a period of external peace and safety. That's what we are talking about. Well, then, a period of glory and happiness on the earth ~~with~~ with no more war or trouble at that point, and how long it is, is a distinct matter. The fact that we call it a millennium doesn't mean that it ~~is exactly~~ ^{has to be} a thousand years. ~~It~~ ^{then} It is all right for us to use that word, ~~there~~ in describing these passages. Now somebody may prejudge that it relates to Revelation which is a thousand years in length, we could for the time being use another word, but whatever word we use, that there is to be a (2 1/2)

period of some considerable length of external peace and safety and freedom from attacks by others human beings, that there is to be such upon this earth here, is clearly taught by these three passages, and you can take a post millennial view which means after the millennium, Christ comes, or you can take a pre-millennial view that before the millennium Christ will come, but you cannot take an a-millennial view that there is no millennium, unless you take these passages out of the Bible. Now when I was teaching at one time, I was dealing with it, the first time I taught the course in Prophets, and there was another teacher who was giving a course in the book of Revelation, and dealing with the book of Revelation, ~~the~~ he denied that Revelation 20 talked about a millennium. That is, about a period of external peace and safety upon this earth. He denied that. And someone in his class raised the question about these passages in the Old Testament, and he said, well, that is not my field. My field is the New Testament. The Old Testament ~~book~~ is a symbolic book. Its prophetic teaching is very ethereal and difficult to understand in places, but he said, aside from whether anything like that is taught in the Old Testament or not, there is nothing in which to connect those passages up with Revelation 20, he said. There is no nextus, there is no connection. So, he said, the question of whether you have anything like that in Revelation 20, and the question of whether these passages ~~are~~ in the Old Testament are to be interpreted, are two distinct questions. There is no connection here. Well, that was brought to me, that statement by the student, he said, what answer do you give for that. And I knew of no answer. I went to the scripture to see. I asked the question, has the Lord given us any nextus, any connection, anything that ties it together and to say, this thing here described in Isaiah 11, is that which is described in Revelation 20. And I looked about and to my surprise I found that the Lord had prepared an explicit answer to this question. I found that the two were tied together just as definitely as I can imagine any two things being tied together without having a specific statement - this is that, see Isaiah 11, it doesn't say that. Nor does Isaiah 11 say look at Revelation 20 to find a full explanation. But I find something which to my mind is just as close as one can get. (Student). Well now there's another term. You want to call this the

New Jerusalem. Well, it is a mountain of God's holiness. Jerusalem certainly is the mountain of God's holiness. I would say that Jerusalem is certainly included in it, and it certainly would be an entirely different sort of Jerusalem from what it is today, in Jerusalem. Very different. So in that sense it will be a new Jerusalem. But ~~what~~ if what you mean is, = is this a picture of Revelation 21, rather than Revelation 20, if that's what you mean, well what does Milligan ~~say~~ ~~mean~~ Revelation 21 means. Milligan gives a very beautiful picture of Revelation 21. He said it is a picture of the church in this age, and that is the new Jerusalem. And I don't think that is what this is talking about. But if you don't think that is what Revelation 21 is, Zahn says Revelation 21 is a picture of Jerusalem in the time ~~of~~ described in Revelation 20. That's what Zahn says. And personally I would not be dogmatic at all about it, but I incline to think that Zahn is right. Now there are others who take a view that Revelation 21 follows Revelation 20 and that therefore it describes that continuation of the Millennial period which goes on after the last judgment, that comes a thousand years after the beginning. And in that case, to what ever extent, the New Jerusalem in ⁴Revelation 21 is like Revelation 20, in that sense would describe this. But that this is a description of Revelation 21 and not a description of Revelation 20, I don't see anything specifically that connects with 21, but I do see some things very definitely to connect it with 20.

Well if we look then for the first question we turn over to Revelation 19 and 20, we immediately find that there are people who tell us that Revelation is a symbolic book, and that you cannot tell what it means, it is all figures of other things, and who will say that anyway there who take a few terrific view of the letters to the seven churches, and those who take a historical view on it; ~~there~~ are those who say it is a picture of the church in Paul's day; those who say it is a picture of the church through the present day. There are various interpretations. Well, is it necessary beside that before what Revelation 19 and 20 are taught. I would say this, that I think that the difficulty of understanding Revelation is very greatly exaggerated, by people often who come to us with preconceived ideas. I would say that, but I would say that there are many questions about ⁴Revelation which may be easy to solve, or which may be very

difficult to solve, but which do not have to be solved, before dealing with our present knowledge. Milligan tells you that there is a constant recapitulation that he starts in and presents this picture of the church, of looking unto the end of the church age, and then you start again, and show and ~~on~~ the church looks on, and you start again, and there are many ~~e~~ recapitulations. And others will think it moves straight forward without ~~recapit~~ recapitulation. I don't think for our present purpose we have to decide that way. I think our present question can be decided without basing those particular questions. Whether you have a straight (9 1/2) account in Revelation, or whether you have something that is made up of various sections with recapitulations, we certainly are justified, in starting a section, at Revelation 19:11. Revelation 19:11, is somewhat sharply differentiated from what precedes. We have a picture of the marriage supper of the lamb, in verses 9 and 10, in 11 we ~~we~~ saw heaven opened and a white horse. Well now someone will say this is the television program that put on the marriage supper of the lamb to entertain the guests. And somebody else says no, this goes back to an early period, and is a recapitulation and has nothing to do with that. Somebody else says, yes, so this is something that happens after the marriage supper of the lamb. Personally I incline to the ~~latter~~ last of these three views. But it is not necessary we decide between them to say there is a picture which starts at 19:11 which is distinct from what follows, whether it be completely distinct or related to it in any one of several ways, it is a start of a section, and we look at this section, and we ask ourselves, what is it describing, and I don't think that we have to decide what is dealt with before. I think we can say, Revelation 19:11 starts a picture. I saw heaven open. It doesn't relate really to anything in the earlier part of the chapter. It comes after it. It is contemporaneous/ with it. It precedes it. I mean there are many theories that could be examined, but you can look at Revelation 19 following without having to make a decision, and you look at Revelation 19:11, and you saw heaven opened, and behold a white horse, and he that sat upon it was called faithful and true, and in righteousness He doth judge and make war. Well, you say, is this a picture of the Holy Spirit coming down at Pentecoste? Well, up to the present point you need not pre-judge the question. I would say that in looking at any problem, the more suggested solutions you think

of, the better perhaps. I don't care how fantastic; how seemingly absurd the solution is. That somebody suggest to a problem, I would not for the world, do anything to slow up his imagination in thinking of fantastic solutions, because the most fantastic solutions have often led with a little change to people thinking of something they never thought of before that actually was the truth, it has been that way in science over and over and over. People face a problem and they try to find an answer, and they can't find it and they think of everything they can think of, and then somebody says some fantastic, nonsensical idea, as it seems to them, but that suggests something closely related to that crazy thing they thought of, which upon experimentation is actually the answer to the problem. I say that the more freely you let your imagination roam, in making suggestions the better provided that you are extremely strict in examining your suggestion, before you are done. And see whether the evidence is sufficient to show that they've really deserved adoption and the one that at first sight appears ludicrous may be the one that in the end is the correct one. And the one that at first sight appears to be obvious, on careful examination may appear to be absolutely no good at all. Well now, in this case, here is someone coming from heaven on a white horse, and it could be Moses coming down; it could be Elijah; it could be the Holy Spirit; it could be Christ; but some time or other there are various things it could be, but verse 11 we must not prejudge the question but we look forward to see if we find evidence. His eyes were as a flame of fire, and on his head were many crowns, and He had a name written that no man knew but Himself, and He was clothed with a vesture dipped in blood, and His name is called the Word of God. Now that certainly, when you call His name the Word of God, you would never called Moses or Elijah the Word of God. You might call the Holy Spirit the Word of God, but Christ is often called the Word of God and I do not remember that specific term being applied to the Holy Spirit. But it would look to me as if at this point, we have rather strong evidence that it is Christ who is described. That it is Christ coming from heaven. Now is this -

the first coming. The immediate obvious thought is that it is a different sort of approach and yet it is not evident enough yet to be certain on that. The garb was dipped in blood. You might possibly see some reference to His crucifixion, as the purpose of His first coming, rather than to punitive ? the peculiar aspect of His second coming. Verse 14, the armies of heaven follow Him on white horses. If that is the picture of His first coming it is a rather peculiar picture. 15, out of His mouth goes a sharp sword, that with it he should smite the nations. Well, he gave wonderful sharp ~~pre~~ incisive statements when He was here on earth. Is that a description of that? And that He should rule them with a rod of iron. On His first coming He didn't rule them with a rod of iron. Has He ever done that since? Did He rule the nations with a rod of iron? And He treadeth the winepress of the fierceness of the wrath of God. That doesn't sound a bit like His first coming. And He hath on His vesture and on His thigh, a name written, King of King, and Lord of Lords. This name seems to prove to me that it is Christ. It is certainly not Moses or Elijah. I've never heard of that terminology being applied to the Holy Spirit. The Holy Spirit, as one of the Persons of the God head, is King of Kings and Lord of Lords. But I've never heard that terminology specifically applied to the Holy Spirit. It would seem to me, we could be pretty certain, of the picture up to this point, it is a picture of Christ and almost certain that it is a picture of the Second Coming. Let us not say absolutely certain at this point. And then we find, that an angel stood in the sun and cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, - is this a picture of the angelic host being taught to witness the conversion to Christianity of kings and captains and mighty men. That when it falls, the fowls of the heaven will eat the flesh of kings and the flesh of captains, and the flesh of mighty men. It means that people of this sort are going to be converted to Christianity. Well, after all, it says, out of His mouth goes a sharp sword, that with it He should smite the nations. Doesn't that picture the preaching of the Gospel? Going out to convert these people* - to convert kings and the captains of mighty men, and the calling of birds to eat of their flesh, is ~~figura~~ figurative of saying, they are all going to become Christians, and they go on to have

Rev. 19:19
 a fleshly nature. Is that a satisfactory interpretation? Well, he says, in 19, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, against his army." Here's a war between two forces. Here's a picture of Pontius Pilate taking Christ and crucifying him. That would be the only thing in the first coming that would be similar to a war between the two forces. There's a war during this age you might say between Christians and the forces of Satan. That's a possibility or it may be something connected with the return of Christ. But verse 20, shows us not the crucifixion because the victory is on the other side. The beast was taken and with ~~him~~ him the false prophet, that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. These two, the beast and the false prophet are cast into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse. Is that a picture of the nations converted to the Gospel. A sword proceeded out of his mouth: and all the fowls were filled with their flesh. Is that a picture of the conversion of the world? Well, let's not judge immediately whether it is a picture of the conversion of the world, or not. Let us say this, if it is a picture of the conversion of the world, what kind of a conversion does it show? Does it show a conversion of an individual here and an individual here and an individual here and an individual here to the gospel. Is that what it shows? It doesn't sound like that does it? It sounds like a great head on collision in which one side is completely defeated. The beast and the false prophet cast into the lake of fire, and the remnant, all the rest, waiting with ~~the~~ the sword that procedes out of His mouth, and all the fowls filled with their flesh. The emphasis seems to be on completeness doesn't it? It is not a picture of a situation in which Martin Luther experienced. He preached the word of God with power and he had great numbers of individuals won to the Lord, but in his latter days, he found that right there at Wittenberg, sin and wickedness so common, that he was utterly discouraged. Two or three years before his death he left the ~~two~~ town and said he may never come back - he was so discouraged and he found a great movement he organized ~~which~~ which was as great a revival movement as the world has

ever seen and won thousands of the people to the Lord all over the world ~~with trou~~ had troubles and difficulties and conflicts within, and individuals Luther trusted turned against him, some of them went back to Romanism. Some of them turned to the vilest of sin. He found that there was a great movement with tremendous effectiveness but with tremendous (6). It was a winning of individuals here and there in the midst of Satan's world. Not a victory over Satan's world, and that is the history of the progress of the Gospel ever since. And is that progress one which can properly described even in the most figurative language imaginable, with the statement - the remnant was slain upon the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with his flesh. I had a book I had thought of bringing this morning and I thought I would talk about it some Tuesday rather than in the morning, but in this book, there was a statement I wish I had here this moment, I ~~were~~ would read it to you, in which he says in this passage, the author says, it is very clear what it meant, because of this phrase, a ~~w~~ sword proceeds out of his mouth. That proves it is the preaching of the gospel and he says the emphasis in the passage is completeness. It is the completeness of the victory. There is no one left who is not won to the Gospel. Now you see, that is not an a-millennial picture. That is a post-millennial picture. There is no one left who is not won to the Gospel. A complete victory. If this passage here is to be taken very figuratively, so that this picture of Christ coming on a white horse leading forces which meet these great armies and destroy them is a picture of the church going forth with the gospel of Christ, and winning the world to Christ, and the birds of the air called to eat the flesh of kings, and captains and mighty hosts, is a picture of great multitudes turned to darkness and won to the gospel, the emphasis here in on the completeness of the victory and so if this is a picture of the church, at least part of the passage is not yet completed. It is a prediction of an absolute ~~and~~ complete and total victory of Christ. Well, that is to say, a good post-millennial picture. It is a picture of the conquest of the world, by the Gospel. There are then those two ways of taking it. If you take it in the a-millennial way, that this is a picture of conversion, but it doesn't show a complete conversion of the world, is going far beyond merely taking it as figurative language. The stress here is on completeness. It is

on the completeness of the victory. But now chapter 20. The archbishop ~~is~~ put in a number here. Does that mean we start over again. We've got a new section. Well, it might. There might be a new section here or there might be a continuation. It doesn't prove it one way or the other. "I saw an angel come down from heaven." Is this a recapitulation? We had verse 11, ^{19:} heaven opened and a man came down on a white horse. Here we have heaven opens and an angel comes down. Is that a recapitulation? The same thing in another language? Is it? Well, we look on. And we find that there is a picture here of an angel coming down ~~and~~ and he takes Satan and he casts him into a pit, and he holds him there for a thousand years. There's the wonderful things that are described, that happen during those thousand years, and in verse 7 we find that at the end of a thousand years, Satan is loosed from prison, and goes out to deceive the nations, and the four corners of the earth. And then fire comes down from God out of heaven, and devours them. Now is this picture, the end of the thousand years, of Satan coming going out and deceiving the nations, and raising a great army to attack the saints - a parallel to the end of chapter 19? Is it a recapitulation with a parallel? Or is it something which continues in the same section and comes later? Which is it? Well, we find that it ends with this force headed by Satan, who has been loosed from prison after a thousand years, being overcome and we read in verse 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." And who are the beast and the false prophet? Are they men from this section? They were mentioned back in verse 19, chapter 19 where we had in verse 20, the beast and the false prophet were cast alive into a lake of fire, and then in 20:11, the devil that deceived these people ~~were~~ ~~or~~ was cast into the lake of fire and brimstone where the beast and the false prophet are. Isn't that just about conclusive proof that you have a continuous picture, you have a picture of a great battle which ends with the three leaders being taken captive and the beast and the false prophet cast into the lake of fire, and Satan cast into a pit where he is bound for a thousand years, and loosed for a little season, and then at the end of that little season, or during that little season, he raised a great insurrection, which is overcome, and then Satan is cast into a lake of fire and brimstone where the beast and

the false prophet are. Whether chapter 21 is a recapitulation of chapter 20, or not, whether 19 through 20 is a recapitulation of something earlier, the last half of 19 and 20 seems to be a continuous one section. Mr. Smitley? (Student). Let's save that question. I'm trying to take point by point and see what we can be definite upon. That would be an indication, in a

(12 1/2), but what I mean, we are trying to get the skeleton out of it at present.

Do we have here pretty conclusive evidence that 19:11 through the end of 20, is a continuous section? Whatever it describes, it describes a period beginning with Christ coming from heaven, overcoming this great host, its leaders ~~(10)~~ is taken, two of them cast into the lake of fire, the other one put into the pit for a thousand years, and then after the thousand years, released for a little season, by which time there is a new ~~re~~ insurrection, and in this new insurrection, is overcome, and now the third leader, who makes this new ~~re~~ insurrection, cast into the lake of fire where the beast and the false prophet are. We have, I believe, we can say that it would be mighty hard in a reasonable way to interpret this passage as other than a continuing narrative from 19:11 to the end of 20; whether what precedes or what follows are a recapitulation, or sections within it, or continuing what preceded it. In whichever case this is -

P. 80. (0)

the insurrection defeated

because fire comes down from out of heaven and devours them. Of course, that could be a picture of Pentecost, where there comes a fire upon their heads, if you just take the verse absolutely isolated, it is simply in that way. There are those who say, Revelation is a symbolical book. Everything in it is a symbol of something. There is nothing that means what it says. It all means something else. It can't mean what it says. The book that I didn't bring with me this morning says in it, that Revelation 20, the first part is a picture of the intermediate state of the Christians in heaven, during this time. Now it says, it doesn't sound like the intermediate state. It doesn't describe that - no, but this book says, if it describes the intermediate state, then we'd know it wasn't the intermediate state because it would be a picture, because everything here is a symbol of something else. It says that explicitly in those words. We would know it wasn't the intermediate state, if it described the intermediate state, because everything in it is a symbol of

something else. Well, Milligan just about takes that view that I expressed, but he is more consistent in it than the other book that I didn't bring with me, because Milligan says that when it describes the great judgment at the end of chapter 20 here, I hope you are all familiar with the fact that Milligan - that in this at the end of verse 20, it is not a picture of a last judgment. But it is a picture of the conversion of the people in this age. I remember, Milligan says that very explicitly, but this other book, which I hope to bring with me next time, this other book says that this is the last judgment. (Student). But you have all I trust read Milligan, and you have seen that these things I quote from the other book are to quite an extent like Milligan, and some of them are different, but I've quoted one or two statements very directly, now. The thing then that I've wanted to stress here, is that if you have a continuous picture here from the middle of 19, through the end of 20, if you have a continuous picture, you have the last judgment at the end of 20, you have before that last judgment, an insurrection, which He puts down, before that you have a thousand years picture, in which Satan is bound for a season, that he might deceive the nations for a time, and before that, you have a coming of Christ from heaven, and leading the great host of the adversaries, and destroying them with the sword that procedes out of his mouth. And this sword which procedes out of his mouth, is mentioned in verse 15, that out of his mouth goes a sharp sword that with it he should smite the nations, and in verse 21, the remnant were slain with a sword of Him that sat upon the horse, which sword procedeth out of His mouth. We have this mentioned twice here. A sword that proceeds out of his mouth. And in this book that I'll bring next time, that this is a very clear indication in the passage of what he is talking about. It speaks of the sword coming out of the mouth, and this is absolute proof that this is a picture of the preaching of the Gospel. What else could a sword coming out of the mouth represent? It is the preaching of the Gospel, and when it says that the eating of the remnant and the sword devouring his flesh, - the sword slaying them and the fowls devouring their flesh, it is a picture of the complete victory of the Gospel. Well, there are then at this point two interpretations which we can take of this passage. It is a continuous passage, 19:11- to 20:15, and there are 2 interpretations, you might consider. One interpretation is - is this a

picture of the church age? The one coming out of heaven, we won't say it is the Holy Spirit necessarily, but we'll say it is the whole of Christ's first advent put together. That which (5) continues with His activity described during this age as His leading , with a sword out of His mouth, being the preaching of the Gospel, and His winning the nations to Him being the devouring of kings and horses, and captains etc with the sword out of His mouth and the birds eating their flesh. That is the progress of the Gospel, until there is the complete victory of the Gospel, described in the end of verse 20. That is one interpretation. That is quite a figurative interpretation, but it is an interpretation, and it ends with a complete victory, a complete overcoming, so it is not an a-millennial interpretation, but it is an interpretation, which with some what of a (5 1/2) might possibly be adopted to a millennium, then there is the other interpretation that this is a picture of Christ coming back at the end of this age, that the sword goes out of His mouth, until He smites the nations, which don't know exactly what it means, but that it means some way His destroying, His bringing an end to opposition, rather than just bringing the Gospel, that that is what it means. That it means His destroying opposition in some way called here the sword which proceeds out of His mouth. And that that is immediately followed by the events described in chapter 20, the binding of Satan for a thousand years. Well now, that interpretation then, is a far more literal interpretation. That is the most obvious interpretation, by far. That would be a pre-millennial interpretation, that this is a picture of the return of Christ, and that Christ overcomes the forces of the hosts, fighting them with the sword which comes out of His mouth, and then that He establishes His reign of righteousness described as a thousand year period, at the beginning of chapter 20. Now do we have any nextus, any connection between this passage and the passage in Isaiah 11? How many have noted a nextus? I had stressed this so much as we went over it that I was hoping that everybody would have noticed it. We have noted how very much that it is stressed here that it is a sword which proceeds out of His mouth, that smites the nation and overcomes the opposition, and back in Isaiah 11, we read in verse 4, He shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked, and that is immediately

followed with the description of what is established as a result of it. And so we have two interpretations of chapter 11. Christ comes to this earth, dies on the cross for our sins, and then sends out the Gospel, and His sending out of the Gospel can be described as smiting the earth, with the rod of His mouth, and with the breath of His lips, slaying the wicked. And then that which is produced by this, cleansing the earth ~~with~~ with the rod of His mouth, and with the breath of His lips, is described in verses 5 to 9. The wolf dwells with the lamb, the sucking child plays on the hole of the asp. They shall not hurt nor destroy in all my Holy Mountain. The lambs? Gospel goes out and changes wolves into man, does away with the sinful wicked attitude of people, and makes the whole world a period, an area in which there is no danger of external attacks by other human beings. That is post-millennial interpretation of Isaiah 11. And the post-millennial interpretation then of Revelation 19 to 20 would be, that we have the same thing exactly as in Isaiah 11. We have heaven open and one coming, who is the king of kings and the lord of lords, and He smites the earth with a sharp sword, which proceeds out of His mouth, that He might smite the nation and the going forth of the Gospel, the preaching of the Gospel, throughout the age, so that the birds eat the flesh of kings and captains and armies. That means they are converted to the Gospel. I wonder just what the horses have to do with it, that it eats the flesh of horses too. The remnant are slain with the sword that proceeds out of His mouth. The whole world is conquered by the Gospel, and then chapter 20 tells about the Millennium that follows it when Satan is bound, so that he will not deceive the nations anymore. There is a purpose parallel between chapter 20, of Revelation and 11 of Isaiah, presenting a post-millennial picture. Or there is a further parallel between them presenting a pre-millennial picture, and it is closely tied together by this extremely unusual element, that the great individual who is described in the beginning of both passages, and who establishes this wonderful period described in the second part of both passages, is characterized in His activity, by smiting the nations with a sharp sword which proceeds out of His mouth, or by slaying the wicked with the breath of His lips which is certainly a remarkable parallel, and that is either the preaching of the Gospel which conquers the whole world and which brings a wonderful post-millennial gospel age, or it is with the roll of

stirring which is the overcoming of the nations in a great victory at the end of this age, followed by a period when Christ reigns, and there is external peace. You see, there is a perfect parallel between the two, and there is a nextus, there is a combination when you put the two together, a very unusual picture stressed in both passages, at the same place in both passages, as the cause, the element of victory in both passages, and ties them together. How could two passages be more tightly tied together? It is as if an army made two pictures and it put the same signature on both. The Holy Spirit said, look here. Here's a great picture. Here's another great picture. The language is somewhat different. Each brings in some element the other doesn't bring it, but here is a picture of tying the two right closely together. I think that's a close connection which you could ever find between the two pictures, and that that which Revelation 20 describes, is that which Isaiah 11 describes. Then the only question left is, when is it? Is this post-millennial or pre. It can not be a-. You will have to drop both passages of the Bible to take an a-millennial view. You cannot without terrifically twisting, fit them into an a-millennial view. But a post-millennial picture taken figuratively you can fit them. It would be quite figurative, but you can fit them. A pre-millennial picture, there is some figurative speech, in the pre-millennial interpretation but there is much more literal than a post-millennial picture. But this can be fit to either. Now how do you find which of the two is described? Of course, you should see which it fits the most naturally, but has the Lord gone further in His word? Has He ever in His word explicitly said, this which is described in Isaiah 11, this which is described in Revelation 20, is not that which ~~is~~ has happened and is happening, but is something which is yet going to happen?

NEXT CLASS.

81.

P. 80 (0)

Assignment. In Isaiah 40-44, theme of comfort, deliverance, Isaiah 40:3,4. You can think of people way over in Babylon, thinking, how can we ever get back to Jerusalem? You can think of the Moslems. You can think of all the difficulties in the way, that are put in the paths, and all the dangers, and you can think of the Lord saying that He is going to straighten it all out for you.

I'm going to open a clear path for you to get back from exile. So you can put this under deliverance from exile. Now somebody says, I don't think this is talking about deliverance from exile. I think this is talking about another kind of deliverance. Well, at least you will admit that that is a good possibility for interpretation unless you have evidence from some other source to say it is something different. So ~~we~~ put it under that, but put a question mark? (Continuance of assignment). Number 3, the people are taken into exile, and the gods of Babylon are supreme. The evidence of God's power is wrecked, destroyed, Jerusalem is taken, burned, the temple is destroyed. Here are the gods of Babylon who are able to conquer everything. Here is the god of Israel, who has lost his power. He has lost all the signs of his presence. How easy for a man to say, well, there is ~~not~~ use in trusting in God any more. Let's worship the gods of Babylon. So if God is going to comfort them, ^{if} God is going to deliver them from exile, it is a rather good idea to stress the fact of God's existence and His power. So under 3, God's existence and power. You might even call the heading omnipotence, because the stress is mostly on power in it, rather than on existence. Do you find that is stressed? Well, you might say, that right here in verse 5, it is getting close to it, and the glory of the Lord shall be revealed, and all flesh shall see it together. It is God's power. It is God's existence. God is still supreme. Look over to verse 28, "Hast thou not known? Hast thou not heard. The everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary. There is no searching of His understanding. The omnipotence of God. What's the result of the omnipotence of God. Out of the long ~~m~~ trip back from Babylon to Jerusalem, 29, "He gives power to the faint. And to them that have no might He increases strength. Even the youths shall faint and be weary, and the young men shall utterly fail. But they that wait upon the Lord ~~shall~~ shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary." But you say yes, that is fine. To run for a few steps, or maybe for a few miles. But look at the hundreds of miles from Babylon back. How are we ever going to make that long trip? You start to run and you will get tired out in no time, and if you walk you will be worn out. Our feet will be just torn to pieces before we get there. Well, he says. They shall run, and not be weary. They shall walk, and not faint.

Long continuous pace to go. That again is deliverance from exile. But the theme of God's existence and power is a very great one. Now 4 and 5 relate directly to number 3. Number 4, is its . If God is so great and so powerful, that you can say of Him in verse 12, "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span," ~~and~~ stressing His greatness and His power. If you can say that, well then, how silly it is to worship idols. Look at verse 18 here? "To whom ~~w~~ then will ye liken God? Or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, etc." The folly of Idolatry. That is number 4. And then number 5 is related more to 3 than to 4. You say God is powerful. God is supreme. God can accomplish what He chooses to accomplish, and someone says, yes, but God couldn't protect Jerusalem. Jerusalem has gone into exile. God couldn't protect His temple. It is burned up and destroyed. What proof have you got that God is so strong? Why, you say, look at this world here that is made. Look at all this wonderful thing that He has created here. Surely this is proof of God's power, but you say yes, but how do you know, that He created it? Maybe Marduke created it? Or maybe it just came into existence by chance? You have no proof God created it. Well, number 5, is a proof. The omniscience of God. ^KGod's knowledge. That is a proof that it is really He who exists, and that it is He who is powerful. [¥]We have a stress on God's ^ε omniscience, here. But we have this note of prediction as an evidence of God's existence, found right in verse 5. "for the mouth of the Lord has spoken it." Not only does God do things, but He can predict them. And we know that He's done them, because He's predicted them in advance. Verse 8, "The grass withereth, the flower fadeth: but the word of our God shall stand forever." You say, God is not powerful. He couldn't protect Jerusalem. The city has gone to pieces. The temple is destroyed. Yes, but God predicted this. He said He was going to do this. [℥]It was He who did this. It wasn't that He couldn't help Himself. And He is going to reestablish it. The Word of our God will stand forever. God's knowledge them is number 5. Now these 5, themes here, I wish you would go through these 5 chapters, and indicate, which verses come under any of these 5 themes. And sometimes you will find a verse that touches upon two or three of them. But you will find a great many of the verses

one
 can very easily be put under ~~any~~ of these specific themes. Let's make number 6, the overthrow of Babylon. That you might say is part of deliverance from exile, but things that specifically speak of Babylon, and show that that is what He is talking about. That it is Babylon who He is going to overthrow. We have a ~~lot~~ lot of that as we continue. Look at chapter 43:14. "Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to ⁿBabylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." The overthrow of Babylon. As we go on a little further it becomes a little more prominent theme, than in these first ~~v~~ five chapters. 47 is entirely again, but you will find it touched upon through here. Now take those six themes, and indicate what verses go under any one of them. And the verses that don't go under any ~~m~~ one of them, mark them under a separate head, and then see if you notice another category. See if you notice a new category, that gradually converges, or another category I haven't mentioned, that would cover quite a lot of verses. See what new notes you can find brought in. Now as to its relating to our general charting, I think it will be easier to discuss that, when you have the charts before you. (Continuance of assignment).

Now we return then to Isaiah 11. And I imagine most of you have guessed from these assignments, the fact that when we finish the book of Immanuel, we will probably go immediately to Isaiah 40. I had thought a little whether to -

P. 82. (0)

This chapter 11 is a very interesting chapter, and a very vital chapter which does not stand alone. It is not an isolated passage, which taken literally would seem to predict something that is perfectly stupendous, and unbelievable, but it is all alone. You can't build that all on one passage. Let's forget it. Maybe someday, we'll find out what it really means. We can't do that, because it doesn't stand alone. We've seen that Isaiah 2, and also 4, are very, very strong on their emphasis on the same theme that is presented here. That a time is coming when there will be freedom from external danger. When aggression and destruction and cruelty will come to an end. You have various other passages in the Old Testament stress that. But these three stress it very, very strongly. And there are two ways of interpreting them. There is the

literal way, that there is to be upon this earth, a time when man will not injure man. A time when man need not fear attack or destruction or injury from another ~~a~~ man. We can't say that a time quite like that has ever existed. The only time perhaps would be the time of the Romans empire, when Roman soldiers destroyed the bandits and for a time there was such peace as Palestine has ever known, either before or since. Perhaps the next period, would be ~~in~~ during the second world war, when the British held absolute quiet in Palestine during that time. But when the war was over the cumulated violence of that period broke out with greater force, then anything that Palestine had seen for many many years. There has never been a time when one could go in considerable safety with no fear of oppression or injury from others, who in any large portion of the world, for any long period of time. We don't have to read our papers very much to see what danger there is, today in many parts of the United States, of injury from other human beings. Many parts of the world, it is far greater than it is in this country. Well, the time is coming when they will 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. You can call this if you want - define the word millennium as a period of some length - a period of fair length at least, not necessarily a thousand years, in which there will be freedom from external danger upon this earth. Then this passage is a definite description of a millennium. This and in Isaiah 2 and in Micah 4. They present such a thing, and to take a position, that one can follow a-millennial position is absolutely impossible if one accepts the prophets as inspired writers and commend them as God revealed His truth, and follow the words of Christ, and we should believe every thing that the prophets have spoken. You may just ignore one passage. ~~You could~~ But to ignore these three in addition to many others that touch upon it, to just ignore them is not a proper way to treat the prophets. If we are going not to ignore them, we have to admit that they predict a millennium. But then the question is, is this post-millennial, or pre-millennial? Is the return of Christ post-millennial or pre-millennial? In other words, is this millennium come before Christ's return, or after it, and that might be expressed in an other way - is Isaiah 11 here, giving us a literal picture that is generally literal, - there are pictures most

anywhere, or is it a picture which is very, very strongly figurative. I don't say it is absurdly strong figuratively. There are passages, in which absurd - people go to absurd lengths, in interpreting them figuratively. That is what is called spiritualization seems to me to be literally to be figurative interpretation carried to an absurd length. But I do not feel that it is carrying this passage here to an absurd length, to interpret it in a post-millennial way. I do not think so at all. It is a picture primarily of a period of external peace and safety. Now is that a time brought about because Christ is in Jerusalem, and forced upon or by the word of His (6) or is it brought about because Christ in heaven, is active in the hearts of His people? It could be brought about either way. Either one is possible. If it is brought about by Christ in the hearts of His people, that is a post-millennial picture. Of the Gospel having conquered the whole world. And brought every person into subjection, because this is not describing the affect of the Gospel in your heart. It is describing the affect ~~of the~~ upon your external circumstances of the affects of the Gospel in the other people's hearts, if it is taken in a post-millennial sense. And consequently, it would have to be, if all the other things were possible. So, if it is post-millennial it is a picture of the complete victory of the Gospel, so that for a sizable time all the people on the earth, are Christians and no one of them hurts or destroys in any other, because the earth is full of the knowledge of the Lord as the waters cover the sea. That is quite figurative interpretation ~~now~~ of it, but yet by no means absurd interpretation of it. The other interpretation of it is the literal interpretation, which includes the idea that it means no more danger from aggression on the part of other human beings, though it doesn't say whether that is due to the Spirit of God in their hearts, or to their knowledge of the power of Christ around them that would interfere and prevent it. It might be different in different cases, but it also includes the second case - the removal of the curse so that not only does man participate but animal creation also participates in the enjoyment of the millennium. Now theoretically you might say it might be possible that in a post-millennial period, that in a period of before the return of Christ, in a millennium simply brought about by the preaching of the Gospel, that Christ would cause that the curse be removed from the earth, even without Himself coming back until the end

of the millennium. That would theoretically be possible but I don't recall anybody who has advocated that view. I've never come across a writer who presents a picture of a millennium before the return of Christ, that says during that millennium the curse will be removed. I believe that everyone who thinks that there is going to be a time when the curse is removed, who has written on it at all, has said that this is to be removed, after the return of Christ.

(Student.) How about Revelation 19, where it says that the remnant were slain with the sword of Him that sat upon the horse? That everyone is slain. Does that seem to suggest a picture of which is the period of the Gospel? (Student). And personally I don't believe that there is any teaching anywhere that all men are going to be converted by the Gospel but a great Godly man to whom I have tremendous regard wrote a book in which he said, that he did not believe in the pre-millennial view because he said, he could not believe that the Holy Spirit would be unable to convert the whole world, to bring everyone to the knowledge of Christ and therefore he could not believe in pre-millennialism. Of course, this would be just as strong against a-millennialism because it also does not believe the whole world will be converted but to my mind, the question is, is the Holy Spirit supposed to convert the whole world? And if He was, why didn't he do it in the first century? Why let all those thousands of people go to hell and convert everybody at a later time? If it was God's will that He should, surely He would do it all in one century? Why would He have to wait this many centuries? But I don't think there is much of an argument there though it is written by a very great scholar, a very Godly man. The question is, as Mr. Dunn suggests, where does the scripture say that everybody upon this earth is going to be converted to Christ? Well, this passage here, if this passage shows there is going to be a time when we are absolutely free from external danger, it must be that every man woman and child is going to be converted to Christ, unless it means that after the return of Christ He forces them

(11). (Student). II Timothy 3:1. "This know that in the last days perilous times shall come." Oh, I see, the picture in the New Testament that the which last days include things that don't tell about the universal conquest of the Gospel. Well, there are those who would say that when Christ comes back every man on this earth will be converted

but most of them feel that if there is such a millennium before he comes, that at the end of it there will be a period of falling away. At the end of the millennium. (Student). The eternal state. Where in the scripture do you find that? (Student). There will be an end of time? What, do you mean, there will be an end of time? (Student). Yes, there will be no more time. There is just now a half an hour before the hour is over, then it will be ten minutes, then there will be a time ~~where~~ when it will be no more. But the idea is a philosophical idea that there is to be a time when there isn't any time. When everything is just one unending now. They don't have to destroy, because they don't have to do ~~ev~~ anything. Everything is just absolutely static. It is not an idea -

P. 83. (0)

Now that is a philosophical question. I don't know that it is taught anywhere in scripture. I know there are Christian theologians who hold it. I don't think that anyone who has ever taught in this seminary has ever held it, but there are Christian theologians who have held that, but I personally have never (1/2). (Student). There are those who say, this is a picture after the return of Christ, but it is not a picture here of this world. It is a picture of some other world. And it is a picture of a condition in that world, in which there is no external danger, in which there is no curse, or whether that is in another world or in this world, * you might say, suppose I say to you, that after you graduate from seminary you will be free to work in the garden all day if you feel like, or you can sit inside and read if you feel like it. That you will have everything you feel like to eat. You won't ever have to get to class because there won't be any class, you will just have a time of ease and plenty and supposing that what I describe should be a picture that would appeal greatly to you. Well now ~~was~~ the question of whether that would be in Elkins Park ~~(2)~~ or whether it would be in South Carolina or whether it would be in ~~Chile~~ Chile or whether it would be in China would probably not be of great importance. Now if this is a picture there of something that happens in some world some where after the return of Christ, then the question of whether it is ~~fr~~ on this world, or whether He picks us up and moves us to another world, you might say is (2 1/2) but rather secondarily, whether this world is

greatly changed by the removal of the curse, or whether a brand new building material is substituted for it and we are put on that. After all we are moving through space thousands of miles a minute anyway^k so we might even be in this exact spot we are now, but in a different world. To my mind, what world it is, doesn't make a great difference, but if it is a picture of a condition after the return of Christ, I would call that a pre-millennial interpretation, and the only difference might be whether it is something that continues a thousand years or ends at the end of a thousand years. And I don't know of any statement anywhere in the Scripture that the conditions here described end at the end of a thousand years. I don't know of any such statement anywhere. Now whether those conditions at the end of a thousand years, there is some change in the conditions, which might be minor or might be major, and even if someone ~~who~~ wanted to say that change consists in picking you up out of this earth and \neq putting you on another one, in which these conditions are true, it still is a continuation of the same situation, and so the question then - the difference then is only whether at the end of the thousand years is a vital change in the situation, but the actual picture would be identical. I would call it a definite pre-millennial picture. And I don't think you will find many \neq who have written much on the matter at all, who would call themselves a-millennial, who would say that this is a picture of a condition after Christ's return or call it the eternal state or whatever they call it. I don't think you would find many who would say that. Because actually that is a very slight difference ~~of~~ version of pre-millennialism. There is really very little difference, and there are people who call themselves a-millennialists who know nothing about the subject except that they are a-millennialists and then when facing an argument advance a theory, but usually they don't hold to it very long. Usually they either go further into their study of a-millennialism and find that is not what it holds, or else they adopt the pre-millennialist view, which that is with slight revision, slight change. (Student). I don't know ~~of~~ many a-millennialists who interpret it in that way. (Student). The difference is this, here is a post-millennialist view that says there was a time when this was fulfilled and that Christ returned. Here's a pre-millennial view which says that Christ returns and then these conditions are fulfilled.

And the premillennialist who says that the beast and the false prophet are thrust into the fire here. At the end of a thousand years, Satan is thrust into the lake of fire. Now the view just mentioned would be one in which you have after Christ returning, after this condition is pass here described, but instead of being taken and cast into a lake of fire here, he is cast here. So it would be a difference as far as Satan is concerned, but as far as we are concerned it would be identical. (Student). Well, who ever said it is? The scripture doesn't say it is. (Student). Well yes, I would say that that was a minor variant of the pre-millennial view. But you will find very few who call themselves a-millennialists who will hold that today. That would be a minor variant of pre-millennialism. The scripture says that the curse is removed. Well, somebody says I don't think it is removed from this earth. I think another earth is substituted. Well, it doesn't affect us which way it is. That's a matter for exegesis to try to find out, whether it is going to be this world, or another one, somewhat like this. I don't believe that anybody believes we will be just floating around in the air. That is, everybody believes in some world, but whether it is this bit of matter, or another bit of matter substituted for it, it is like the old question about the pocket knife. A man lost the blades out of his pocket knife. So he got new blades. So after awhile he found the handle was getting pretty badly worn, so he bought a new handle. Well, did he have a new knife, or did he have the same old one. It really didn't make much difference. He had a good knife, before he didn't. And that is vital. (Student). The scripture nowhere teaches an end to it. There is an attempted end, when Satan leads the forces of his wickedness in an attempt to destroy it, but he is defeated. He is unable to go on. There is no picture of any evidence of it. Mr. Dunn. (Student). Mr. Dunn adds another element to this, and it is an important element to it. The element of the fate of the lost. According to the interpretation of Revelation 20, from the premillennial view accept, at the same time that Satan is cast into the lake of fire, there is now a great white throne judgment of all those who have died in sin and apart from Christ and they are condemned and cast into the lake of fire at that time. Now suppose you say, no, the lost are not left in the grave for a thousand years after the beginning of the millennium, before being judged. They are sentenced at the beginning of the

millennium, and cast into the lake of fire. That doesn't affect the condition of the righteous at all. It is only those who are eternally lost who are affected by this. It is again a minor theory of a pre-millennial view. You will find some a-millennialists who know very little about this, there are some who do, I say, who will talk of this, that what they believe in is an eternal state which is exactly like the millennium which you find described in the Bible, but the difference is that the lost are judged at the beginning of it instead of a thousand years later, but you won't find many people who are a-millennialists, and who have studied the matter a bit who will hold this view, because actually that is just a minor variant of premillennialism.

(Student). Now we are getting into lots of detail ~~in~~ about the millennium, and I'm interested to go into them, but at the moment the question of whether they'll be unsaved people there or not, let's leave that until a little bit later. Let's now stick to this first question, is this picture in Revelation 11 a literal picture or is it a figurative figure? Is it a picture of a condition upon this earth, prior to the return of Christ, or is it a picture that follows it, the return of Christ.

(Student). Again that is the question of (11 1/2). I don't know and frankly I don't care. I mean I don't care whether I walk about on these bits of matter that I'm now standing upon, cleansed and purified and ~~am~~ freed from the curse, or whether I walk about upon another setting of that (12) but without the curse. What's the difference? Whether the boy has a new pocket knife, or whether you give him new blades for his old one, and then give him a new handle to go with the new blade. The result is the same. And it really doesn't make much difference. (Student). There is no difference between the premillennial view and a view which may be one third of an a-millennial view may hold, and those of people haven't particularly studied the matter and are presenting what is practically a pre-millennial view, and calling it amillennial. But there is a tremendous difference between the view and the view that two thirds of the a-millennialists would hold including practically all of

(12 1/2). (Student). There are many many things that the Lord has not revealed. And what I'm bringing forth is let's not say - here is a view. We'll give it a certain name. What does this view hold? Is that right or not? But let's say, here is a book and let's find out what

it teaches, and let's see what is definitely taught in it, and ~~once we know~~ then see ~~what~~ how we can fit that into a plan, or what plan we build on it, or what aspects of the plan he says we don't know. Nobody knows. You see what I mean, actually there is a pretty definite view which is called the postmillennialist view. Now there are people who differ on some details of it, but in general they hold the same view. There is a pretty definite view that you call the premillennial view. People differ on certain details

P. 84. (0)

But these views differ from, they all reject postmillennialism, and they all reject premillennialism, and they differ many of them from one another more than they differ from premillennialism or postmillennialism. And if you are going to use the word amillennial~~al~~, in the sense to cover anything in the world except pre or post millennialism, you can then get a view that comes close to either one of them, the one or to the other, that it is practically the same, and you can call that amillennial, even though 9/10 of the people that call themselves amillennial wouldn't ~~give~~ think of holding such a view. See, there is no a-millennial view. A-millennialism is not a view, it is a denial. It is a denial that there is ^a ~~no~~ millennium, either before or after the return of Christ, and there are many different views held by people who call themselves amillennialists. And some of these views are so near premillennialism, that if the people who holds it wanted to call himself a premillennialist, I wouldn't object the slightest, and some of them are so far away from it that they are much further away from it than postmillennialists. There are a great variety of views advanced by it, but the bulk of those who call themselves amillennialists, just haven't studied prophecy very much, and consequently make up a view as they go along, ~~on~~ in order to avoid one of these two others. Now that's not true of some scholarly preachers, but it is true in general. (Student). Anyone who's written on it will have a definite view point on it. Anyone who has studied it and has written on it, but what I say, you can take four or five such books, and you will find the differences between them are much greater than the difference between anyone of them. (Student). But what we are interested in now, is seeing Isaiah 11, is this a literal picture or a figurative picture? That is the question I'm interested in now, and

you notice how Calvin took it. Calvin said that this shows that there is a promise that there will be a blessed restoration of the world. Calvin says that the prophecy describes the order that was at the beginning before man's apostasy produced the unhappy and melancholy change under which we groan. Calvin says, Christ having come in order to reconcile the world to God by the removal of the curse, it is not without reason that the restoration of a perfect state is prescribed to him. As if the prophet had said, that that golden age will return in which perfect happiness was before the fall of man, and the shock and ruin of the world which follows it. Calvin gives that as the meaning of this passage. And that is certainly the literal meaning of this passage, if you take it literally. Then Calvin goes on to say - though Isaiah says the wild and even tame beasts will live in harmony, that the ^{blessing} ~~presence~~ of God may be clearly and fully manifested, he says it chiefly means what Isaiah says, that the people of God will have no disposition to injure, no fierceness or cruelty. Now that sounds as if he is giving a post-millennial view, and yet as he continues he says nothing about it being universal, which would be necessary for it to be a postmillennial view. Calvin applies this to the present day, as showing the sort of character we should have developed in this to Christ, and I think we are right to apply it. But it is an application rather than a consideration of what it is specifically teaching. What it is specifically teaching is that there is to be a time when there will be freedom from external danger. And if you take it literally, also when the curse will be removed. Now you say, isn't this wonderful, here is this people in suffering and in misery, the Assyrian oppression coming and all this, and Isaiah says, oh, don't worry. Don't get excited about this. Christ is going to come, the Son of Jesse, who is going to die upon the cross for our sins, and there is going to be after the end of all the world, a time when you won't have anymore fighting. Don't you think people would say, now what is the point of Isaiah in taking up our time in talking about that. Of course, if the world comes to an end, and there is nothing left, there will be nothing to worry about. But what is the point in relation to our situation here? Here is we are faced with wars and aggressions and misery and he says, a son of Jesse is going to come and put an end to this, and ~~there is~~ establish a time of peace and happiness. Now all he means

is, that after the final judgment at the end of the world, there is an eternal state in which there won't be any wars or anything like that. If that is all he means, well, I think the people would feel it was rather a strange thing to talk about. It wouldn't have any relation to their situation at all. It must have some relation to the work of Christ, that this is a wonderful picture of what Christ is going to do. He is going to make a change and He is going to make a world a different type of a world than it is now. A world in which you have no external danger, such as you have here. But ~~is~~ is that going to come as a result of the preaching of the Gospel, which ties it right up with Christ, as described in the first part of this chapter, or is it going to come as a result of Christ returning and setting up a kingdom, which again~~s~~ ties it right up with what he says in the first part of the chapter, with Christ coming and setting up His kingdom which will be like His. Or is it simply a description of an eternal state after the last judgment? What specific connection does it have with Christ? If it is not a specific kingdom that He sets up? You might say, Isaiah talks about Christ. Christ is coming. That's wonderful. He is going to come and preach the gospel. And then he jumps way forward, and then he says, oh well, at the end of the world everything is ended. Then there won't be any thing more to worry about. There's no more war then. ~~There~~ is no more curse there in the earth. Because there won't be any earth to have a curse on. Animals won't kill each other. There won't even be any animals. They are all ended. It is just an eternal state. I don't think many people would interpret it that way. Very, very few. It seems to be a wonderful hope presented of the grand theme that Christ Himself is going to set up, and how is He going to set it up. ~~In~~ the obvious way, by establishing His rule with a throne ~~in~~ at Jerusalem, or in another way, which He certainly could do by causing the Gospel to be preached to ~~the~~ ⁽⁸⁾ every creature. As between the two I don't believe we have the right to say that one of these two is better. We simply have to see what Christ teaches on it. And if you take it literally it presents a time when the curse is removed and that is such a tremendous thing to think of, this world having the curse removed, and ~~then~~ man to aggression among the animal creation as well as among human beings, it is such a tremendous thing, we'd be very foolish to accept it

om simply on the basis of this passage . But we find it as suggested here, and it seems to me that we can support that the literal is the correct interpretation primarily in two ways.

First by the fact that the New Testament teaches that the curse is to be removed from this earth and second, by the fact that we can fit it in to the future scheme of God's plan described in the New Testament, and find that it fits properly after the return of Christ rather than before. Those would be two realms on which it would seem to me that we would find that the literal rather than the figurative interpretation would be the correct one, so both are certainly possible of this. And the first of those points we find brought out it seems to me quite clearly in Romans 8, where we find in Romans 8, a reference to the curse upon the world, in Romans 8:18, where Paul says I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us, for the earnest expectation of the creation. It is translated creature here, it is the Greek word $\kappa\rho\upsilon\sigma\iota\varsigma$, which means something created, and in the Old English a creature simply means something that is created. Now we have specialized the word creature to mean usually an animal, an animal or a person. But the word may mean anything, which is created. The creation, he says, the earnest expectation of the creation, or if you want to limit it to creature, you will mean the physical body. The physical body, or the whole creation. κ Wait for the manifestation of the sons of God, for the creation was made subject to vanity, not willingly but by reason of Him who hath subjected the faith in hope, because the creation itself, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Does that mean the creation is going to be destroyed? Delivered from the bondage of corruption. No more curse because the world is just destroyed. Or does it mean it is delivered because the curse is removed? The glorious liberty of the children of God, for we know that the whole creation - here's a word that is translated as creation, rather than creature, for we know that the whole creation groans and travails in pain together until now, and not only they but ourselves also, have the first fruits of the spirit. Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. That's not for a disembodied state which lasts forever.

But it is for a condition with a body which is freed from the curse. A body which moves and acts and does things, which does not just exist in a state that is unchangeable, unmoveable, nothing, but that is doing things, it is a body. And it is removed from the curse and has no longer the imperfections or weaknesses, and it says that this applies to the whole creation, not just to the human body. And this passage in Romans, Paul seems to very clearly say that God is going to remove the curse, Paul seems to agree with Calvin that there is going to be a time when the curse will be removed from the creation, and the animals will no longer attack one another, and destroy one another, and we will not (12 1/2) and suffering, but we will have a time when the curse is removed.

END OF CLASS.

P. 85. (0) Record 85, 86 seem to be missing.

(Student). Well, let's not get into the New Testament first. The new Heaven and the New Earth is eternal description. What does that term indicate? There are various interpretations to what it means. I gave the figure about the knife. You might say here ~~we~~ is a house we live in. Now we are going to move to Kansas, and we'll have a new house. That's one view. Here is another view. Here is a house we live in and it is all tumbled down. Let's get busy. Let's repaint it. Let's put in new beams which are broken down. You take the white house. I don't know what it cost to build the white house originally. Probably it doesn't matter a great deal, but when Truman was president, they spent about \$12,000,000 on fixing up the white house, and they could have built a new one just as good for \$2, or \$3,000,000. But they took the building and they tried to keep it in such a way that it wouldn't look as if they'd torn down the white house and built a new one, but they changed things around. But it was far more expensive, far more effort, but it was probably worth it for ~~some~~ sentimental reasons. It was still the white house, but everything in it practically was changed, because it was old, going to pieces - it was over a hundred years old and it was in pretty bad shape, and it was necessary to do it, but you can still have a ~~w~~ room, you can say this is the Lincoln room, this is kwhere Lincoln slept. Of course, you've got new carpets since he was there. You've got new chairs, and you want to have them look like the old chairs. Maybe one or two of them are patched up a little, but most of them are new, but made after the model of the old one. You have the walls, the walls are completely taken off, and new walls put in, and a new floor and a new ceiling. But it is made to look like the other one. It is still the Lincoln room. The ~~m~~ thing has been overhauled to such an extent that it cost 4 or 5 times more than it would cost to build it in the first place, though it probably cost 30 times what it would cost you to build it in the first place, but it is still the white house. But it is a new white house. Well now, a new heaven and a new earth, what does that mean? That we leave our galaxy here, where we have this heaven and earth, and we ~~move~~ over to some entirely different galaxy, and are given a different one. What does it mean when we take this one and so change it, and call it a new heaven and a new earth. (Student). But during the time they don't learn war. There

are no armies being trained, there are no people learning war, there are no people being ready for it. The rebellion is a rather hastily worked up thing without much training for war. (Student.) Well there is no possible interpretation of any more that means for all eternity. They mean they stopped doing it. There are no words in Hebrew which can indicate that the condition described is one which continues absolutely without interchange. There is no such word used. It means, they stop learning war. They don't go on learning war. It doesn't say that there may not be a brief time in which they'll wish they had learned war, because they are using what activities in that direction they can work up without having really learned . (Student). Right now we are not interested in the meaning of the term, new heavens and new earth. But right now I am interested in a different problem. I'm interested in finding out ~~w~~ does Isaiah 11 teach there is going to be a millennium? If so, what kind of millennium is ~~it~~ it going to be?

(Student). Well, that is a thing where we ~~would~~ have to look further and find all the indications we could find about the period. We don't find that taught here. Some one may seem a statement to indicate it. Someone else may say it doesn't indicate it. Well, we look at other passages to find out, but at present I'm trying to get the frame work, and then we may take a little time later to look at what is inside the framework, and see what more we can learn about this period. But at present we say this, that this passage here does not talk about peace in the heart. Isaiah 11. It says, no external danger - it doesn't say the lamb has peace in his heart. It says the wolf won't hurt the lamb. It is external danger that is here described. And now we ~~may~~ say, if there is going to be freedom from external danger, as a result of the preaching of the Gospel, the only way that can come about is when everyone is converted, then everyone will have peace within his heart. We can say that. On the other hand, if it is brought about, not by the preaching of the Gospel, but by the power of Christ, who rules over the earth, if it is brought about by that, then anyone who rejoices in what Christ is doing, and praises him for it, and is subject to Him willingly, will naturally have peace in his heart, but whether there will be any who ~~do~~ do not, is not necessarily stated. Mr. Dulansky. (Student). Now that is getting on to the detail of the period. It might be interesting for us to take up later but I'd rather not take it up now.

(Student). That is a very interesting interpretation, and that interpretation Zahn takes up very strongly, and I am personally inclined toward it, but many of my good friends don't hold it.

(Student). Romans 8 here would seem to say, that the human body is relieved of its suffering and its weaknesses. It seems to say that. Now that refers most specifically to the body of the saved.

But it certainly would seem to say that the condition of today when a person in his 20's is suddenly stricken with a fatal disease and taken away. (Student). That's getting into the details of the

period. I'd be interested in taking time on that, but first I'm interested to see if there is a period,

you see. I mean, one way to do is to say, look at this. Here you have a Russian empire over there in which you have a group of commercers who control it, and if anybody says a word

against them, why, immediately he is put in a concentration camp, and millions of people under

the (9 1/2) have to work and to drop etc. Well, now it is easy to say, well now, that

is all impossible. Nobody would be so cruel. Such things can't happen. The people wouldn't

stand for it. Therefore there is no communist , you see. What I mean is, you can start

to find what the details are, and then say these details are unreasonable, therefore there isn't

any . But I'm trying to go at it the other way. We know there is a Russian empire. We

know the communists have control. We don't need to question that. Those are settled. Now what

are they doing. Now at present I'm interested in getting absolutely clear, the evidence of

whether there is going to be such a period, before we worry about the details of it. And I have

one or two more points to see on that, and go on to see what one or two commentators say on that,

and see what the ~~new~~ evidence is, if there is going to be such a period. Then we may

differ on details, but somebody may say, Christ is going to reign in Jerusalem, and somebody ~~may~~ ^(10 1/2)

else may say no, Christ will reign in heaven and will send radio down to Jerusalem telling his

representatives there how to rule for him. Or only visit there occasionally. Well, that's a matter

you could discuss. You see, we'd never reach an answer, because maybe we have sufficient

answer to know or maybe we don't. James Orr said in one of his book, that he believed that

during the millennial time there will be easy access back and forth, between heaven and earth.

He may be right. But so far as I know the scripture doesn't say, one way or the other, but what

I'm interested in now - is there to be a millennium, and if so, ~~wh~~ when is it to be? I'm not interested in the details of it at this point, (student). ~~I Kings 15~~ I Corinthians 15 which tells us about the resurrection of the body. It is not just simply speaking about the fact that there is existence of personality after death but that the body will be raised incorruptible.

Well, that was our first point as to reasons for taking Isaiah 11 literally rather than figuratively. Personally I don't think it is one hundredth as important, whether we take it literally or figuratively, as ~~we~~ that we take it for what it teaches whether literal or figuratively, as a period of freedom from external danger. That's what I mean to say. I think that is a hundred times as vital. I have a book here in my brief case, a book of lectures given quite recently in which a very fine preacher, makes the statement ~~un-perbifically~~ pacifically, that the period prophesied in the Old Testament is the millennial thousand years period described in Revelation, and makes that statement specifically, that this Isaiah 11, these passages are talking about the millennium of Revelation 20. Then he goes on to say, the period that Revelation 20 is talking about is the present church age. He says it is the present church age. Well, now how can you take the present church age, as a period of freedom from external ~~peace and~~ danger? This last 2000 years of wars and fighting and upheaval, how can we take it as a period described in Isaiah 11. Well, some of you may say, oh, this isn't describing the world. It is describing the church. Well, I fear if you take it as the Christian church, it is not at all free from aggression and (13).

(Student). If you take it as figurative, the animals are just figurative. They are not talking about animals. They are talking about people. Well that is, if you take it figuratively.

END OF CLASS.

If you take it figuratively, it is only the world of man, but in either case, it is a period of complete freedom from external danger. From attack from outside. If you take it either way. Literally or figuratively. Well now, the question of whether to take it literally or figuratively is an important question and it is also important to know whether it comes before or after the coming back of Christ, and in a way these two questions go together. Because it is - there is no other evidence in scripture anywhere to suggest that there is a removal of the curse from the earth prior to Christ's return. So that if this is a period of complete victory of the Gospel, so that there is no danger to fear from other men upon the earth, that could conceivably happen simply by the Holy Spirit converting every individual upon this earth before Christ comes back. By this, it is also the removal of the curse, there is no evidence anywhere to suggest that that is going to happen before the return of Christ, while there is much evidence that change of the body of believers, to a glorified body, is something that takes place after the return of Christ, and not before, so the two questions can be tied up together. Now the idea that the physical creation is to be delivered from the curse, you notice Calvin says, is what is taught by this 11th chapter of Isaiah, and we know that Paul in Romans explicitly says - not that this earth after it has served its purpose is to be destroyed, but that the creation is to be delivered, to be redeemed from the present state of misery into a state in which will be free from the curse, and so we have Paul teaching us that there is to be a deliverance of the creation from the curse, and if you take this passage literally, it points to the same sort of statement, and if that is the to happen, I think that probably anybody - any interpreter would say, if this is to happen, if the return of Christ is a time when it will happen. So two questions blend together on our second point of it - is this picture of the results of Christ's activity, from verses 5 to 9, is this a picture of that which takes place after His return, or is it a picture of that which takes place prior to His return, and that would perhaps turn the question extent on how we interpret the last verse - the last part of verse 4. The last part of verse 4, says, He will smite the earth with the rod of His mouth, and with the breath of His lips, shall He slay the wicked, and then all this happens. As you might say, He is going to present the Gospel through the apostles to be sent out, to the believers to go out and preach the gospel, and there presenting the word of

God if what is meant by the statement, He will smite the earth with the rod of His mouth, and with the breath of His lips will He slay the wicked. And if that is what it means, then the result of His smiting the earth with the breath of His lips, by this means that the people preaching the Gospel, is that universal happiness and joy and peace will be established upon the earth as here described, so that they will not hurt or destroy in all my Holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Well now, it does seem carrying figurative language rather to an extreme, to take the last part of the verse four, in this way. It is rather to an extreme, but it would seem that if this is a description of something that happened prior to the return of Christ, it would almost be necessary to take the last part of verse 5 in that way, and then we find a parallel to it in Revelation 19 and 20. Because over there we find that we have a period described at the beginning of verse 20, chapter 20, in which Satan is bound that he should deceive the nations no more, for a thousand years. He is bound that he should deceive the nations ~~not~~ more, There are thrones and they sit upon them and judgment is given, with the souls of them that were beheaded for the witness of Christ, and they lived and reigned with Christ a thousand years. And this period which is described here, in the beginning of chapter 20, is introduced by the statement, in the end of chapter 19, in verse 15 of out of his mouth goes a sharp sword, that He should smite the nations, and verse 21, the remnant were slain with the sword by Him that sat upon the horse, which sword procedes out of His mouth, and all the fowls were filled with their flesh. The statement which is the exact parallel to Isaiah 11:4, immediately precedes the description of the thousand years, when Satan is bound that he should deceive the nations no more, which would be parallel to a description of 5 to 9, of a period in which they would not hurt nor destroy in all my holy mountain, and so the interpretation we will give to Isaiah 11, would seem to be tied up to the question of the interpretation we would give to Revelation 19 and 20. And it would seem to rest a good deal upon this verse, that out of His mouth goes a sharp sword, that with it He should smite the nations, and He shall rule them with a rod of iron, and the remnant were slain with the sword of Him that sat upon the horse, which sword procedeth out of His mouth. (Student). It is a figure, but what is it a figure of? Is it a

figure - a sharp sword goes out of His mouth, that with it He should smite the nations, is that a figure of a destruction of forces, or is it a figure of the preaching of the gospel, but the winning of the world to him. Which of the two is it a figure of? That's the question. It is figurative. It is not a literal sword, and the term is not exactly the same as in Isaiah 11, because Isaiah 11 speaks of no sword, it says the rod of His mouth and the breath of His lips. It is a very similar picture, but there is a little difference in the figure. But is it a description of some way He ~~place, with~~ destroy the wicked enemy, which is described under this figure of smiting them with a sword, that proceedeth out of His mouth, or is it a figure for the preaching of the Gospel as a means of winning the world, so that they are converted people. Now we are anxious that everyone (8) possible shall be won to the Lord and there is no limit to the effectiveness with which He may give it in that regard, we do not know. But we do know that up to this time, no nation in the world has ever fulfilled Isaiah 11 here. No nation has ever been completely devoted to Christ to such an extent that there was no danger of external aggression within it. Take ~~mm~~ New England, which was founded by people who came over from England ~~€~~ in order to stand by the Word of God, and they would in their Church Services, they would almost always preach at least two hours. They were so determined to make their lives entirely in conformity with the Word of God, and it was to be basic to every element within their lives that probably they were as safe and as free from external danger as far as the (9) word was concerned as any part of the world has ever been, though during those days of course there was constant Indian aggression, which they had to meet in (9) way. But even there you will find that there were individuals that were not safe and there were occasional murders. There were occasional thefts, occasional burglaries. You will find that there never has been a nation in the face of the world, ~~which~~ in which Isaiah 11 has yet been ~~won~~ fully worked out, and there has been very few in which it has been worked out, for any length of time anywhere as near to as great an extent as it was in New England and places like that, just in a comparatively few decades. It is a description of what is given here. It is one that we would like to think would be brought about by the preaching of the Gospel. The question is, is that God's will? He certainly could have converted every individual on the world, in the world in the first 20 years after Christ's

death if that was His will, but is it His will, of the Holy Spirit to convert the world in this age, or that it be here for a witness, gathering out His elect for the age, and then that the period of freedom from external danger comes after His return instead of before it. That is the question for us to see what the evidence is on it. And we seem to have a process here described in Isaiah 11, and in Revelation 20. A process which is very parallel in the two. And language not identical but very, very similar used. But the question is, in what way are these two interpreted, this picture. Is it a picture of something that happens before the time or at the time of the apostle Paul, or is it ~~still~~ a figure of something that is still yet happening now? And we have, I believe a close relationship then between Isaiah 11, and Revelation 20 by this figure, which is so similar. And then we have a Divine statement in the New ~~S~~ Testament to tell us whether the events described in Revelation 20 and in Isaiah 11, are something that was to come in this dispensation or a different period of the Divine economy or whether it is something that is to come after the return of Christ. And we find that statement in I Thessalonians. In II Thessalonians rather, where we find that Paul said in chapter 2, he said to these people who thought that the~~y~~ day of Christ was already there, Paul said, "do not be shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is here now. It is translated at hand, but the word which is here translated at hand, is commonly used in the ~~rom~~ papyrus documents in the time of Paul to mean, at present. It is the regular word for at present. It doesn't mean it is going to come soon. It means, at hand. It is at hand. It is right here. ~~It doesn't mean~~ Now at hand has come presently to mean a little ways off, but this ~~m~~ word means right here. Well, is it right here, or is it yet to come. The day of Christ. Paul says, don't let any man deceive you. That day won't happen until certain things happen first. He says in verse 7, "The mystery of iniquity doth already work; only he who now hindereth will hinder, until he be taken out of the way, and then shall that Wicked one be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." Who is Paul talking about when he says, that wicked one whom the Lord will consume with the spirit of

His mouth? Incidentally, the word here in the ~~Hebrew~~ Greek, which is translated spirit could just as well be translated breath. Breath or spirit. Whom the Lord will destroy with the spirit or with the breath of His mouth, and destroy with the brightness of His coming. That must come before the day of the Lord is here. The appearance of that wicked one, whom the Lord shall destroy in this way, whatever he meant by in this way, and Isaiah 11 says, that with the breath of His lips, the Hebrew word could be translated spirit, too, breath or spirit. It is too bad they didn't pick the same English word in both cases. In the Hebrew or the Greek word, each of them have the two meanings. It is the same meaning in both cases. He shall smite the earth with the rod of his mouth, and with the breath of His lips, He will slay the

P. 89. (0)

in Revelation. The greatest thing I can't understand (Hard to hear.)

But that's a different question. Our present question is, is this His destroying the wicked with the breath of His mouth, a description of the conversion of the world during this age, beginning with Christ sending forth His disciples, or is it a description of His overcoming great enemies at the time of His return? And Paul here says that the day of the Lord won't be here until that wicked one shall be revealed. That wicked one whom the Lord will destroy with the breath of His coming. So Paul says the wicked one hasn't yet been revealed. He has got to be revealed and the Lord will destroy him, and that's what Isaiah predicts, and then it says after that, when the [?] (1 1/2) who rule over the nations. And then that is parallel with what is said in Revelation, that He will with the sword that proceedeth out of His mouth, will slay the wicked and then for a thousand years takes the throne. (Student). Well, if it is, it includes the wicked one. As Paul says, that wicked one, who is going to be destroyed. Now Paul would seem to suggest that the interpretation of this - it is referring to one individual, but I don't think we have to say it is just one individual. It might be one individual predominantly, but with others associated with him, so it would be a people with one special leader. * Because Paul says that wicked one, which the Lord will destroy with

the breath of His coming. Who is that wicked one anyway? The Lord will destroy with
 the breath of His coming. We ~~we~~ look back ~~and~~ ⁱⁿ the Bible to find it mentioned of a wicked
 one whom the Lord will destroy with the breath of His mouth, and we find this exact statement
 He will destroy with the breath of his mouth the wicked, and so that - I don't think anyone
 would question, that is what Paul is referring to. That old ~~scripture~~ [?] testament statement.
 (Student). Yes, there you see, the phrase, it is a singular word, which may mean an
 individual or it may mean a group. Which of the two it means you can't tell just from the
 statement in Isaiah. It is one or the other. But I say it is even possible that it is both,
 because it could be a group with one individual as its leader. But Paul refers to it and he
 says, then shall be revealed that wicked one, whom the Lord will destroy with the breath
 of His coming. So Paul interprets that as referring to one individual. So on the basis of
 Paul's interpretation, we take it as one individual, but that doesn't rule out the possibility
 that this one individual hasn't associated with others who might be called collective, and
 that was the group.

Well then we have, Paul it seems to me, giving the inspired interpretation of Isaiah. (4)
 And saying that which is predicted in Isaiah that the Lord will slay the wicked with the
 breath of His lips, is still future and cannot come until that wicked one has been
 revealed and therefore it cannot be the presentation of the Gospel, to the time of
 Pentecost, it must be a wicked one who is still future, and that would show that
 Paul's interpretation is - the breath of his lips, and that would mean that the golden age
 described in Isaiah 11 and the prediction of John in Revelation, which is repeated by this
 parallel ~~of~~ to Isaiah 11, that the remnant were slain of the sword of Him that sat upon the
 horse which sword proceedeth out of His mouth, that that golden age is something which
 follows the revelation and destruction of ~~the~~ Antichrist, which Paul said would yet come, and
 that it is another work which Paul thought at the time of external peace and safety upon this
 earth following His return rather than preceding it. That it seems to me is a parallel with
 Revelation and Thessalonians and Isaiah where there is no question that Revelation is
 definite in quoting Isaiah, the idea is such an unusual idea, it is just so similar, it is

pretty hard to get away from the idea of (5 1/4) but in Paul there is no question. He uses this same terminology. He is very definite here, and He says that what is wanted as if it is one you know about, and where do you know about it? That is the source where he spoke of it, the one in Isaiah. So that ties the three passages together and it seems to me, proves conclusively that this golden age described in Isaiah and referred to in the beginning of Revelation 20 is the same golden age ~~is~~ and it is one that follows the return of Christ. I see no way of getting away from that. I see no possible way of interpreting this to get away from that, that couldn't lead to getting away from the resurrection of Christ, or almost any doctrine in the Scripture. Well then, we look at Revelation 19 and 20 again, and Rev. 19 and 20 as it stands it presents a very definite picture. If you take it as it stands there is very little question as to its main point. It says there is a big conquest in which one comes out of heaven on a white horse, who is the king of kings and Lord of Lords. And he meets the opposing forces and He smites them with the sword that proceeds out of His mouth, and slays them completely, and then ~~him~~ an angel comes down from heaven, and takes Satan and binds him a ~~500~~ thousand years, verse 2 says, and casts him into the bottomless pit, and shuts him up and sets a seal upon him that he should not hurt the believing Christians. Is that what it says? That He should deceive the nations anymore. The same word used for Gentiles. The same word used for heathen. Now the word nation might be conceivably be used to describe all the nations of this world after they have become Christians. It might conceivably be. But it is hardly conceivable that the word nation is used to describe the Christians living in a world surrounded by heathen nations. That would certainly be using language in the exact opposite of what it has ever been used. The Jews today use this word goyim to mean a non-Jew. A goyim is the common word from the Jews for a gentile. One who is not a Jew. The word in the Old Testament simply means nation, ~~or~~ goyim may be used to describe the nations. And it is often used to describe the non-Jewish nations. But it would never be used to describe the Jews in the midst of non-Jewish nations, and this, that he shall deceive the nations no more seems to make it absolutely clear, that the binding of Satan is something

which results in a situation in which he is not present to deceive either the whole world or that part of the world which is not Christian, but it certainly can't mean that it is not there to injure the Christians surrounded by heathen. That is certainly an utterly impossible interpretation of the phrase and yet that is the interpretation which a number of commentators take. Some even going so far, and I think there are others who agree with it, as saying that this is a description of the joy of the Christians in heaven in Christ. That when it says that Satan is bound that he should deceive the nations no more, it means that the Christians who have died, in heaven with Christ can't be injured by Satan. Now to take a phrase, that he should deceive the nations no more that way, seems to me to be carrying a figure to a point where anything in the world can mean anything, but the writer who gives that view says this is the only dark place (9 1/2). (Student). It doesn't say. It could easily be. (Student). Not only that but it says here in verse 4, I saw thrones and they sat upon them, and judgment was given unto them. Who did they judge over? Who did they rule over? The saints reigned with Christ it says, but who do they reign over? An implication that somebody should be reigned over. It is not the opposing force that has been completely destroyed here. (Student). What I meant to say is this, that where it says here that Satan is bound that he should deceive the nations no more, the verb used for nation, is the term which in the Old Testament is translated goyim, and which today is used by the Jews to mean the not Jew, but in the New Testament, it is translated gentile, or nation, both of them, and this term nation, may mean everybody. It may mean the whole world. We are all part of nation. And Israel is called a goyim in the Old Testament, it means a nation. Or the term may be used to describe the nations which are outside who he addresses, which in the Old Testament is used. It is a nation outside. That is, Satan is bound so that he can't deceive the nations no more, it means either that he can't deceive anybody, or it means that he can't deceive the gentiles or the Jews, but to take the phrase, so that he is bound so that he won't deceive the nations anymore to mean that he is bound so that he won't hurt the Christians, that would mean to me to throw away the statement and take something entirely

different. There is such a thing as figurative language, of something standing for something which it may reasonably represent, but if somebody makes the statement and says that the Russians ~~righteous~~ are going to destroy all the world except the United States, with their hydrogen bombs. Suppose somebody made that statement. Well you could interpret all the world as meaning, the other big countries, it wouldn't affect the little ones. You might have cause to do that. You might say that it is ~~d~~estroying all the world (13), you might possibly do that. But when somebody says that they destroy all the world except the United States, you've meant they've destroyed the United States, that he wouldn't touch anything else, is not an interpretation - not taking the thing figuratively, it is taking something as the opposite of what it says, and when it says that he is bound so that he will deceive the nations no more, to say that means that Satan can't hurt the Christians, is taking it as the exact opposite of what follows. It is not a figurative interpretation. It simply is a casting aside so that it is the exact opposite. If I say that I am going to ride the train from Chicago, you can interpret that to mean to Pennsylvania, or it is going down to the southern states, and coming up on the New York Central. You could interpret it in many ways. But it is not a true interpretation of it, to mean ~~that~~ that I am going to take a plane.

P. ~~89~~.90.

But can still deceive the nations, is just taking it as the exact opposite of what it says. And absolutely none that I have ever seen anywhere other than a premillennial interpretation that does not use exactly that same, with that statement. There are two main interpretations of the passage, which are held by men who are opposed to premillennialism. One is the interpretation which is so beautifully presented, the interpretation that this means that when Christians die and go to be with Christ, that Satan is then unable to injure them. That is what this means, that it is a description of a future intermediate state. Well now, if it says that Satan is bound so that he can deceive the nations no more, and it means that he is unable to hurt the Christians who died and have gone to Christ, well then anything can mean anything, if you took it that way. That is the interpretation by a very great man

in dealing with this passage. Now the other in which you take it, in which it is given, perhaps more commonly but by lesser men, the other interpretation given here, is that during the present age, Satan is bound because the Christian who believes in Christ cannot be injured by Satan. Now if you carry that interpretation a little further, you can have a good post millennial interpretation. You have to say though that the time is not yet come. Hengstenberg, the great German professor of the Old Testament and of the New, the great German of the last century, Hengstenberg said, he was a postmillennialist, but Hengstenberg ~~he~~ said that the beginning of the millennium was the conversion of ~~Germany~~ the Germans, when Charlemagne conquered the Saxons, and he forced them to ~~a~~ march to the river, so that they would all be baptised at the same time. Thousands of them marched to the river, went down to the river, came out on the other ~~side~~ side. They were all baptised. They were all Christians, and of course, I don't think that Charlemagne forced them all through. Some of them were obstinate and wouldn't go through and he killed them, but most of them of course went through, and that was the conversion of the Saxon nation. Well, of course, ~~⊖~~ I don't think that any of those people were converted at all. But their children were subject to training, by the men that Charlemagne sent among them and the influence were presented by and through them, and doubtless many of them received the true word of life, from what they received, but that was the conversion of the German nation, at about 800 A.D. or 700 A.D. Well, Hengstenberg said that was the beginning of this period when Satan was bound that he could deceive the nations no more. Because the witch doctors and the heathen leaders were destroyed by Charlemagne and they couldn't anymore reach the people with their teaching, and Satan was bound, they couldn't be deceived anymore. They all came under the hearing of the Gospel, the hearing of the scriptures, and Hengstenberg says that when it says here that he will be released for a little season, Hengstenberg said writing about a hundred years ago, he said, already we begin to see signs of turmoil and ~~h~~ upheaval among the nations, ~~h~~ and maybe that is the beginning of the evidence of that actual release, Satan loosed for a little season. This will precede the recoming of Christ. Well, there aren't many people who would think that

that was much of a millennium. e Certainly wars and destructions and turmoil and misery and great judgment than at any time of the world. There aren't many people who would agree with Hengstenberg on that, but you notice at least that he takes this as e it says that ~~Satna~~ Satan will not be able to deceive the nations. He says, the nations, which he confines to a small group of nations, doesn't say all the nations of the world, but he says those nations - the heathen influence was stopped among them. He gives a certain interpretation to it. It is a postmillennial picture, but what a millennium it describes, I should say that a post millennial picture ought to say that there is still coming a time when there will be a period of external peace and safety, as a result of the preaching of the gospel. That it is still future. But there are those who say that this presents the present time, not the intermediate state in heaven, but the state upon this earth, that which is described here. Here is a book just published last year. Copyright 1955. J. Marcellius Kik. Series of lectures given in Westminster Seminary. I think it was very recently by him. It is called Revelation 20; an exposition. Here's what he says on page 29. He says, the term thousand years in Revelation 20 is a figurative expression used to describe the period of the Messianic kingdom upon earth. It is that period when the first advent of Christ, until His second coming. It is the full or complete period of Christ's e kingdom upon earth. Christ Himself ~~figured~~ ^{stated} that with the casting out of demons the kingdom of God was to come, and Satan was bound. If the binding of Satan began with the first coming of Christ, than it follows that the thousand years began with his first coming, so he says the term thousand, you don't need to interpret it literally, it is an exact period, but we won't fight about that. My guess is that it will be an exact thousand, but whether it is ~~10,000~~ 500, or 10,000 I say we don't need to fight about it, but it is a period of considerable length, ~~but~~ ^{nearly} and he will make it a period of at least 2000 years, but that period he says, is this present time. He says that Isaiah gives us many beautiful pictures of this millennial period, which is now. The time is between the first coming of Christ and the second coming. He says this is the period which is described in the beautiful prophecies. He says, we are told definitely that Satan is to be bound in regards to

the deceiving of the nations, and he has been bound, as no time since the coming of the Christ, has he been able to deceive the entire world. ^hSatan is bound, since the first coming of Christ, that he should deceive the nations no more. I hate to think of who has been doing the visiting these last 2000 years. There certainly have been a lot of them greatly deceived. A lot of Christians greatly deceived, too. Is it not true that in all nations, he says, Christ has his followers. Yet before the coming of the Lord, there was only a handful in the little country of Palestine. Satan had complete control over all the nations of the ~~(8)~~ world. That is not true now. There is direct evidence that Satan has been bound. He says Satan has been cast into the bottomless pit. He says, even so, Satan being cast into the abyss, does not mean (8 1/4) of his activity on earth. He will remain active in a limited degree, until the second coming of our Lord. Then he has a chapter, I saw thrones, and he says in it, Christians are now reigning with Christ. The throne stands for the saints, spiritual dominion within Himself and over the world, through the grace of Christ they reign in light, over the flesh, the world and the devil. In all things he is more than a conqueror through Christ. He reigns over sin because sin has no dominion over him. He reigns over Satan who cannot touch him. You notice, he makes it the Christian, and not the nation. Satan is bound that he will deceive the nations no more. He says, the Christian reigns over Satan who can not touch him. He reigns over the world because of Him who has overcome the world. There is a reign of the saints over the world. This he does by spiritual means, and not by the power of the carnal world, etc. So you see, this ~~is~~ according to Mr. Kik's interpretation, this is a picture of the present day, and when Isaiah says the wolf shall dwell with the lamb, that they shall not hurt nor destroy in all my holy mountains, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And that Satan is bound for a thousand years, that he should deceive the nations no more, Kik says that is the description of what we have been having and have upon the earth now. Well, it seems to me that you can make anything mean anything, if you are going to use that kind of interpretation. Why bother with the Bible? Why not say what you think you'd like

to have. ~~Wh~~ (Student). It would seem to suggest. It is at least that which follows the context. (Student). Whether you call it the millennium, whatever your view is, it is that which follows the millennium. (Student). No, I wouldn't say that. I would say that if you say it is ten miles from here to Philadelphia, I would take that as meaning that it is more than 7 and less than 12. I wouldn't take ten that it is 5280 feet multiplied by 10 exactly. I would take it as meaning 10 is the number that means 1 decade, 1 [?] (11 1/2). Now if I said 9 I wouldn't mean 11, but I ~~mean~~ might mean 9 1/2. I might mean 8 1/2. That is, I would take it, as a round number as commonly used in our (11 1/2) and in the Bible to express - well, one of the ~~etc~~ outstanding instances of that is in the account ~~e~~ in Kings on Solomon building the temple, and it says he made the sea^s which ~~was~~ if I call correctly was 10 cubits across and 30 cubits around. And people have said that this proves that verbal inspiration is impossible. The Bible contradicts science, because if you have a circle 10 cubits across, it couldn't be 30 around. And I say it is never meant to give you the number of inches around, not precisely. Solonon's architect would probably know it ~~down~~ to an eighth of an inch, but the presentation given to it is general [?] (12 1/2). I think the Lord could have given pi down to several hundred decimal points. It still wouldn't be accurate so you could go on and get it further. But he gives it in just that one decimal 3, he doesn't give it to the next one, and when you say a thousand, I would take it as being a ~~≠~~ long period of time. Now as far as I'm concerned a thousand years, could mean 500 years, or it could be 10,000 years, but I personally, my guess is that it will be more exact, but I don't want to stand on it, as being anywhere assured of, ~~≠~~ but when somebody says, now here ~~are~~ is what Kik says about a thousand years. Kik says thousand simply stands for perfection, because it is ten units. It means that everything will be perfect there. Well then for a thousand years, I say it means a time of considerable length - that that it is a figure of something ~~ent~~ entirely different than ~~10-times~~ 1000.

P. 91. (0)

Here is a statement. It says that it is quite certain that a thousand represents in Bible symbolism, absolute perfection and completion. The sacred number 7 stands in combination with

equal number 3, forms the number of holy perfection, 10. And when this ten is cubed into a thousand, the seer had said all he could say to convey to our minds, the idea of absolute completion. In other words, because 7 and 3 are 10, and 10 cubed is a thousand, therefore when it says they reign and live with Christ a thousand years it means that the condition of the redeemed in heaven with Christ is perfect. Well now, You can make anything mean anything, if you are going to give that kind of interpretation. But when he says he reigns a thousand years, I don't think ~~he means to~~ we should say well that means (2). But it means a long period.

NEXT CLASS.

that the unbelieving population is increasing far faster than the spread of the gospel, even if all the missionaries were evangelicals, instead of so many of them being modernists. And so we have a picture today that can well lead to frustration. And I'm sure that the great missionary leaders of ~~the~~ fifty years ago, were living today, and they were really evangelical. They would be at a terrible disability, both by the way in the obstacles that have come in the face of all the ~~in this country~~ (4) but even more spread in the age of hypocrisy ~~and in His coming~~ and all the rest of the countries. And we have a picture here that exactly corresponds to that situation. We have the character of those who believe in Christ described and their attitude very beautiful in these last few verses, but now here we have a situation. A church which expected to conquer the world. The evangelization of the world in this generation, all the kingdoms of this earth as a result of the preaching of the gospel, to become the kingdoms of the Lord Jesus Christ, and those nations which a hundred years ago, in Sweden and Denmark, in Switzerland, in some of these countries, the gospel was preached on every country, and 99% of the people belonged to churches in which evangelicals gospel was proclaimed, in them today, in 3/4ths or 4/5ths of the churches, modernism is ~~proclaimed~~ proclaimed, and in the universities they have them trained toward modernism. What a frustrating situation! And so we have the wonderful joy of verse 15, being turned into questioning and uncertainty, Lord in trouble and they visited thee. They poured out a prayer when thy chastening as upon them, like as a woman with child, that draweth near to the time of her delivery, and crieth out in her pangs, so have we been in thy

sight Oh Lord. We have been a group just about to reach out and conquer the world for Christ, and modernism has come in through the back door, and overcome so many of our churches and our movement, than actually we have far less Christians today in this country or in the world as a whole, than we had 50 years ago. Like as a woman with child who draweth near to her time of deliverance, is in pangs, and she cries out in her pain, so have we been in thy sight, Oh Lord, we have been with child, we have been in pain, we have as it were brought forth wind. We have not brought any deliverance into the earth, neither have the inhabitants of the world (6). but Christians. Failure to accomplish a great goal that He so needed. And the question comes as it came in chapter 24, what is the goal? Is it kGod's promise that the whole world is to be conquered by the preaching of the Gospel? Is it His promise that all the inhabitants of the world will fall before God's truth, that there will be real deliverance in the world, by the preaching of the Gospel, ~~or~~ is His promise that this will come about after a wonderful intervention by our Lord Jesus Christ to set up His wonderful kingdom of glory, peace and happiness, upon this earth to reign in righteousness. What is the answer? Well, we read in the New Testament that when He comes to set up His glorious kingdom, before He comes to do that, He is going to raise His people from the dead. That the Lord will descend from heaven with a shout and with the trump of God and the voice of the archangel, Michael, and the dead in Christ shall rise first. Not a ~~general~~ general resurrection, but the dead in Christ shall rise first, that is so clearly. And then we which are alive, will believe in Christ, will be caught up together with them into the air, and so will we be ever together with the Lord, and we will be with Him, and when He comes back, to set up His kingdom on the earth, we will come~~s~~ with Him. That is what is (7 1/2). Well, what do we expect then, the frustration, v. 18 says, the Lord will say, don't be frustrated, God will give you the victory. You will conquer the world, through Christ. Verse 19, no. He says the answer is resurrection. The answer is the coming of Christ, who will raise the saints from the dead. The answer is the giving to the living Christians of the resurrection body, and raising them up to meet Him in the air. Here it is. v. 19, just as plain as anything could be if words ~~were~~ mean anything. Thy dead men shall live, together with my dead boy shall they

thy ~~is~~ dew, the dew of death, and the earth shall cast out the dead. What a picture, of the earth putting up the dead, as the righteous are raised from the dead, and the living believers in Christ are given their resurrection bodies and together we are raised up in the clouds, to meet the Lord in the air. "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." There we are then, in heaven with Christ. We have not won a victory over the earth. We have led many to receive Christ. His elect have been ~~of~~ called. They ^{as} have come to believe on Him, but we have not conquered the whole world, for Christ, ~~and~~ chapter 24, points out, the victory comes by His intervention. But 24 shows Him coming and seizing the force of wickedness. This one shows Him coming and raising the saints from the dead, and raising up together with them into the heavens. ~~So~~ the two happen exactly the same time, or at slightly different times, or at the same general period? There is no word here, to say. That is looking at it from a viewpoint of the world in general. 24, this is from the viewpoint of the Christian. What happens? Awake and sing for thy dew is ^{the} dew of the earth, and the earth will cast out the dead. The Lord raises him up into the clouds, to meet him in the air. He says in verse 20, "Come, my people, enter thou into thy chambers, and shut thy doors about thee." We are taken from the earth and taken to be with Him. He says, enter into thy chambers, and shut thy doors, about thee. ~~Hide~~ thyself as it were for a little moment, until the indignation is overpast. The Christian raised from the dead, raised up into heaven to be with Christ, but not immediately coming to the earth, overcome wickedness and set up His kingdom of righteousness and peace upon this earth. No. Enter into thy chambers, shut thy doors about thee. Hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. ~~W~~ So we have a supplementary picture here, to the picture we have in 24. 24 shows God intervening, seizing Satan and casting him into the pit for a thousand years after which he is released for a little ~~a~~ season. Chapter 26 looks in more detail at a portion of this. It shows in verse 19, the resurrection of the just. There being raised up into heaven with Him, and verse 20, their being a part with Him in absolute safety until the indignation is overpast,

for now after they are raised up with Him, now is the time it says, when He comes forth from His place to punish the inhabitants of the earth for their iniquity, the great tribulation is then described as about to come, now that those who are his own have been taken out of this, and been taken up to be with Him. It is a very, very clear picture, there is no other reasonable way to interpret the passage, but it fits in just exactly the progress of absolute clear evidence. Mr. Gilchrist.

(Student). I don't see anything in Revelation 20 that seems to correspond to that. Revelation 20, at the end of 20 doesn't describe the Lord coming out to punish the inhabitants of the earth, ~~se~~ ^{It shows} that the people upright, and coming in against the saints. It shows the saints in Jerusalem, in imminent danger of destruction and the Lord sending a fire down from heaven to protect them.

I don't see any parallel to that. It seems to be something that immediately follows the resurrection of the Saints, of him being taken to Christ, a resurrection of the Saints, which comes individually with frustration which is described in

(12 1/2). (Student). The Lord comes to punish the inhabitants of the earth for her iniquity. The ~~w~~ earth shall disclose her blood, and shall no more cover the slain, because of the saints in heaven. Well 21, ~~some~~ could be interpreted as judgment, (~~12~~ 13 1/2), it is not impossible, but

. Now whether an interpretation could be worked out along the lines that you suggested I don't know. (Student).

92. (0)

Chapter 40 is the beginning of what the critics call Second Isaiah. As you know the first stage of the criticism says 40 through 66 is the Second Isaiah. This goes with the second stage. The ~~the~~ third stage says the Second Isaiah is only from 40 to about 55, 55 or 6 somewhere along there. Well, chapter 40, at any rate is the beginning of a vital section. There is a vital difference. Now nobody can deny that. 36 to 39 is the historical section of Isaiah, different from anything that precedes it or follows it. It divides the book into two ~~h~~ parts. But not only that, chapter 40 has a very different atmosphere to it than anything we have looked at it yet, in the early part of the book. And if you read on from chapter 40, you find that a section which has buke in them, has quite a different attitude from the rebuke from previous chapters. In the

- 1 4:2-6 a unit
 5:1-7 " "
- recurrent theme - "woe & . . ."
- Parase: "For all this his anger is not turned away but his hand is stretched out still."
 Recurring refrain
- 2
- 3/8 isa. wrote a series of stanzas beginning with "woe" and having the refrain, "For all this his anger is not turned away, but his hand is . . ."
- 4 Illustration: H^B Appelman's refrain
 Rhetorical devices
- 5 5:20 isa. said to have a "bitter spirit" and other propets a beautiful spirit. Isa's words considered "bitter"; other's bitter words considered sweet. People are moved by their emotions.
- 6 Modernists who redefined "deity" of Christ to be a symbol of ethical values. Turn around the meaning of words.
- 6/9 People's Govt. of China = govt. of a few thugs is a govt. that controls people.
- 7 Using terms to mean exact opposites
7/6 Man who gave up belief in res. of Christ
7/8 No Christian has any business getting undergraduate work that is unChristian
 Liberals don't go to fundamentalist schools to get the other side.
- 8/4 5: Parable of vineyard
- 8/7 6: Three sights worth seeing
 Vision of God
 Vision of himself
 Vision of service.
- 9 6: dated
- 10 Don't assume more meaning to a phrase or number than is there. Viz. 153 fish.
- 11 Isa. a propet of grace. More grace in Isa. than in any other OT book.
- 11/4 Every true messenger of God should put some emphasis on both grace & judgment.
- 11/5 Isaiah's vision of God & preparation for service
12 cont'd
- 13/2 The call emphasizes certain aspects of the message.
 Isaiah was not to neglect an emphasis on judgment also
- 13/7
- 14 ch. 12 & 13 Ch. 13 an int. part of ch. 12
 6:12 Implies there will be difficult situations

- 15 6:9,10 in order to harden those who refuse to listen
In the Christian life you do not stay still
- 16
17/1-5
17/6-10 NT quotation of the OT
Peerless' Hebrew Dictionary
NT quotations from OT
- 18/1-3
18/4-5 6:13 Quotation
Problem of reprobation
- 19 8:8,10 Immanuel
5 reasons for calling Isa.6-12 the Book of
Immanuel
- 20 Combining of things near and far
 Illustrated from Gen.3
 Serpent eating dust
- 21 Emity between Serpent and woman
God **turns** from taking to Serpent to the spiritual
being behind the serpent who has been using
the serpent.
- 22/1-5 Abrupt transition from immediate fut. to
distant fut.
- 22/6-10 Isa.7 Background of the prophecy
Ashur and Aram(Syria)
 Syria allied with Israel
- 23 7:10 Abaz' skepticism
God has given sufficient evidence for our faith
& does not want us to tempt Him by demanding
new evidence
- 23/8 7:13 Isa. not trying to comfort Abaz
Is a sign of rebuke
- 24 Almah = young woman, one of whose characteristics
is that she is a virgin. Never used of one who
is not a virgin.
LXX took Gk. technical word for virgin to
trans. Almah
- 25 RSV's trans."young woman"
- 25/8 Parable of the 10 virgins(not a technical use;
could as well be trans. by " young women"
- 26/4 Labor on Almah meaning young woman **rather** than
virgin
- 27 Usage of Almah in connection with Solomon's harem

Raven of New Brunswick affected by Higher Criticism
- 27/4
27/6-10 28 Mat. 1:18-19 Raven thought case in Prov.favored no virgin
 RSV on Mat. 1

29		Lk. 24 We don't stop to study something we don't understand & get its meaning
30		Mat. 5:2; 1:24
31/5		Purpose of the prophets: not to give us a mathematical treatise & inform but to move hearts.
31/7		Sermons are to move people
32/1-4		Isa's purpose re Ahaz
32/5		Almah partuenos
33/1-7		Central theme of OT - One God
33/8-10		Virgin birth
34		" "
35		Immanuel - God with us
35/8	7:15	
36	7:16	Butter & honey shall he eat . Subj. of vb. "eat" is unexpressed
37	7:16-22	
38	7:14-16	
39	7:16	"when he shall know" Time sequence
40	7:14-16	Double fulfillment
41	7:14	Refers to Christ
	7:15-16	Refers to immed. fut.
42		Backgrnd. of 7:14-16
43	7:14	Only one person is prophesied but it does not say when he will be born. Is a hypothetical imagining that he is born now.
43/7		Rebuke & encouragement
44	7:15-16	Discussion of background
45	7:20	
46/1-7	7:23-24	
46/8-10	8:	Same subj. but lapse of yr. or two
47	8:	Is the child the same as Immanuel?
47	8:5	Literal or figurative?
48/1-7	8:6-8	
48/8-10	8:9	
49	8:10	
50	28:	A banquet from the context (Imaginary filling in of the details)
51		The joy hearing the condemnation of Esau cited
51/7	28:5-6	
51/10		Stanley Baldwin. Prime minister wrote the speech for the King
52		Refer to AG - not Attorney Gen. but Almighty God

52/8	28:7	The feelings of these people toward Isa. (Easy to follow the lecture here)
53/4	28:9	G.A. Smith's suggestion
54		"precept upon precept. . ."
54		wicked alliance made with Assyria is attacked without specifically stating what it is.
54/5		the chronological background here.
55	28:14	"covenant with death" i.e. not with Egypt but with Assyria "overflowing scourge" = Assyria
55/10	28:16	
56		
56	28:17	
57		Trust Christ rather than your clever scheme
57/7	28:	Same historic background as ch. 7
57/8	28:15	
58/2	28:20	
58/4	28:23	God is dealing with them as a field. Uses different methods, as a farmer does.
58/7	28: & 29:	Chap. division
59	29	Ariel (like a lion) (heart of God)
59/6	31:9	
	16	their scheme won't succeed
59/10		the ref. to Christ is implicit rather than explicit
60		Rom. 10:11 9:31-33 points back to Isa. 28
61/7		Paul is pointing out that Israel has followed human schemes.
61/10		
62		Christ is not explicit in what Paul says in Rom. 9:33 or in what Isa. says A specific ref. to Christ is not in the Rom. passage
63		OT phraseology is echoed without necessarily speaking of the same things spoken of
63/6		Problem is one of national continuance rather than of individual salvation
64		Isa. is speaking of deliverance from for- eign attacks & national survival The Christ is the center of the plan it is the whole plan rather than Christ's specifically who is here in view.
64/9		Dr. -tan the "Atlas of Faith Seminary"
65/1-4		Christ implicit, not explicit
65/8		Ariel
	29:	

66	29:2-4	Condition of Jerusalem in Sennacherib's invasion
66/7	29:5	Destruction of Sennacherib's host
67		Sennacherib
68		cont'd
68	29:9	
69	29:9-10	
69/7	29:14	
70	29:17	Ungodly alliances
70/6	29:17	Literal or figurative?
71	7 & 8	Immanuel
		Geneva Version - many footnotes
71/10	8:8	The land of Judah ^{KJV} will be overrun no footnotes
72	8:10	Immanuel's land will not be completely conquered
72/3	8:8	
72/6		Is Judah more Immanuel's land than Israel's?
73/6	28:20	Explanation
73/7	29:17	A tremendous but not a complete overturning
73/9-		Bating Jacob & loving Esau -- comparatively speaking
74/3		
74		Cannot make comparisons into absolutes
74/9	29:14	
75	29:16	
75/4	29:17	"Is it not yet a very little while?" Turned into a fruitful field -- be the very special obj. of God's care
76/7-10		"a fruitful field" cf. 32:16 No figure of humility or lowliness
77/1-5		Parallel between Isa. 29 and Rom. 11
77/6-10	30: & 31:	Are recapitulation
77/10	31:8	
78	30:15-16 30:17	As an ensign upon a hill. The remainder will stand out, be conspicuous. True of Jews today
79		Jews are scattered today
79/5		How the term Israel has changed
80	30: 30:31	No specific prediction of Bab. captivity in this chapter. Long process of punishment ahead
80/7		Ahaz' alliance contrary to God's will
81/4	8:11	Place for a co. division
81/5	30:	Turns from immed. political situation to look at God's general dealings with the people thro a long period ahead.

81/7		The Christian and politics
82	8:12	The Atlantic Charter inconsistency
82/10	8:11	
83		Amaz' alliance with Assyria // Roosevelt's alliance with Russia.
83/5	8:13	
84/5	8:16	Keep the truth alive. Savannah
85	29:16-17	Turning things upside down by ungodly alliances
85/7	29:18 29:10-12	
86	29:17 29:22	Lebanon turned into a fruitful field The God who redeemed Abram out of the ungodly mass can redeem Gentiles if He chooses.
87	29:22,17	God also able to confound wisdom of wise and turn fruitful field into forest.
88		Rom.10-11
89	29:23	
89/5	29:20 29:24	Outpouring of God's judgment The Gentiles
90		ch.28-29 are one discourse, but a paragraph division between them. Another paragraph division between ch. 29-30
90/5	32:15-20	
90/7		chs 28-35 // to Book of Immanuel
91	8:16-18	Isaiah's children . Their names indicate both God's judgment and God's mercy. Teaches: God's people to be a sign of God's truth to bring to world (1) both an invitation of God's mercy and (2) warning of God's judgment.
92	8:18	Use by writer to the Hebrews
92/10		Personal story relating to people's use of astrology to try to figure out the future
93	8:19	spiritism "Living to the dead"
93/8	8:20	
94	8:20-21	
94/5		Chapter division Ocean end and land begin ? Obscure
94/9	9:2	Transition
95		In area where Assyrian enemy armies first entered, bringing darkness & gloom, in that area the light will first begin to shine.
95/5		OT should be able to be interp. in a large sense by itself. NT confirms it & shows us we can go on an interpret more.

96		Dealing falsely with the Scripture Chapter division should come after 9:7. belong together
	9: 8:21-9:1	
96/8	8:21	"look upward"
97		Truth is absolute; our knowledge of the truth is sometimes relative and sometimes actual.
97/9		There are some things on which our knowledge can be absolute, some of which it is relative.
97/10	8:21-9:1	8:21 is rebuke; 9:2 is blessing. There is an absolute transition between the two. Hard to tell exactly where it is.
98		Light follows the darkness
98/7	9:2	
99		Coming of Immanuel. Light begins to shine.
99/8	9:3	"not increased the joy" ?? Quere vs Ketnib
100		No change in essential meaning. The same move- ment of joyousness is described.
100/5		Inspiration is a matter of words, not of thoughts. Inspiration is nothing without words.
100/6-10		Inspiration. Explanation of "jot and tittle?" Nothing that alters the sense shall depart from the law.
101/1-3		cont'd
101/5	9:3 9:4	Joy of dividing spoil -- means war is over. What is the burden here? Sin, oppression, Assyrian invasion the result of sin.
102	9:4,5	Battle of Midian (Gideon) Joy is that of seeing end of war & destruction.
102/10		Beginning of the coming of light
103/1-7	9:4-6	
104/3	9:6	Parallelism? Presents the two aspects of Christ's nature as the God-Man.
105		The government shall be upon His shoulders
106		The Name Immanuel - a designation or description.
106/4	9:6	Prof. Margole translation
107		Wonderful, counsellor or wonderful counsellor Incline to take it as <u>separate</u>
108		is claiming that Messiah is God
109		Meaning of progressive revelation. (Good discussion)
110		Application of this principle in ch. 7, 8, 9.
110/5	9:7	"of the increase of His government" - suggests its spread
111		The kingdom of God

111/9	9:7	zeal of the Lord of hosts
112/1-7		The Godhead. Father of eternity like a crown of gold i.e. a father characterized by eternality
112/8	9:8	Begins new section
	9:7	Looks postmil on surface
113/4	9:8	Important division in Bk. of Immanuel
113/5	9:10	
114	9:10	
115		Tribe of Asher - a northern tribe
116/5		Lost 10 tribes - purely mythical
116/9	9:10	a good quality worthy of condemnation if misused
117	9:12	Repeated refrain
118		Alleged contradictions in the Bible
118/6	9:15	
119/3	9:18	
119/6	9:21	Divisions among those who should be united
120/1		On improving the world.
120/6	10:5ff	New division
		Rebuke to the Assyrians
121/6		Greatest discussion of philosophy of history the world has ever seen up to time to Isaiah
121/9	10:15	Sums up the whole chapter
122		God supporting not his own people but the foes of his people.
122/9	10/5	
123		The Assyrian, rod of mine anger
123/9		God's sovereign control
124/5-10		Problem in the philosophy of history. Assyria more wicked than Israel, and God uses it as the rod of His anger.
125	10:5-6	Assyria God's rod
	10:7	Assyria does not consider that to be the case.
125/9	10:8	
126	10:12	The responsibility is not God's but Assyrias
126/8		God will punish Assyria
127		Pride of Jewish student at U. of Pa. Assyrian pride. Importance of giving God the glory
127	10:15	A rebuke to the Assyrians
128/4	10:17	Destruction of the Assyrian power
129	10:5-19	Fate of the Assyrian power
129/5-10	10:20	Mixture of blessing and rebuke
130	10:25,20	In that day -- the day I am now going to talk about
130/5	10:24-25	Do not fear the Assyrians
131		Promise given of deliverance from Sennacherib's invasion.
131/4	10:28-32	Invasion pictured.

132	10:	Isa. not describing Babylonians, but the Assyrians as the Jews would expect them to do during the 3 yrs. when the Assyrian army gets down into the Philistine plain. Whole chapter is about the Assyrians
132/10	10:33	
133	10:28-32	Assyrian attack & destruction
133/5	10:34 & 11:1	Transition between Assyrian conqueror who dies & rod out of stem of Jesse that proves to be a mightier power than ever Assyrians had.
134	10:28-32	Vivid picture of the imaginings of the people Isa. not mistaken; he is portraying their expectation
134/7		God used this occasion for one of the greatest sermons in all of Judah's history.
135/1-3		Natural route for invasion.
135/4	10 & 11	No break between
135/6		New section begins with ch. 13 Breaks at 9:7; 10:4 (important) 11:1 (minor)
136	11:	Downfall of house of Jesse implied Tho God delivered Hezekiah, He never promised him any great advance & extension
136/9		Is the branch literal or figurative?
137		Figurative lang. not necessarily obscure lang. May be clearer than literal lang.
137/5	10:34-11:1	Evidence of a gap
137/8		propnetic prospective
138		branch shall grow out of his roots General Sherman tree. When did it grow.
139	11:1	rod out of stem of Jesse. Rate of growth varies
139/6		began its fulfillment at Christ's birth
139		first fruits out of roots root = enlargement, fruition
139		<u>Parah</u>
140		uses in Youngs
140/4		Century plant
141	11:2	Spirit of the Lord shall rest upon him Fourfold spirit? or six?
141/8		One spirit with six aspects
141/10		Resting upon - something that continues
142	11:1	Describes Him at any time in His career
	11:2	"He shall not judge". Fixing a time for a negative

- 143 11:4 How fulfilled in first coming?
- 144 "Smite earth with rod of mouth" more than a beautiful teaching; it is forceful correction of what is wrong.
- 145 Apocryphat gospel stories re Jesus
- 146 Gk./Heb vs Eng. use of adjectives & substantives
Singular - Heb & Gk.
Plu. - English
Heb. sing. could be interp. as collective
- 146/9 11:5-4
- 147 11:5 true of Christ at all times
- 147 11:5,6 break
11:6-9 the result of His activity
- 148 11:3 How he habitually does certain things
11:4 The way he is going to do
11:5-4 possible interpretations
- 149 1. Gospels slays wicked by converting them
2. Describes specific act of slaying wicked one or ones by breath of His lips
3. speaking that condemns the wicked smiting their consciences & upsetting them
- 150 11:6-8 seems unconnected with what precedes
describe the result of His activity
- 151 Figurative lang. can be just as definite as lit. lang.
Meaning if taken literally
- 152 Call, young lion, fattling together
- 153 Child playing with serpent (story from N. Mexico)
- 153/10 11:9 They shall not hurt nor destroy
- 154 Story of the swan that drove the goose out of the pond
Girl called it "unsocial."
- 155 Story of the mountain lions & the deer. Balance of nature.
- 156 Other illustrations on the balance of nature
- 157 11:9 a summary about the animals
- 158 an earthly picture
what it may be a figure of: end of fear
peace in heart?
- 159 end of danger
- 159/8
- 160 Calvin on Isa. 11
Takes it for a literal prediction of curse removed
Then applies it to what the Gospel does in lives
- 161 "all" - does not have to mean every bit without exception. **Completeness**
- 162 knowledge of the Lord will be universal
- 162/10 11:9 summary of vs. 6-8

- 163 11:9 Interp. of "holy mountain"
Hill and mountain relative terms. Hill = anything
up to 500 ft. or couple thousand
- 163/9 Heb. har is any pile of earth; hill or mt.
- 164 Need for learning Heb. & Gk.
- 165 11:9 Earth - whole world or only Palestine? we do
not know from this statement how large an area
the mountain or the earth is.
- 166 freedom from external danger
wolf and lamb dwelling together
Man who abused a partnership. Other man was
taken advantage of by him.
- 167 11:6 Calvin's comments § Prediction of removal of
the curse.
- 168 literal or figurative?
- 168/9-
169/2 Two ways of dealing with this material
- 169 New heaven & earth or millennium?
Zahn considered terms new heaven & earth as
synonymous for Millennium
- 170 Literal or figurative? Illustration
Extent of removal of curse.
- 171/9 Argument from lesser to greater
- 172 Varying quality of Calvin's Commentaries
- 172/9 How Calvin must have looked at this passage
- 173 removal of external danger is the vital thing here
- 174 Calvin applies it to this age as a lesson rather
than as something predicted.
- 174/9 Suggested interpretation
- 175 Three possible interpretations summarized.
- 176 Importance of the principle of interp. used.
- 177 No such possibility of an a-mil interp. of script
- 177/9 Fortunate illogicality
- 178/7 11: Not a picture of peace in the rt in midst of
storms round about, but a picture of the end
of the storm.
- 179 should not claim more than Scripture states.
Makes it appear fraudulent
- 180 Folly of trying to spiritualize the millennium
- 181 Another teacher who denied millennium was in
Rev. 20 & claimed there was no connection between
OT & Rev. 20 (viz Isa. 11 & Rev. 20)
- 182 Milligan & Zahn on New Jerusalem (Rev. 21)

- 182 Attitude toward the Bk. of Revelation.
Difficulty comes from those who come to it with
preconceived ideas.
- 183 Rev. 19:11 is sharply differentiated from what
precedes, ~~it~~.
- 183/7 starts a new picture
- 184 Method by which discoveries are made
Rev, 19:11-16
- 185 Does not sound a bit like first coming
Unsatisfactory character of such an
interpretation pointed out
- 186 Rev.19:19 scene not of conversion of world but
of its conviction for sin & defeat
- 186 Interp. which makes "sword...." = completeness
of ~~zzzzz~~ victory for Gospel of Christ.
186/10 stress is on completeness of victory
- 188 Rev.20:1. Is it recapitulation of 19:11
Rev 20:10 continuation of 19:20
- 189 Continuation or recapitulation?
Continuous from 19:11 to 20:15
- 189/7-10 Rev. 20 said by some to be picture of the
intermediate state of Christian in heaven
- 190 Rev. 19-20 a continuous picture
190/7 Sword that proceeds out of his mouth
190/10 Two interpretations of Rev. 19:11-20:15
- 191 (1) Figurative (2) Literal
- 191/7 nexus between Rev. 20 & Isa. 11.
- 192 Post-mil interp of Isa. 11 same as of Rev. 19-20
- 193 Same picture in both Isa. 11 & Rev.19-20
- 194 40:28-29 God's existence & power
- 195 omniscience
- 196 43:14
- 197 when was there ever a time of universal safety
- 198 Post-mil view not absurd
- 199 Conversion of whole world
- 200 what is meaning of end of time? Idea that every-
thing will be absolutely static
Picture of an ideal condition whether in this world
or in some other (say some)
- 201 what world it is not so important as that it will
happen after Christ returns.

- 202 Is curse removed from this earth or is another earth substituted for this one? **Story of new blades on a pocket knife. Then new handle. Was it new or same one? Fate of the lost.**
- 203 Variant of pre-mill view
- 203 Not the name of the view that's important, but what does the view hold.
- 204 There is no a-mill view; it is not a view, it is a denial. Differences among am-mills is great.
- 205 11: Calvin on Isa.11
- 206 world of freedom from external danger, or is it a description of an eternal state after the last judgment?
- 207 Literal interp. is correct because
1. **NE** teaches curse is to be removed
 2. Can be fit in to the fut. Scheme of God's plan described in the **N**. Fits more properly the return of Christ after rather than before
- 207/5 ktisis - creation
- 208 a condition of body which is freed from the curse
- 209 New Heavens and New Earth
Illustration of a new white House (good)
- 210 11: Freedom from external danger; not that the lamb has peace in its heart
- 211/5 Conditions in millennium
- 212 11: Important to take it for what it teaches, a time of freedom from external danger
- 212 How can present period be taking about same thing as Rev.20. No freedom from external danger **today**.
- 213 Take it literally or figuratively.
- 213/8 11:4,5-9
- 214 11:4 Carrying figurative lang. to an extreme
- 214/4 Rev. 19-20
out of his mouth a sharp sword // Isa. 11:4
- 215 sharp sword - fig. of what?
- 215/5-10 No nation has ever fulfilled Isa 11 yet
- 216 Isa. 11 // Rev. 20
- 216/5 2 Thess.2:7
- 217 breath (spirit) of his mouth **XX** Isa. 11
- 217/ one individual - the wicked one
- 218 singular word may mean an individual or a group.
Could be either from passage in Isa.11; but Paul in 2 Thess. 2 interprets it as referring to one individual
- 218/5-10 Paul's interp. shows it to be yet future.
- 219 The tying together of these 3 passages (Isa.11; 2 Thess. 2, and Rev.19-20 prove that golden age follows return of Christ.

- 219/7 goyim
- 220 binding of Satan said to describe joy of Christians in heaven
- 220/4 Rev.20:4
goyim = whole world, not just Christians.
- 221 to interp.this that Satan won't hurt Christians any more is to make it mean opposite of what it says. Illustrations
Two wrong interp. 1) Satan won't hurt Christians who are in heaven 2) Satan in the present age is bound so he can't hurt Christians
- 222/3-10 Hengstenberg's interpretation
Millennium began c.800 A.D.
223 Gives it a post-mil. interp.
- 223/5 J. Marcellius Kikk on Rev. 20
224 Says Satan is bound since the first coming of Christ.
Anything can mean anything
- 225 Using round numbers
225 kikk says 1000 stands for perfection, not for a length of time.
- 226 Evangelizing the world
227 Less Christians today in world than 50 yrs. ago
- 227/4 24: Is the world to be conquered by preaching the gospel?
- 227/9 24:19 The resurrection
- 228 24:19,20
ch. 26 looks in more detail at the picture in ch. 24 (??)
- 229 Rev. 20 immediately follows the resurrection of the saints
- 229/7 40: Difference between ch. 36-39 and ch. 40 ff.