


Note

Isaiah – Part 1 to 4

Era	Characters	Chapters
In the beginning	God created the world.	Genesis 1
Before 4000 BC	Adam & Eve	Gen 1~5
Before 3000 BC	Cain Abel Seth	Gen 4~5
Before 2500 BC	Noah	Gen 5~10
Before 2100 BC	Job Elihu	Job
About 2000 BC Era of Patriarchs	Abraham Isaac & Ishmael Jacob & Esau Joseph	Gen 11~50
About 1500 BC~ 1000 BC Era of prophets	Moses Aaron Joshua	Exo Lev Num Deu
	Joshua	Joshua
	Judges(Othniel Ehud Shamgar Deborah Gideon Tola Jair Jephthah Ibzan Elon Abdon Samson) Abimelech	Judges
	Ruth Boaz Naomi	Ruth
	Eli Samuel Saul David	1 Samuel
About 1000 BC Era of princes	Saul Jonathan David Absalom Solomon	1 Samuel 2 Samuel
	Solomon Jeroboam Rehoboam Ahab Elijah Elisha Jehu	1 kings
	Ahab Hezekiah Manasseh Josiah Elisha Jehu	2 kings
	Saul David Solomon	1 Chronicles
	Solomon Rehoboam Asa Jehoshaphat Jehoram Joash Hezekiah Josiah	2 Chronicles
About 500 BC Era of priests	Zerubbabel Ezra Nehemiah Haggai Zechariah	Ezra Nehemiah
	Esther Mordecai Haman Ahasuerus	Esther
	Isaiah Ahaz Hezekiah	Isaiah 

Isaiah - Part 1 of 45

This section is to help readers understand the importance of the prophetic books which makes up about 1/3 of the Bible. Although these books are often addressed to the Jews, we should not dismiss them as being irrelevant to us. These books reveal to us who Yahweh truly is. Through the prophets words we can see that Yahweh brings judgement and He also brings comfort. These books help us to see the emotional side of God. He gets sad when His children reject Him; His anger is aroused when they disobey Him. For this reason you will notice the common use of poetry throughout the books. This form of writing allows the readers to feel the authors' emotions through the lines.

The prophets of the Old testament had great responsibility when it came to delivering Yahweh's words. These messages were often intended for Kings and rulers. The prophets not only had the responsibility of hearing and identifying God's word accurately but to deliver those messages or warnings boldly to these Kings and men of influence and they faced persecution at times for doing so. They were also expected to deliver the prophecies even when they could not understand the messages, demanding extreme obedience and exemplary faith.

The prophetic books also show us that God can see the future in perfect detail. He controls not just the future, He controls every detail of the future. Therefore the focus for reading this prophetic books is not on seeing what the Jews went through, but to know who Yahweh is. He is holy, just and righteous. He is our wonderful God.

Isaiah - Part 2 of 415

The book of Isaiah highlights that Yahweh is both just and merciful. The problem of sin is addressed and God's judgement is upon His people. Prophet Isaiah is chosen by Yahweh to warn the people of the southern-kingdom to be unlike those of the northern-kingdom who were deep in idolatry. He was to warn them that judgement was upon them. However, that was not the end; the prophet also brings comfort and reveals Yahweh's plan for salvation and restoration for his people through Jesus. This demonstrates the heart and endless mercy of God for his children.

As men continuously seek a 'Good Father' in men to lead them politically and spiritually, God patiently raised patriarchs, Kings and prophets. Yet non of these men could flawlessly establish God's righteousness and

perfection among his people. The book of Isaiah comes in at a point when there seemed to be no hope and shows hope of Salvation through the birth, death and resurrection of Jesus.

Isaiah is referred to as the evangelist of the Old Testament because he introduces the 'Good News'; and the book is centred on the hope of the Messiah. The book affirms that all, since the beginning of time, Adam till the last man, needs Jesus Christ. In him lies our hope. From Isaiah's prophecies we understand that our wonderful God sees the future in minute details and He is the infinite God.

Isaiah - Part 3 of 423

As we continue looking into the book of Isaiah, we see Isaiah's vision of God in His temple(Chapter 6). The prophet had to know 2 very important things about God before he could serve him. First, he had to witness the holiness and glory of God (Isaiah 6:3). Second, he had to learn that God of heavens, who is high and glorious, lives in us through the holy spirit (Chapter 7). He gave us the privilege of having an intimate relationship with Him by sending his son Jesus Christ and now through Christ we can call God Almighty as our Father.

God continues to reveal more truths through Isaiah. We get to see the Triune God, God the Father, then God the Son, born on earth and He will be filled with the Holy spirit (Chapter 11). This is the Holy Trinity. In the same chapter Yahweh reveals The New Heaven (Verse 6) which is promised to all His children. The picture of the New Heaven can be compared to the Garden of Eden. There will be abundance of peace and joy. "He will gather all nations". Through this we also see the faithfulness of God as He fulfills his promise to the Jews. Yahweh would have brought His children through one glorious circle. Satan thought he could destroy God's work. Instead, the work of God will not only be restored but will be of greater Glory.

In this New Heaven sins will be forgiven and God will cast them away (Chapters 33 & 38). We will no longer be under the bondage of Sin. Another wonderful thing which Isaiah reveals to us is that we will begin to see and understand God, the blindness will be removed (Chapter 35,Verse 5). The book of Isaiah gives us hope for the magnificent plan God has for truly he is an Awesome God!

Isaiah - Part 4 of 431

The third section of the book of Isaiah starting from verse 40 reveals more about the Good News rather than the sins and shortfall of men. Unlike other religions, chapters 45 and 55 tell us that we can't be saved by works but only through Jesus can we mend our broken relationship with the almighty Father. Salvation is free to all who comes to Him. Salvation is not something you earn; salvation is something God gives you, it's a gift!

Obeying the law is our desire to please God who saved us. It is the result of our salvation and not the other way round. We also see the detailed prophecy of Christ's sufferings for our sins beginning from chapter 50.

Now that the Messiah has won the battle against sin, we who believe in him have the responsibility of bringing this News to the ends of the world. The '*beautiful feet*' (*chapter 52 verse 7*) refers to the one who proclaims and publishes Jesus' victory on the cross so that more will come to identify their true King.

In Isaiah 65 verse 17, we see the mention of the new heavens and earth. No former things will be remembered. We will all be New, sinless and pure the way we were created by Yahweh. There will be everlasting peace and joy. There will be no fear, war, poverty, sorrow but only God's holiness will surround. This is what our amazing God has prepared for all who call him Father.

Finally, Isaiah 66 tells us that nothing pleases our God like one who is humble and of a contrite spirit and trembles at His word. Pride brings us further from God. We are absolutely nothing without him and whatever we have is His. The comprehension that He is our everything and we are nothing without Him is the mark of true followers of Jesus. Enjoy this beautiful book of Isaiah.

Transcript

Isaiah – Part 1 of 4

We come now to the book of Isaiah. But before we look into this particular book, let us look at the genre of books which we call the Prophetic Books. They cover a large part of the Bible. Frankly 1/3 of the Bible consists of the Prophetic Books. Most Christians find this the most difficult part of the Bible to read. The other parts of the Bible, they say “It’s not difficult, but I don’t know why God put this in, it looks like a repetition like Chronicles” for example. There are some books we can understand quite easily like Song of Solomon, obviously it’s a love song. I mean, if it was a love song, we wouldn’t have any problem with it. But we will ask ourselves “Why is it in the Bible?”

So, there are books like that that we don’t find it that difficult to read, but we just wonder why they are there. The Prophetic Books are very different. We not only wonder why they are there because they all refer basically to Israel rather than to us, and sometimes to nations like Edom, which we don’t even know where they are now, or Nineveh, the book of Jonah. What has that got to do with me? It’s so specific for Edom. Obadiah is all about Edom, Jonah is about Nineveh. What’s it got to do with me? But that’s not really the biggest problem with the Prophetic Books. The biggest problem is we haven’t a clue what they’re saying. We struggle just to understand, not why the book is there, but what the book is about. Later, we hope that as we go through this book, you not only find the mystery solved, the difficulty overcome, but you actually begin to enjoy the Prophetic Books and say how beautiful, how perfectly they are written, and how beautifully they are placed in the right place.

The Prophetic Books cover 17 books and divided basically into the Major Prophets - Isaiah to Daniel, and the Minor Prophets. But 5 are major and 12 are minor. It doesn’t mean the prophet was bigger or more famous or better. It simply means the major Prophetic Books are longer. That’s the number one characteristic, they are major because they’re longer. They are also placed in an order that I’m not sure it’s even chronological. We are so chronologically minded that we have a watch, we have a calendar. People in different cultures never wore a watch. I have to learn that in cross

cultural missions. We tell them to meet at a certain time and they come 3 hours later, because to them, it's daytime or night time. For agricultural people, it's harvest time or sowing time, or rainy season or dry season. They are not logically time-bound like us. We go and be very poor missionaries because we are so uptight about time. They are not. Chronologically, I'm not even sure it is in the right order, which prophet came first, which came later, and it doesn't bother them. It's more of a spiritual book rather than a historical book which tries to put things in the right slot.

Why the difficulty? Let me just say there are a lot of other prophets in the Bible besides these 17 of them that wrote these books. These are called book prophets because they have a book named after them. Moses was a prophet. There is no book called Moses. His prophecies were what God told him to tell the Jews, what God told him about the future. For as far as Moses was concerned, it was prophecy. He was a prophet, speaking on behalf of God. But his prophecies were mixed up with the history of his life, the history of the children of Israel. They were mixed up, so he doesn't have a book, so he's not a book prophet. Samuel was a prophet. He spoke on behalf of God, but Samuel is not a book prophet. The book of Samuel is not about him. It's about Israel and two other kings - Saul and David.

There are two major difficulties when we look at prophecies.

Number one, most of these prophecies are just a collection of messages. For example, Isaiah- God spoke to him many times, then he had to speak to the people. Some of those messages were recorded down, inspired to be recorded and added to the Bible. Sometimes God spoke this year, but didn't speak to him for two years, and spoke to him again. And so, they are all just really like a collection of messages, prophetic messages of Isaiah, that's all it is. They are collected and became a book called The Book of Isaiah. So, it doesn't seem to link up a lot. Our mind is still very linear. Our mind is still "A" leads to "B", "B" leads to "C". The eastern mind doesn't have that same logical and time sequence as we are trained to have. We get very confused why it's like this, and then suddenly he jumps to this and then he jumps to this. When you look at the collection, they're often not in chronological order.

Number two, they're not in topical order. If you take all the messages of Isaiah about the new heaven and new earth, they should be in one place, all the messages of Isaiah about the coming Christ should be another place. No! They are put everywhere and you have to pick them up here and there. And that's very much the style of the Bible. You have to seek, you have to

find, like gold and diamonds in the ground and when you find it, they're not in order. No order at all, basically. That's why we get so confused with our western mind. A lot of the confusion comes because we say, "Why can't he just say it plainly? Why does it sound so flowery?" Because it's poetry. It's very interesting that more than 90% of the book of Isaiah, I think, is poetry, not narration. Why so much poetry?

Two reasons.

Poetry is usually something coming out of the heart, like you write a poem to your girlfriend, or you write a love song. You don't write I love you because your eyes are 3 centimetres-that's not poetic, that's factual. But when it's emotional, when you're sad, when you're happy, when you're in love, when the heart is in it, you tend to be describing things more in a poetic form. When God is judging His people and He's angry, it's poetry usually, when God is wooing His people, it is poetry, when God is so sad, it is poetry. And so, the prophetic books are full of emotion-of God having to deal with His people, having to plead with His people, and rejoicing when they do right. There is a lot of poetry. That is the one number one reason: God is emotional. And our Christianity just lacks that. We all feel afraid when people are emotional about God. They say, "Is God overboard? Can't we just have a Bible study without all this feeling?" Many, many people just think God is just robotic, scientific. No, if you read the Bible, I would guess one third of the Bible is poetry, almost. For example, the Psalms, the Proverbs is poetry. But a lot of times we don't recognize the poetry because our idea of poetry is rhyming. Sounds alike. Hebrew poetry is rhythm. One line, next line emphasizes the first line or opposite of the first line, third line, another line emphasizing that line or opposite or enlarging on it.

Let me just read to you. Let me just take the book of Isaiah, let us start right from the beginning, and you realize it is so much poetry. But, in our Bible, the way it is printed, it just looks like everything is a narration, and that's very, very sad because we miss the beauty of the Bible. There are some bibles you can buy, that are in a form where when Jesus speaks, it is in red print, that's one. And then when it's a poem, the lines are narrower in the book and you can tell straightaway it's a different type of writing.

Let me just read Isaiah, Isaiah 1:3.

The ox knows his master - That's one line.
and the ass his master's crib

(One is about the ox knowing his master, the next line is the ass knowing his master's crib. Almost the same thing, but it just emphasizes the fact that even dumb animals know their masters.)

but Israel doth not know - that's the third line.

my people doth not consider - the fourth line.

“Israel does not know” is almost the same as “my people does not consider”. But it emphasizes that point.

Verse 4, Isaiah 1:4.

Ah, sinful nation, a people laden with iniquity,

a seed of evildoers - it's the same thing, but it just emphasizes that point.

“Ah, My people, sinful, laden and then they produce more wicked people”.

When you begin to see the poetry, you appreciate the heart of God, not just the commands of God. Christianity has become like that. We don't know how to love God because we don't know how much God loves us. We don't how much God feels for us, we don't know how to feel for God. We give money, we serve, without any feeling. I hope you understand why God writes it. To tell you it's from His heart. That's one reason.

The other reason is that the Jews love this kind of poetry. And this was written for the Jews, not for western-minded people like us. When we read, we say, “Why like that?” Because it's written primarily for the Jews who love poetry. I hope you begin now to understand that if you read Isaiah, word by word, you lose it. You cannot read poetry and dissect it. Poetry is like a song. It's the flow of it.

When you hear Isaiah, you probably would appreciate the book a lot more than when you read with a pen and try to underline everything. I find a lot of people, for example, when they go to a prophetic book with a pen and eyeballs and they keep trying to figure out one word, two words, three words-after a while they get lost in the woods. What I have found - I read Isaiah umpteen times before - I never really appreciated it until I learned to use the audio Bible. Before I prepared this message, I listened to the book of Isaiah, 66 chapters, almost three times over, and I get the feel, I get the feel, I get the heart of God. Sometimes books like that, especially the poetic books, is best listened to, rather than dissected with a scalpel.

Who were the prophets? They were generally just guys out of the blue. God picked them out. Somewhat ordinary, somewhat different, not like the

priests, the kings, but they were given an extraordinary job or responsibility. The extraordinary responsibility was they had to hear clearly from God and know it was from God and then tell what God told them. And most of the time what they heard from God and had to tell the people were usually warnings. Nobody liked the prophets because they kept warning of judgment to come, warning of their sinful behaviour, so they were not the most popular people. In fact, most of them were stoned to death and killed.

When we think about prophecy, we think they are predictions about the future. But most of the prophecies, if you read Isaiah, is not about some distant future, it is about now. "What are you doing now? How dare you do it now? Do you know what you're doing? You leaders - wicked." When we think of prophets, you always think of them talking about some faraway, distant future, but the majority is warnings. Not very nice but in the midst of the warnings comes comfort. And the comfort is often in the fact that while God is judging you now, and you're feeling it, one day, God will gather Israel back again. While you are scattered now all over as exiles, one day, you will be a nation gathered, exalted, New Jerusalem, etc. It was not God saying, "I wouldn't judge you because I'm not that holy". No, no! The judgement was very strong, but the comfort was about the faithfulness of God to His promises to Israel, that this land is the Promised Land, the line of David, the blessing of the whole world will come through Abraham-all those promises will come true though you feel that God has abandoned you. A lot of comfort was from future events of God keeping His promise.

How did the prophets hear the word of God? Sometimes a word, they clearly heard a word from God-Thus says the Lord. If they heard it from God, they said it. Like on Mount Sinai, God spoke to Moses and he came down and gave the word. They knew clearly that word was not from an illusion or some crazy thinking of theirs, but it was clearly a voice in the ear. And then they said, "That's God's voice, I recognize it." And they spoke it out. So that's one, a word from God.

Another way God gave His word to the prophets was through pictures. What do I mean by that? It's either when they were awake, they saw a vision. A vision means I'm awake, I see something like a TV in front of me, 3D reality or like a hologram in front of me. Or sometimes when they were asleep, that was not called a vision. It was called a dream. I dream all the time but I know most of my dreams are crazy. Maybe I ate too much, whatever. But when they had those dreams, they were sure it was from God, not from over-drinking, over-eating, over-excitement. No! It was from

God. They were clear. So, vision! Clear, not illusion! It's from God. A dream, clear, it's from God.

Today there are people who love to claim they are prophets. They have a dream, and they are going to tell you about their dream. I'm not saying God cannot speak in dreams. God can speak anyway, through a donkey, if He wants. What's the problem? God is God. Why do you want to limit God, but God normally doesn't speak that way. God normally speaks through the normal channel, which is the Word of God and I like it because it's reliable. Thy Word is truth. If it's by a dream, sometimes I don't know, which is which? Today, a lot of people like to tell they are prophets but I don't know. But we are talking about Bible prophets now. When they got this vision, what happens is, usually it was in great detail, like high definition hologram or picture. They saw everything-the uniforms they wore, the horse, what bridle it was, they were watching it, they were describing it, it is quite amazing. They were very clear pictures to them and they described it and the amazing part is, they describe it not in the future tense "this will happen" but "I saw Babylon coming, I saw Jerusalem falling". This is long before the event. They saw a future event as if it was a past event, as if it had happened. Prophecy is spoken of as if it had happened but actually maybe 2000 years to come yet before it happened. This is how the prophets see and the amazing part when they wrote their description of it, it came out in beautiful poetry like this. It's obviously inspired by the Holy Spirit giving the vision and giving the poetry and the perfect words for them to record it. It is a mystery of inspiration of Scripture.

Often when they got the prophecy, they didn't understand what it was all about. It is so strange. For example, now, we see the prophecy and we say, "Wow, thank you, Isaiah, for giving us these wonderful prophecies". But let's just imagine Isaiah was asked to write this: a very famous prophecy about Jesus Christ. There is a lot about Jesus in Isaiah. Isaiah was asked to write this thousands of years ago. Isaiah 9:6 For unto us a child is born, unto us a Son is given. And the government shall be upon His shoulder and His name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Now imagine if you are Isaiah and asked to write this. It is an amazing prophecy to you and me, it is about Jesus. So clear because we know this is Jesus. Imagine, Isaiah saying, "What is this, God?" A child is born and the child is the Everlasting Father? That's a contradiction. A baby is weak. And this baby is called the Mighty God. For the Jew, you only knew God is God! One God. There shall be only one God. Though of course God had

hinted. God made man in “our image”. God is more than a monotheistic God, three persons in one. But Isaiah wasn't clear on that. And he says, “The child is a Mighty God, a baby is the Everlasting Father?” No, he didn't understand a word he was writing down but he wrote it down faithfully anyway. And when you and I look at it, long after the event, we say, “Wow, thank you, Isaiah for this amazing prophecy”. So that was their lives. They saw events, wrote them down, but they didn't know what in the world they were.

Sometimes their prediction of something was for a present event, but that saying had a present fulfillment and a future fulfillment. Does this add to your confusion? Let me give you another classic example.

In Isaiah 7:14, we have a familiar verse that you and I actually quote very, very commonly, but we didn't know the origin of it. Isaiah had to comfort a king called Ahaz, King Ahaz. King Ahaz was terrified that these Assyrians had allied with the Northern Kingdom, Israel, to attack the Southern Kingdom, and so King Ahaz panicked. And so Isaiah comes and tell him, “Don't worry, you will win, guarantee, will win”. Ahaz asked, “How do I know I will win this war?” And so Isaiah tells him something called a prophecy. Verse 14, is what Isaiah says to King Ahaz:

Therefore the Lord Himself shall give you a sign (He is talking to Ahaz, the panicking King, shivering.)

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

Ahaz is thinking about Assyrians and the Northern Kingdom attacking him and he said, “Relax, this little young lady is going to give birth to His son and call His name Immanuel”. Of course, it came to pass and that comforted Ahaz. But the point is this, as far as this prediction was concerned, in the mind of Ahaz and in the mind of Isaiah, it refers to this event, of a war between two nations.

But you know, 700 years after this, something happened, and it is quoted in Matthew 1:23 Behold a virgin, shall be the child and she called His name Immanuel, which being interpreted is “God with us”.

The Apostle Matthew saw this prophecy, not just as referring to Ahaz alone, but as referring to another event. So the two predictions one and one 700 years later about Mary, giving birth to a child and calling this child Immanuel, which means “God with us”. And you and I, in New Testament, you read this and we say, “Wow, wonderful”. We forgot that there were two

prophecies - one was for Ahaz and one was for you and me. Are you confused already?

So here we have Isaiah. I hope you understand that when you want to understand the Prophetic Books, you must understand some of these events that God can use one event, to predict two things.

Now, sometimes Isaiah sees two things, sometimes he sees both, but he doesn't know which came first. You say, "Wow, you are confusing me more, Pastor". This is what happened. For example, in the book of Isaiah, it says to the Jews, a king will come, your king will come, your king will come. That's true. One day, Jesus will come as a King, that's the second coming of Jesus. But later on, in Isaiah, it describes the suffering servant, the one who would die on the cross for our sins, very graphic description of the suffering Savior. Actually, they both refer to the same person coming in two different times. Jesus should come first as a suffering Savior and at the second coming, He comes as a conquering King. We know that as Christians. We saw the first one already when we studied the Bible, we know the second one is coming. But as far as Isaiah was concerned, he didn't know which one came first. And so when he wrote it down, it will appear the King came first. I think God had a reason for putting that. And then later he said that this King will also suffer. So, when Jesus came, the Jews anticipated this is the Messiah, this is our Messiah. They welcomed Him as He came into Jerusalem with palm leaves. "Hosanna! Our Lord". But then when He didn't conquer the Romans, they rejected Him. They forgot in Isaiah 53, their King would also suffer, but they couldn't figure that out and they thought he would come as the King first. And they couldn't figure out what the suffering got to do with the King. So, sometimes the event, in the mind of the prophet, is not chronological. And that's normal in the Bible. So no surprises. And sometimes the two events are separated by thousands of years but as far as he saw it, he saw one event, another event immediately after the other, and he thought they were just back to back. But actually there is a 2000 years' gap between one event and the other.

Now I hope you understand that prophecy is not something like linear in our mind. So, get over this linear mind of ours.

The prophet, first, was often confused by his own prophecy and he didn't know what he was saying most of the time, but he was just faithful to say it, he also had a very difficult job. Who likes to be warning kings and leaders?

Basically he warned the kings, the leaders, the priests, of their unfaithfulness. If something goes wrong, the leaders are responsible. So as this guy stands up there and scolds the king, can you imagine the difficulty of doing that job. And then, they had another difficulty which made it even harder. If you call me a sinner, “Okay, I am a sinner but please don’t be so rough”, I could say that. “Please realize, I am a king, please don’t shout at me, give me some face”.

But there is another problem prophets have that you don’t know, probably didn't realize. A person like Isaiah had to tell them God is going to destroy Jerusalem, and God will take you out of the Promised Land. To the Jews, that is unthinkable: “I thought God promised this land to us”. They forgot that ownership doesn't mean occupation. God had said conditionally, “As long as you obey Me, you occupy the land, the ownership is yours”. But the occupation is conditional. But to tell them they would be exiled, after being hundreds of years in the land is unacceptable to them. In their simple mind, God is not faithful. “How dare you call yourself a prophet and you say that God is not faithful”. Secondly, they said Jerusalem will be destroyed, that is unthinkable! “The Temple, Solomon's Temple is going to be destroyed? That’s unthinkable, how dare you say that, that's blasphemy!”

I glad I am not a prophet, and not an Old Testament prophet who stands here and proclaim God's truth. Question, of course, is why in the world do we read this book? Why? Written primarily to the Jews to warn them of their sins, their idolatry, their oppression of the poor. Why me? Some of the prophecies are to the Edom, to the Nineveh, why do I read it? Well, primarily, as we said, from the beginning, we read the Bible because it shows us who God is. When you read the prophetic books, you see God is holy. When He says He is going to do something, He does it because He is holy. He doesn't change, He doesn’t pretend. It’s truth. We see the heart of God, how sad He is when His children go against Him, reject Him. We see the patience of God. Amazing patience. Warning, warning, warning. Small tribes come in to attack. He allows a little bit first, Edom comes in, Moab comes in, Philistines comes in to attack. Finally, after 15 other tribes have attacked, Babylon is going come in and finish you. You know how patient God is. But nonetheless He is holy. We see His faithfulness. When He promised Abraham that all nations will be blessed through him, it's true. Whatever the Jews did, He promised that a seed of the line of David will be king. It’s true, Jesus is still King. He promised in Sinai, that the Law is given to us and it's true, the Holy Spirit puts the Law in our heart. It shows

us that God can see the future in perfect detail. In other words, He controls not just the future, He controls every detail of the future.

So, the goal of reading this prophetic book is not to see so much what the Jews should go through, but who God is. What a wonderful God He is.

So that's basically an introduction to the prophetic books. And then after this, we'll go into an introduction to the book of Isaiah itself. Isaiah has 66 chapters, so we'll take it in due time, but I believe we needed this to understand the prophetic books better. And then, one third of the Bible becomes no more mystery, but a beautiful part of the Bible, a very important, beautiful part.

God bless you.

Transcript

Isaiah – Part 2 of 4

We now come to the book of Isaiah. We have some time to look at the prophetic genre of books. Now we come into Isaiah. Why is Isaiah put in this position in the Bible? We have already gone through almost half the Bible. We have seen 500 years of patriarchs, 500 years of prophets, 500 years of kings. And what have we seen so far? The Patriarchs started well. It's Abraham - good guy, a few faults. Good guy. And we watched the degeneration slowly. Isaac - a bit lame, bland, not really terribly spiritual except for the act at Moriah. And then Jacob - my goodness, quite a character, I wouldn't be too proud of a father like that, who cheats my grandfather. Then we have 500 years of prophets starting with Moses - good guy. Then we see Joshua and we see Samuel, and we see the rest going down the Judges. We look at the age of prophets, God used them to be His mouthpiece, to be His instrument. And we see from Moses down to the prophets, my goodness, it was getting worse and worse, ending up with Samson – totally, oh my goodness, quite a disgraceful, weak, sexual, immoral man. Then we have kings, beginning with David - good guy again. Then we see Solomon, Rehoboam, and then another spiral downwards.

So what do we see? We've seen God patiently raising up prophets. We all want a father, raising up prophets - we want to be led spiritually, raising up kings - we want to be led politically, have good leaders, but they all don't get better. The institution gets worse and worse. You know that in our minds is that if you fix it, keep fixing it, the Theory of Evolution is that it gets better. But God is trying to teach us that is the most ridiculous theory in a sinful, sin-cursed world-things don't get better. Leave it long enough, whatever, your car, your house, your garden, it's just going to deteriorate. And even if it's an institution, it's going to get corrupt, immoral and it will fail. So the fatherhood - the patriarchs failed, spiritual leaders - the prophets failed, the kings - the political leaders failed.

So what does the heart yearn for? We all yearn for a good father-that's such a wonderful start in life, good spiritual leadership, good political leadership, but you won't find it in men. After 1500 years, patiently, God says, "I let you see - case studies". Failed. So the book of Isaiah comes in at this point of time, and shows us the hope for all of us. In Isaiah 9:6 – "For unto us a child is born. To us, a Son is given and the government shall be

upon His shoulders, and He will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of His government and peace, there will be no end.” It’s not deterioration. “He will reign on David's throne and over his kingdom, establishing it and upholding it, with justice and righteousness from that time on and forever.”

That's a nice start for Isaiah. That's what we're looking for - Everlasting Father, Prince of Peace, Wise Counsellor, Mighty God, everything that goes on and on, not deteriorating and deteriorating and degenerating but maintaining that perfection forever. I hope you get to see why all this - why do we have to read about so many kings and all the judges? Do we have to go through this, God? In Sunday school, we like to drop some of these horrible things, so it doesn't embarrass our children in Sunday school. No, the Bible puts it all there: the warts and the ugliness and sometimes when I teach or talk about such things, people said, “Pastor, don't you think you shouldn't mention such things in a Bible study?” Why? Why? If God mentions it, why can't we? Otherwise you have this wrong idea that man gets better and man is good. That men are actually really quite good, a few little flaws here and there. That's not true at all. That's why we have this humanist philosophy where we think man is really the center. They're really good. I mean, you just need to renovate and tweak and teach a little bit and they are going to get better. Absolute nonsense. Get it straight from the Word of God.

Then we have the books like Job. Why do we have to read all that before Isaiah? Job shows us that even good people suffer. Mysteriously, good people suffer a lot in this world. The world is actually a place of immense suffering. My dad was a very wise dad. He told me, “Son, years of toil, and moments of joy and pleasure”. That's true. He knew it is a sin-cursed world. What else do you expect? And you see life too, you read history – when we read history, we read history of wars and kings. If you read history, social history - it's about hunger, it's about oppression, it's about people just struggling from day to day in misery. That's life in this world. And then, even the best of them all, Job, goes through it. Then you say, “No, no. But, you know we can attain like Solomon - have all the achievements if we educate people enough, we teach them enough and we get all the qualities, a head start in life - be like Solomon - scientist, musician, everything, artist, politician.” And you know what? He said, “Vanity, vapour, nothing.” So what again? Why are all those books placed before Isaiah? To tell us you really want a life of peace, of fulfilment, of joy - it cannot be found in anything under the sun, only in Christ. That's what Isaiah comes up

presenting- Christ. Song of Solomon, everybody loves a love story. Everybody loves to be loved and be in love. That's what we yearn for deep in our heart. But you know, all human love - ask anybody - is full of ups and downs and discouragements. And then Song of Songs says, "Love, love, this is it". And then we realize it's so good to be loved by a lovely lover. And so good to love a perfect lover, Jesus Christ.

Half of the bible is full of, "Help me! God". When you read all this and you don't come to Isaiah, you almost want to say, what in the world is all this about? It's about our need. Whoever you are on earth from the lowest to the highest, from Adam until now, you need Jesus Christ. I hope you see the positioning why Isaiah is put in here. Isaiah is called the Evangelist of the Old Testament because he introduces the good news. The good news is the Son, God's gift of His Son. Religion is God's gift of doctrines, God's gift of the holy book, of commandments. That is people's idea of religion. Nonsense. But people say, "Is Christianity another religion?" I almost say, "When would people ever learn?" It's not about another religion! It's not about a set of rules, it's about a person-Christ. The good news is Christ.

So Isaiah is called the Evangelist of the Old Testament. And the book of Isaiah is called the Gospel of the Old Testament. And so, we see here in Isaiah, he introduces first, this gift of His Son, then the suffering of His Son, the kingship of His Son. It's all packaged in Isaiah, not necessarily in chronological order. It's all in this book. So he introduces and then, as we go on the rest of the Bible, more and more is developed about this perfect Son of God who will come. The seed truths are now put in the book of Isaiah. Isaiah, the book, is also called the "Bible in miniature" because many, many seed truths are in the book of Isaiah. In fact, it is so beautifully chaptered. The chapters are so beautifully placed that the first 39 chapters of Isaiah seem to reflect the Old Testament and the next 27 chapters seem to reflect the New Testament; which fits into our Bible - 39 Old Testament chapters and 27 New Testament chapters. Now I want you to know that chapter divisions and verse divisions are not inspired by God. In fact, the original is just a scroll, you just read it. There was no chapter division nor verse. In fact, sometimes I think it affects the way we read the Bible. We tend to read the Bible, chopped up not only into 66 books, but into 66 chapters in Isaiah. And so, we don't see the whole book. In fact, most of you don't even see (of course, very few even see the old Bible as one book) Isaiah as one book. So chopped up, they only know a few verses in Isaiah, most Christians will tell you, "yes, I read Isaiah many, many times." "What do you know about Isaiah?" They'll tell you like: "this verse, this verse under

Isaiah, a child is born, His son is given. His name shall be Immanuel” – a few things. That's it. “Rest of it, I have no idea what it's all about.” So, anyway, the chapter divisions here do not inspire, but seem to be quite nicely put in. Chapter divisions and verse divisions started coming in for convenience sake, for referencing, around 500 years ago, I think. It's debatable. It depends on what you mean by chapter division, it had to start somewhere in a very simple way and it slowly developed over time. So we see here, the first 39 chapters are like the Old Testament, and then at chapter 40, there's a break because that's when they went into exile. Judah went into exile. It's a big gap there. And then, verse 40 picks up after the exile. So in other words, it's just like the Old Testament up to Malachi, there is a big gap of 400 years' silence and then John the Baptist comes in and declares: somebody is coming, “prepare ye the way of the Lord”. This is said in Matthew when John the Baptist was there. It was prophesied by Isaiah, of John the Baptist that he would “prepare ye the way of the Lord”. Do you know where that verse came from? It came from Isaiah. We are familiar with it in Matthew chapter three, in reference to John the Baptist preparing the way of the Lord Jesus Christ. But that was prophesied by Isaiah. Let's look at Isaiah chapter 40. Remember chapter 40 is the start the “New Testament” part of Isaiah. Let's just read Isaiah 40:3. It's quite interesting. This is Isaiah, not Matthew. “The voice of him that cries in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.” Seems to parallel Matthew 3:3. Isaiah 40:2 says, in the last part, “speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned”. Her sins are forgiven. And then verse 13, same chapter, “Who had directed the Spirit of the Lord...?” This is quite amazing. Chapter 40 introduces Christ, “prepare you the way of the Lord”, sins being settled, paid for and the Holy Spirit coming, the age of the Holy Spirit in the New Testament. So we see here, chapter 40, begins the “New Testament” part of Isaiah. So that just gives you an idea that this book is quite remarkable. So it's important to know this book, because it's a “Bible in miniature”. It's the Gospel of the Old Testament.

But admittedly, it's a difficult book to read, very difficult. As I had taught earlier, that for prophecy, you need to get used to the poetry, you get used to the fact that messages are just put as a collection and you need to piece it together, a little bit of thinking and spiritual direction is needed, not scientific analysis. It's by far the most quoted book in the Old Testament, the New Testament quotes the Old Testament. So I say this is important. I'm going to spend a bit more time just as I did on Genesis.

Who is this man, Isaiah? He's considered one of the great prophets of the Old Testament. Of course, Moses is up there, Elijah, and Isaiah. His name, Isaiah, when we speak in English doesn't make any sense. In Hebrew, his name is Yesayahu. Yesa means "save". Yahu, means Yahweh-God. So basically, his name means "God Saves", which is exactly the same name as Jesus. In Mandarin, Yesu is much closer to Hebrew, in Bahasa Indonesia it is Yesus. In Bahasa Indonesia, Isaiah is Yesaya (not Isaiah which is so anglicized!) Another version of the same name is Joshua, Yeshua. So I hope you understand that actually he had the same name as Jesus and the same name as Joshua. Of course in our Bible, they look like three different names. It simply means "God saves, God saves, God saves. Yah is God. Yesha is save-God saves. So, that was his name. Quite interesting. Hebrew names have meanings, not sounds. We often choose names for our kids because it sounds cute or nice or trendy.

He lived at a time when Assyria was the dominant power and the northern kingdom of Israel was tottering, about to go. And so he was watching the Northern Kingdom and all the horrible sins they had committed and the judgment they were going to face. And he was sent by God to warn the Southern Kingdom, "Please don't be like them". And so, this man had to speak against the three common sins of the Northern Kingdom, which also became the three common sins of the Southern Kingdom, which is idolatry (that's the core sin), immorality and injustice. Just remember this: they're not three separate sins, they are one sin of idolatry resulting in the sins of immorality and injustice. You say, "What do you mean?" If you think your god is a little thing you can place on an altar or table, then that little god is not the big god that your heart knows lives up in heaven, who made the heavens and the earth. This is manifest in all men-Roman tells us that. We all know that. Obviously, this world doesn't make itself but men prefer to miniaturize their god so they can do what they want. When their god is just a little doll on the table, who obviously is not very powerful, obviously cannot see everything because actually he can't even see anything, who obviously can't hear anything-when your God is like that, then you're free to do anything you like. He doesn't know what you're doing. And he doesn't and can't do anything about it, whatever you do. So the sinful nature says, "My god can't see, so I can have immorality the way I like it". But, if I know there is a big god up there, I will think twice, he's watching me, even in the dark. If I creep out at night to commit adultery, he can see.

Secondly, when your god cannot see anything, then you take advantage of other people, you bully people, "I'm stronger than you, come on". And that's oppression, injustice. And so whenever there is a "little god" there is huge immorality and injustice. Whenever there's a big god that we know sees all things and is concerned with us and judges us, then we will be very frightened to be immoral or unjust. I hope you understand this. So Isaiah's attack was on idolatry, and so did Jeremiah and the rest. Because when we miniaturize God, the rest follows. And let me tell you, even today among Christians, injustice is a very big thing. Christians treat their staff, treat their domestic helpers in our country, treat foreign workers very poorly, without thinking. "Why not, cheap labour?" If you have a big God up there and you have a, I say, Bible- sized God in your mind, you will be a lot more careful.

Let's go on to see who he had to speak against. His job was to warn them of this: idolatry, immorality and injustice. He had to speak against the leaders, because if you deal with the leaders, the rest will be in place. He had to speak basically against kings, against the spiritual leaders and against political leaders. That was extremely difficult under any circumstance. How would we dare to speak against our pastor? Most Christians would just accept whatever the pastor says, and if you don't agree with him, just keep quiet and walk off because he's our leader. What about our political leaders? Our corporate leaders? We would not dare to say anything. But, he was given this job to speak and he was born in the palace. He was a grandson of King Josiah. So the kings he had to deal with were basically his relatives and he had to deal in his ministry with five kings. And he had to show them their sins. So, very difficult in that sense. He had access to them, in a sense he had great difficulty speaking against his own people, his own class of people. How in the world could he do that? It tells us in the Bible, he had a beautiful encounter with God in the temple and that's found in Isaiah chapter 6.

Isaiah chapter 6 tells us how he was called. And that's quite interesting. Let me just read that to you. "In the year that King Uzziah died (Isa 6:1), I saw the Lord sitting upon on throne high and lifted up and His train filled the temple. Above Him, stood the seraphim: Each one had six wings; with two he covered his face, with two, he covered his feet, and with two he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is filled with His glory. And the post of the door moved at the voice of him that cried, and the house was filled with smoke." This is a vision. Prophets are given this ability to see visions. "Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I

dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth and said Lo, this hath touched thy lips; and thine iniquity is taken away, thy sin is purged and cleansed. Also I heard the voice of the Lord saying, Whom shall I send, and who would go for me? and then said I, Here am I, send me. And He said, Go and tell this people: Hear ye indeed but understand not; and see ye indeed but perceive not." Listen carefully. "Make the heart of this people fat, make their ears heavy, shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert, and be healed." His preaching was not to enlighten them, but to make them duller and more hardened. "Then said I, Lord, how long? And He answered, Until the cities be wasted, without inhabitant, and the houses without man, and the land be utterly desolate." Can you imagine his ministry? To preach to them so that they will be hardened. Learn another truth about God. God helps us in the way we want to go. If you want to know God more, when you hear the word of God, you will know more and learn more. If you want to resist the word of God, the more you hear the word of God, the more resistant you get in the heart. And in other words, God assists you, either way you want to go. To know Him, He brings you along. You want to go against Him, He brings you along. Scary, right? Learn this character of God-God doesn't force us in His direction.

So he had a very difficult ministry. His ministry would be a failure. When you preach, you hope people would change, right? But his ministry is that the more he preaches to people, the more he saw people getting worse. I wouldn't like that ministry, but he had to do it. And he continued because he had a clear call. And he knew God was on the throne watching him. You see, you can only serve God if you have an audience of one. I tell young preacher boys, I tell young people who want to serve God: If you want the praise of men, go into entertainment. It's a much better way to get the praises of men, they will clap, they will cheer, they will be your fans. You want to serve God? You must have an audience of only one - God. Otherwise, please don't serve Him, you will serve men. You'll see men's faces and change your message. So, a clear call.

Who is his wife? His wife is a prophetess. She never had any visible prophecy as far as we know. So I don't know what that means. Maybe she did have private prophecies not recorded. I don't know. Maybe she assisted him. He had two sons with very interesting names. God asked them to

name his son, Maher-shalal-hash-baz (what a name!) which means “Grab the loot and run with the loot”- talking about the Babylonians coming in taking everything. His son's name is “Babylonians looting us”. Second Son, Shear-Jashub, means “a remnant shall return”. It's a little bit better. That's a comfort. These are the two sons, at least two sons, he had. There are some people who say there is a third one called Emmanuel. I'm not convinced of that. What kind of ministry did Isaiah have? A totally failed ministry. Until he died, he saw nothing except that the One on the throne had seen him faithfully discharged, he was ready to go home.

Many people question whether Isaiah actually wrote this book, because the second part, as I told you, was much later. There was a gap. They went into exile. The second part is about them coming back from exile. And that is in the book of Isaiah. Isaiah had long died already. The second part of Isaiah, chapter 40 onwards was like hundred years after Isaiah had died. How in the world could he write that? As if he was there? But you see, that's prophecy. But today modern scholars, I mean, Bible scholars in many Bible schools, in fact, I would say the vast majority of Bible schools, will say that actually Isaiah wrote the first part. How could he write the second part, he was dead? You see, this kind of modern thinking is destroying our faith. If God does not know the future, and cannot tell his prophets about the future, then He is not God. Period. Then, take the Bible and throw it away. Why try to discover about the God who doesn't know the future? He's no better than man. And so Bible schools are teaching this: actually two Isaiahs, as they call it, the Deutero-Isaiah, and some even have three Isaiahs that wrote this book. My goodness! This is Christianity today, because people don't know who God is. They are making God miniaturize, miniaturize till one day will be like a golden calf. So for me, of course, God wrote this. Of course, Isaiah was given this word by the great God who sees the future in minute details. You say, “How can Isaiah predict that Cyrus would free them? Cyrus wasn't born yet?” What's the big deal? For God, the past, present, and future is the same. In one look, He sees all the span of eternity. That's God. That's the infinite God, the eternal God. In a book like this, the moment you start in a Bible school and question that, I don't know what kind of god you're going to see at the end of this. This is a little introduction, not the genre of prophecy, into the book of Isaiah. What an amazing God! And later on you're going to see more and more about the joy, the Christ who comes and all the wonderful seed truths of the gospel. God bless you.

Transcript

Isaiah – Part 3 of 4

We continue in our look at the book of Isaiah. And I hope you already have long ago downloaded an audio Bible in your cell phone and have been listening to it. And I hope you will listen right through the 66 books of Isaiah.

Now, as you listen, if you do not have the kind of things to look for, you could just get totally confused as you listen. So it would help if you have your Bible now, not the audio but the word Bible, either a hardcopy or softcopy and start marking some verses which I feel would be little landmarks for you to look at. As you listen to it, when you hear this verse coming, you will say, “Ah, okay, now I get this point. I want to focus a little bit more here.” And then you know how to listen, to enjoy the poetry, and God speaking through Isaiah. Then another verse hits you, so mark this down so that when you read these verses that I have been reading, you read them first. And then listen, listen, listen, you will be listening to them two to three times throughout the Book of Isaiah. Doesn't take you a few hours to finish the entire 66 books. So instead of wasting an afternoon watching some silly show, and watching your Facebook, you could easily go through the book of Isaiah, once a day I believe, especially in the time of lock down or quarantine.

Let's look first, at Chapter Six of Isaiah. I want you to mark Isaiah 6:3. That's the one where Isaiah had an encounter, (which we talked about it) in the temple with God - the vision of God, and then he heard the angels, the seraphim calling out “Holy, holy, holy is the Lord of hosts” or the Lord God Almighty. So the Almighty God is holy and the whole earth is filled with His glory. So Isaiah, before he could serve God, had to know two very important things about God, 1. the holiness of God. God is unique, the word “holy” is separate. God is separate from everything else. You cannot make him to be like a superman or smart man. No, no, he's totally apart or separate. His standards are higher, He's different, He is God and man. There's not a gradation of superman, then God. No, they are two totally different categories. So God is high and lifted up.

2. His glory fills the earth. I hope that you not only see the beautiful book but that you also see the beautiful nature all around you - the massive dome of heaven, the vast expanse of the sea, the glory of the mountains,

the thunder and the lightning and all these things and you will say “Wow, the earth is filled with the glory of God. The chief purpose of men is to glorify God and enjoy Him forever. Our goal in life is to glorify God. You say, “Isn't it egotistical that God wants us to glorify Him?” It is not egotistical, it is logical. He is the only one worth glorifying. Any other idol worship, hero worship, whatever worship, is foolishness and stupidity because there is only one worth glorifying and honouring. So, number one, your chief goal in life is to glorify God and as you glorify God, you enjoy Him. All men love to hero worship something. Their greatest joy is to see their hero, and then clap, scream, and yell at their hero - some pop stars or film stars, whatever.

Then we see, look at Isaiah 7:14. You may want to underline it. “Therefore the Lord Himself will give you a sign”, which we have spoken about earlier. “Behold the virgin shall conceive and bear a Son and shall call His name Immanuel.” What is the meaning of Immanuel? “El” is God, the generic name of God is El. “Yahweh” is the personal name of God. Immanuel. El is God, Imma” is “with”. God with us.

Basically, the next thing we're going to learn about this God, this glorious God, high and lifted up. Many religions have a glorious god, high and lifted up, he is so high, so far away, he is so impersonal but the amazing thing about our God is that He is so high and so apart from us, and also so intimate with us. Can you figure that out? I can't figure it out. Honestly, my brain has two compartments. Super high and how can super high be super close and intimate to me-but that is God, that's our God. Many people will say “Wow, you talk to God like a friend, how come?” You talk to God reverently and yet we come boldly to the throne of God as our Father, not Lord God Almighty. When we pray to God, we have to remember: first, He's Lord God Almighty who has come down and become our Father through Jesus Christ. We see here, “Immanuel”. Hint already, the Lord God Almighty will be “God with us” one day-literally be with us, live amongst us. And today, we say “but Jesus doesn't live amongst us”, but the Holy Spirit is IN us - it's even better. Can you imagine how intimate it is that the God of the heavens lives in us? Mind blowing! Until today, I have not fully grasp it, I don't think I ever will. But that's okay. If you can totally grasp God, then He is not God. Then your brain is bigger than God, to understand fully something you must be bigger than the thing. You have to be bigger than a microbe to able to understand a microbe. A microbe cannot understand me, right? So, God with us.

Then we go to Isaiah 9:6-7 which is “unto us”. See, we go closer to God. God is to be born as a baby. Unto us, a child is born, a Son is given. Isaiah 9:6. And this little baby is the Almighty come in the flesh, incarnated. 100% God, 100% man. My mind is getting more blown now. God is with us, now God is coming as a baby to be 100% God, 100% man. Can you think what is 100%, 100%? If you can, your brain is different. Mathematically, I know 50% God, 50% man, I can figure that out. But this is a baby, full-blooded baby, not a fake baby, and yet it's the Mighty God. This is the mystery of the incarnation of Jesus Christ. You see, Isaiah is revealing all these seed truths which we're going to learn more and more until the end of the Bible. Hopefully, we grasp enough to have our faith so anchored.

Then Isaiah 11:1-2. Let's read 11 verses 1 and 2. Now we are talking not only about Him coming as man, but Him being filled with the Holy Spirit. The Triune God, God the Father, then God the Son being born on earth, and this God the Son will be filled with the Holy Spirit, which is God. Three persons of the Holy Trinity.

And we read Isaiah 11:1-2, "There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit." What does that mean? Remember the kingly line? God said there will always be someone on the throne of David forever. But when they went into exile, the kings were all gone. Where are the kings? But you know, the line of David continued and came into a humble couple in Bethlehem. Nobody knew who they really were until a census was done. And they found out that they were from the seed, the line of David. The stump had been cut off, the massive tree was already forgotten, but from that stump was still a little shoot that came out. When you cut a tree, the whole massive tree is down but little shoots pop out from the trunk. “And the Spirit of the Lord shall rest upon Him,” - This one that came from the stump, the baby that was born, 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 the reverence of the LORD”. Another hint..... this Jesus will be filled with the Holy Spirit. Amazing. So Jesus looks like just an ordinary man when he was on this earth. In fact, he was so ordinary, the people who wanted to capture him had to pay 30 pieces of silver to Judas to identify Jesus. That's ridiculous to me. I mean, Jesus was a public figure. Three years he had public ministry. Everybody should be able to identify him and say “that is Jesus”. Why do you pay 30 pieces of silver, a massive amount of money to ask people, “Can you identify who Jesus is?” I mean, if any big shot walked around here, any public figure walk here, for three years you would

have seen him everywhere and would you pay to tell who this famous person is? You see, Jesus was so ordinary looking, so immersed among men but yet have all that power. Why all that uniqueness, wisdom, that power, the miracles? The Spirit of God was upon him.

Honestly, if you can try to dissect the incarnation and fully understand it, you're not honest. Please don't ask me too many questions about the incarnation, the Trinity, I cannot explain it. My tiny brain cannot quite figure it out. Some thing about God. You just have to accept right now on this earth we can't figure some things and maybe it will take eternity to grasp a little bit more and more of this God. So, up to this point, we see the person of Jesus amongst men, filled with the Holy Spirit.

Then in the same chapter, Isaiah 11. Let's look at what He will do on this earth. Isaiah 11:6-12. Let me read that. Interesting.

"The wolf shall dwell with the lamb, and the leopard shall lie down with a young goat, and the calf and the lion and the fattened calf together;" - These are all poetry, in case you didn't know. "...and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion eat straw, like the ox. The nursing child shall play over the hole of the cobra and the weaned child shall put his hand on the adder's (viper's) den. They shall 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. In that day, the root of Jesse, who shall stand as a signal for the peoples; to it shall the nations inquire, and His resting place shall be glorious. In that day the Lord will extend His hand yet a second time to recover the remnant of His people from Assyria, from Egypt, from Pathos, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth."

So, what are we seeing now? We see that glorious New Heaven, where the lion and the calf are no more enemies. Back to the Garden of Eden, where animals, all of them were pets of Adam. Adam named them one by one. He called the lion, he named the lion, he called and named the tiger, called and named the dinosaur. And so we're coming back again, one glorious circle.

Satan thought he could destroy the work of God. But instead, the work of God will not only be restored, but improved, as we will see in a while. So we're seeing now the picture of the New Earth where there is peace

between all, including the lion, the baby and the viper and the cobra. There will be peace again. Today we fear each other. We fear animals, children fear dogs, dogs fear people, everybody fears each other. Nobody trusts each other. Lawyers make tons of money to protect each other. Police are a major factor, without police, there's chaos. Because everybody doesn't trust everybody. One day, we can sit back and don't have to look over our shoulders and question everything. That's the restoration of the Garden of Eden.

And then he says "He will gather all nations", all the Gentiles. In other words, the New Heaven will be filled with every race, every tribe, every people. And then He will call back the Jews from all over the world, from strange places. I have a problem, even pronouncing some of those places. From Pathos, Cush, Elam, Shinar, Hammoth, whoever. Basically God said, "I will gather them from everywhere, and bring them back. I never forgot my promise to Israel." We call them the lost tribes, lost to us, lost to history, lost to our genealogies, but not lost to God. He will gather them back, the faithful God. I don't know how and I don't know who, but I know God is faithful. So we see a little bit more about the New Earth described in greater fullness as we go along. The picture here is peace and gathering of everyone, including the dispersed Jews.

Then we will come to chapter 13 to 23. Mark that down, Chapter 13 to Chapter 23, basically 11 chapters. It's all about judgment of the nations. It is almost kind of boring and maybe depressing to listen to one nation after another judged, judged, judged. Then you say, "Why keep repeating all this? Judge Babylon, judge Assyria, judge Philistia, judge Moab, judge Egypt." What is the sin of all of them? Basically, they had one common sin: Pride! Whenever they succeeded, they got proud! "We are like God, we are the conquerors. We are unbeatable." Doesn't that sound familiar? We don't even think of pride as a sin, you know that? We always think "Ah LGBT, ah smoking". We have ideas of sins that we classify as really bad. How many times in your church or in your mind did you think pride is the number one thing that brought Satan down, cast out of heaven because he was proud? Pride! Be careful of pride whenever we succeed.

Then we see Babylon as the archetype of pride. Let's look at Babylon. Chapter 14:12-15. When I first read this, I thought, "Is this about Satan? Or is this about Babylon?" Actually it's almost interchangeable. It's Babylon. Chapter 14 is about judgment on Babylon. Verse 12 – "How are you fallen from heaven, O Day Star, son of Dawn!" Day Star sounds like Satan. "How

are you cut down to the ground, you who laid the nations low!" Because they conquered everybody. "You said in your heart, "I will ascend to heaven; above the stars of God, I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north;" This is poetry, to you and me, "what is all this?", but he's talking about someone who's so lofty in his thinking. "I'll ascend above the heights of the clouds". Of course, he didn't think he would ascend but that's in his mind that there is nothing he can't do. "I will make myself like the Most High. But you are brought down to Sheol, to the far reaches of the pit." When you have success, you think you are invulnerable. You can do anything. It's not Babylon, it's us.

And then you will see in Assyria, Philistia, Egypt and Moab, same thing – Pride! So be aware. God hates pride. When you look around and look at sin, ask yourself, isn't it just pride in you to think that you could never fall. This guy says "I will never fall, I will be up there on my throne, like God sitting comfortably up there!" My friend, at any point of time, we can fall. Any point! Whether in health, in finances, in whatever, we can fall and sin. Keep humble.

Then we see in Chapter 25:6-8, again the new Earth which I thought we just described the new Earth in chapter 11. But that was just telling you ahead that the new Earth has peace, there will be no more fighting. So that's taking away the negative part of this Earth. The negative part of this Earth is that we quarrel with one another. We keep fighting, wars are a part of life. There are wars inside the house, wars in the office, wars in between the people on a soccer field, or wars between nations, it doesn't matter.

Now, let's look at the New Heaven and New Earth. Isaiah 25:6- it's talking about abundance of blessings.

Isaiah 25:6 – "On this mountain, the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined." This is poetry again, the finest wine, the best part of everything. "And He will swallow on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever; and the Lord will wipe away tears from all faces, and the reproach of His people shall He take away from all the earth, for the LORD has spoken." No more sorrow, no more tears. Abundance of food speaks of abundance of goodness and joy, not emptiness, not vapour, not smoke. Full. Solomon's song in Ecclesiastes was emptiness and nothingness. All that I could gain in life, when I grabbed it, was like vapour

and smoke but the New Heaven and New Earth is not vapour and smoke. It is substantial. What you see is what you get and more. Abundance of peace and joy, not just a lack of fighting, as in chapter 11.

See! It slowly unveils things, but it's all in the poetry and you have to just mark it down. I'm sure there's a lot more. I hope if all of us go through the Bible once in this quick survey way, we will see the connection. If God willing, I will do, again, this whole series at level two, going to greater depth but until we go through the whole book, it is no point going deep when you haven't gone to see the whole book. It's like you go to a country. You want to see this beautiful country and just go to one city and keep going back to the one city and don't see the rest of the country. What's the point? But after you have seen the whole country, you can choose to go deeper into each part. So I hope the next part of Isaiah when I do, maybe, for the beautiful book part two, for those who have gone through the book once over and grasped the beauty of the connections, then we can go deeper.

So, we see now this beautiful earth. What makes this place wonderful, makes us able to stay there? Let's look at Isaiah 33:24. "And the inhabitant will not say, "I am sick"; the people who dwell there will be forgiven their iniquity." A lot of times, we cannot stand confidently before anyone, let alone God, until we know our sins are forgiven. And then, in this wonderful place, we know all our sins are forgiven. In fact, Isaiah 38 verse 17, says not only forgiven but I like this even more. The last part of Isaiah 38 verse 17. "...for You have cast all my sins behind Your back." I like that. I don't see them anymore. It doesn't come and trouble me. All those are forgotten, cast behind us. One of the biggest problems in life is unforgiven sins, remembered by the victim, remembered by the culprit and it's always a barrier to relationship, perfect relationship, but in heaven, God forgives and God casts away all our sins.

And lastly Isaiah 35:5 – "Then the eyes of the blind shall be opened and the ears of the deaf unstopped." You see, the wonderful thing about the New Heaven and New Earth-we begin to see and understand things. Right now, if you ask me to understand God, I struggle. My eyes cannot really see God. I see a bit here in the Bible, I see a bit of His glory, a bit of His Holiness, I see a bit of His patience and you know what? I'm straining to see God in the Bible. One day, I will see God and begin to appreciate Him. It's like a blind man saying "One day, I'm going to get my cornea transplanted and I can see again". I had a cataract operation, two of my cataracts removed. Suddenly the sky looked brighter. I could see the

numbers on cars and buses, and then the world looked so much better. But you know one day, we can see God so much clearer. God bless you.

Transcript

Isaiah – Part 4 of 4

We've come to the last instalment of our look at the Book of Isaiah.

In this part, we'll do as in the previous. I want you to take your Bible, to mark certain - what I would call - verses that gives us some landmarks. Once you have marked this, then when we listen to Isaiah, it helps us to tie-up the book.

I would recommend you listen to it after marking, just listen to the audio. Listen, two times maybe, to get the feel of the book; to see the way God deals with man.

Now, let's look at Isaiah 44. We've reached up to chapter 40. Remember, chapter 40 begins the “New Testament” part of the Book of Isaiah. I call it the “New Testament” part, because it's more about the Good News rather than about man's horrible, sinful behaviour.

So, at Isaiah 44, before we come to the Good News about Christ, we're just reminded of a very common sin. Isaiah 44:16-17-Here, God talks about idolatry. Idolatry is so ridiculous, and yet it is so common that we forget how ridiculous it is. Something ridiculous done over and over again, makes us feel, “Oh my goodness, this is so absurd!” So, it describes here, in Isaiah 44:16-17, how an idol is made from a piece of wood. And it goes on to say, “Half of it he burns in the fire.” (Half of the wood) “Over the half he eats meat; he roasts it and is satisfied.”^[1] He barbecues meat over part of the wood. When the man is making the idol, part of the wood is not used. So, he doesn't throw the wood away, he barbecues his meat. Then, maybe, from the ashes and the sawdust; “Also he warms himself and says, “Aha, I am warm, I have seen the fire!”^[2]

"And the rest of it, he makes into a god, his idol, and falls down to it and worships it. He prays to it and says, “Deliver me, for you are my god!”^[3]

Isn't it so comical? It's almost, like, “Come on, this is so funny. Half of your god is used for barbecue, the other half is used for firewood, and then, the other half you make a god out of it. And then, you bow to it. And you look

up to it and say, "You are my god." When you see idolatry, have you ever really thought about it, how absurd it is?

Before we talk about Christ, how meaningful He is, we have to see that most of the world is still idolatrous. And you say, "But thankfully, I'm not." We still are. We still have our modern idols. They're not made of wood, they're made of different things.

A football star, for example. He may be the best with football, he's amazing. But then, you look at his life, he's so immoral, he rapes people. One half of him is brilliant, worth looking at. The other half is disgusting.

So, we see, our leaders are the same. One half is so brilliant, amazing. And then, the other half is so wicked, and corrupt, and cruel. Our modern idols are no better, whatever they are.

Now, having laid the framework of the normal worship, let's see what we will be enjoying in the "New Testament".

Now, if you look at an idol, you have to worship it. Then, many people's idea of religion is, 'you do this, you do this, you do this, and then you get favor with God'.

How do we get favor with God? How do we get away from the idol to have a relationship with God? Isaiah 45:22 "Look to Me, and be saved, all the ends of the earth! For I am God and there is no other."

You mean, it's like that? Look to Christ, that's it? That doesn't sound like the Christianity I know. The Christianity I know is, 'don't do this, don't do this, don't do this, don't do this'. There's so much law in it. But here, it is so different. He says, "You want to be saved? Look to Me, all the ends of the earth and be saved."

You see, we always put the law before... You put Mount Sinai before the Passover. Very common. You tell people, "You better stop this, you better stop this, then you'll be saved." Not true, at all. You can't stop your sins. You want an addict to stop being addicted? You want a proud man to stop being proud? Does he have enough strength to do that? No, no, no.

When you studied Exodus, you realize, Sinai - the law - came after the salvation from Egypt, the liberation from Egypt. After the blood was shed, applied on their door; then, they were freed up from the bondage of Egypt. And then, they went to Sinai, and they got the law. So, salvation must come first. Salvation is not something you do, salvation is something God gives you, it's a gift.^[4]

Look to the Giver, and say, "Thank You Lord, for Your salvation."

Look to the doorpost in Egypt, when the Israelites saw the doorpost, "Thank You God, for the blood that covers us." And then, they got out of Egypt, walked through the desert, and reached Sinai. And then, they got the law.

So, salvation must come first - not obeying the law. Obeying the law is our desire to please the God who saved us. It is the result of our salvation. If you don't get this straight, then, your whole Christianity is not Christianity, it is religion. Everybody, every other religion tries to work their way to God - somehow or other - by doing good deeds, and hopefully, arriving.

So, "Look to Me. Turn to Me." That's all. Look at the Saviour, and say, "Lord, thank You, for dying for my sins, shedding blood to wash my sins. I receive You as my Saviour." You mean, just like that? Yes, that's it, and be saved. So now, we know how to get salvation.

Now, Isaiah comes to the One - the focus of everything.

Let's look, from Isaiah 50, we see the suffering Saviour. We have this amazing, early introduction.

Isaiah 50:6 "I gave my back to those who strike, my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting."

This is the beginning of Christ's sufferings. They slapped Him; they whipped Him. And He - just - was there, receiving all that punishment. So, Isaiah 50 begins to describe our suffering Saviour.

Now, the Jews cannot accept that. They can't accept that a king would suffer. And that's quite logical, I mean, that's quite logical. Why should the King suffer for us? Under normal circumstances, men suffer for their king, men die for their king.

But this King is so unique, so loving: He dies for His people. I mean, that's the kind of dream king we want but doesn't exist in this world. Right? We call our ministers, our leaders, 'Ministers - serving us', but, in reality, we serve them. I mean, it's a dream of ours that we really have a Minister who ministers to us. Whether it's a Pastor, or whether it's a Minister of Education, Minister of Defence. And a Prime Minister means he's the prime servant, the chief servant. But actually, in reality, it's not quite that. But in Christ, it is. Amazing. That's the One we're looking for. We name people ministers

and stuff like that, and we say, "they are government servants." But actually, they are government bosses. Right?

So, here we see the beginning. He just came and the Jews couldn't accept this, "He cannot be a messiah. How can a messiah be spat on, slapped and stricken, smitten of man?"

Then, it says in Isaiah 52:7... All these are just marking down, mark it in your Bible and it's quite beautiful. So, when you hear it, it's like, "Whoa, okay!"

Isaiah 52:7 - How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, and brings good news of happiness, who publishes salvation, who says to Zion, "Your God reigns."

We talk about the Saviour, "That's what He did." What must we do, now that we have this amazing Saviour? We publish news of Him. We cannot save ourselves; salvation is done by and is completed by Him. So, what's our job? In our salvation process? There's none. So, what's our job? Declare the good news.

"How beautiful are the feet that bring good news."

In the past, news was not carried by phone. When a victory was won by a king, he wanted to bring the good news to his people; that the victory had been won, the enemy had been conquered, so he sent a messenger. The messenger runs back, on his feet, of course. There's no car, no motorbikes, no aeroplane. He runs back to the city, and said, "Job done! King conquers all!"

Those are the beautiful feet that bring good news.

Is that what we're doing? Telling the world, the Good News of salvation? Job done. "It is finished," Jesus said.^[5] Your sins are paid, settled on the Cross. Then He rose from the dead. Victory over sin.

Then, Isaiah 52:14 goes on to describe the sufferings of Christ.

Isaiah 52:14 - is quite a shocking scene - "As many were astonished at you – his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind –"

This suffering Saviour would be beaten to such an extent - whipped, punched, slapped - until His face was not recognizable as a man: marred

beyond marred, deformed beyond human semblance. Jesus - on the Cross - does not look anything like the Jesus you picture. You see a man, you see an actor, Mel Gibson. You see a crown of thorns on his head. You see Him? No, no, no. Sorry, that is the Hollywood version, that is the Sunday School version of Christ. That is a lie. We've been lied to. Christ didn't look anything like that. The Bible says, "He was beyond human semblance." In other words, He was flesh hanging there, blooded mass hanging there. Have you been to a butcher shop in those countries where they hang the whole animal up? And sometimes, the slabs of meat there, you're not sure, "Is this from what type of animal? Is it a cow? Is it a deer?" I don't know. It's just meat. Beyond semblance or recognition. I see meat, I see blood. I don't see the type of animal or being that it is. That's Christ. Can I repeat it? "As many were astonished at you – his appearance was so marred, beyond human semblance, his form beyond that of the children of mankind –" In other words, He was totally unrecognizable. People had to stare at Him and say, "What's all that? A human? How can it be? I just see strips of flesh! Where's his eyes?! A whole bloodied mess!"

My friends, this is the Bible. This is truth. This is not political talk or exaggeration. Plain English, "beyond human resemblance."

Then, it goes on to say, in Isaiah 53. Why He is like that? Why is He looking like that?

Isaiah 53. I'll read from verse 2 - and probably - to the end.

[2a] "For he grew up before him like a young plant, and like a root out of a dry ground;"

Who is He? Who is this Jesus, son of Joseph and Mary? What kind of birth did He have? Carpenter...

[2b] "...he had no form or majesty that we should look at him, and no beauty that we should desire him."

Just an ordinary, simple carpenter, labourer, building houses. Carpenters, in those days, didn't build furniture. They, basically, built the framework of houses - what you and I would call - a manual construction worker.

[3] "He was despised and rejected by men; a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not."

Nobody looked up to Him. He was so ordinary. He was with the masses, not like the Pharisees and the scribes in Jerusalem, everyone looked up at them.

Verse 4 [a]: “Surely he has borne our griefs and carried our sorrows;”
Why is He suffering? He was bearing our griefs, carried our sorrows.

[4b] “...yet we esteemed him stricken, smitten by God, and afflicted.”
People who saw Him then said, “That man must be a terrible sinner, to be like that.” But it was because of our sins, not His. He’s the Son of God. He’s the Creator of Heaven and Earth. He was stricken, not for His faults but for mine.

[5] “But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.” Healed spiritually, healed from our sins.

[6] “All we like sheep have gone astray; we have turned - every one - to his own way; and the LORD (God) has laid on Him the iniquity of us all.” All our sins, He was bearing. He had to suffer so much, because He was carrying so much sin. Not His, but ours.

[7] “He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so He opened not His mouth.”

[8] “By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living, stricken for the transgression of my people?”

[Verse 9a] “And they made His grave with the wicked,”
He hung between two terrible sinners.

[9b] “...and with a rich man in His death,”
His body was put in the tomb of a rich man.

[9c] “...although he had done no violence, and there was no deceit in his mouth.”
He suffered all this, though He - Himself - was perfect.

[10] “Yet it was the will of the LORD to crush him; He has put Him to grief, when His soul makes an offering for guilt, He shall see His offspring; He shall prolong His days; the will of the Lord shall prosper in His hand.”

God's will - that His Son would suffer for our sins.

God's will - that we should be saved by this wonderful Savior.

[11] “Out of the anguish of His soul He shall see and be satisfied; by His knowledge shall the righteous one, my servant, make many to be accounted righteous, and He shall bear their iniquities.”

I don't know how many times - it's three times or so - He said, ‘He shall bear their sins, He shall bear their transgressions, He shall bear their iniquities’. That's why Christ was on the Cross.

[12a] “Therefore I will divide Him a portion with the many, and He shall divide the spoil with the strong, because He poured out His soul to death and was numbered with the transgressors; yet He bore the sin of many,”

Repeat again, repeat again; Christ was on the Cross, taking our sins. [12b]

“...and makes intercession for the transgressors.”

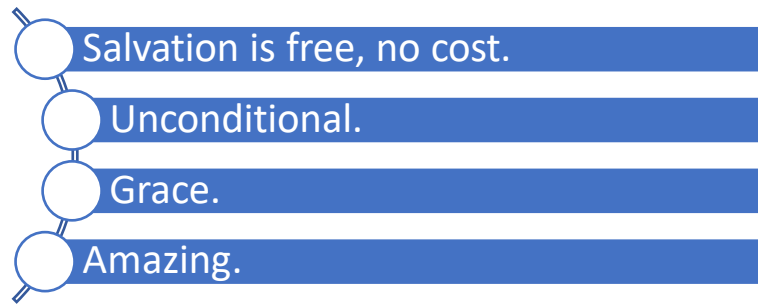
The whole Gospel – the whole of the passion of Christ, the suffering of Christ – is in this passage. Beginning with “His visage* was more marred”.^[6] First, He was smitten of man; His cheek, His beard was plucked. And then, He was more marred than any man. And then, on the Cross. Why was He there? Because He was bearing our sins. Amazing! What love, how the great God of Heaven can be the most humble Servant, the suffering Servant. Next time He comes, He'll come as the reigning King. First Coming of Christ-suffering Servant.

It's interesting, that this is right at the end. Mentioned Christ is King, earlier. But it's at the end, you see, it's all jumbled up. That's why the Jews struggle, still struggling, still waiting for the King. And they haven't figured out this one yet. “Who is this Man?” I don't know. When a Jew sees it, he gets saved. A lot of Messianic Jews today, who suddenly realize, “It's in Isaiah! Christ is in Isaiah!”, they get saved, and they are so zealous.

How in the world, do we have this Christ? Earlier on, He said, “Look to Him.”^[7]

Let's look at Isaiah 55. How do we get this amazing gift?

Isaiah 55:1 “Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat!”



That's the message.

Isaiah 55:1, Salvation is free. So different from religion that's preached in "churches" today, "Stop this first, stop that first." No. You want to get saved? Look at the Cross, and say, "God, thank You, for Your Son." And then, when you get saved, you want to fulfill the law, you want to obey God, you want to glorify Him, you want to obey Him-to please Him. Doing good works is the result of amazing, free salvation.

Now, you say, "This message is so simple. Right? I could preach the Gospel. All of us can be evangelists."

Let's just see what Isaiah 56:10 says. You think this message will be going all around the world? It's rare, my friend, very rare.

Isaiah 56:10

[10a] "His watchmen are blind;"

The ones, supposed to be his watchmen; keep the city, keep the law, keep the good news.

[10b] "...they are all without knowledge; they are all silent dogs; they cannot bark, dreaming, lying down, loving to slumber."

Instead of beautiful feet going out, to preach the Gospel, His watchmen – who are supposed to keep this precious truth and bring it out – are silent; they're asleep, they're dumb dogs. Many, today - who call themselves Pastors - are dumb dogs, careermen, love the praises of men, preach nice things, look good, motivational speakers, prosperity sellers, greedy men. That's no surprise.

We end with a few things. Isaiah 61:10. Let's look at that. How will we be dressed in this wonderful place?

And then, in Isaiah 65:17-25, it describes the New Earth.

Sometimes, we think when we get saved; Christ comes again, we're going to Heaven, we're going to sit at some little cloud with a little harp, and just spend the rest of our life twanging[8] our little harp, and we say, "That's called Heaven."

Let me tell you what the New Heaven and the New Earth would look like.

Isaiah 65:17 "For behold, I create new heavens and a new earth, and the former things shall not be remembered...[9]"

The Earth you and I know are going to be gone.

[18] "But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy, and her people to be a gladness."

[19] "I will rejoice in Jerusalem, and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress."

[20] "No more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days, for the young man shall die a hundred years old, and the sinner 100 years old shall be accursed."

[21] "They shall build houses and inhabit them; they shall plant vineyards and eat their fruit."

[22] "They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands."

Not sitting on a cloud, twanging -work.

[23a] "They shall not labor in vain..." No unsatisfied labour.

[23b] "...or bear children for calamity, for they shall be the offspring of the blessed of the Lord, and their descendants with them."

[24] "Before they call I will answer; while they are yet speaking I will hear."

[25] "The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and the dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain," says the Lord."

What's the New Earth going to be like? One day, on a cloud? No, on a New Earth. I cannot picture it completely, I don't think it's going to look like the

Old Earth. Some things I can picture, but the glory, the beauty, the perfection, I cannot. I haven't seen anything like that. Everything I've seen is marred, sin-cursed. The most natural scene is no more natural, it's polluted. Right?

So, my friends, we're not going to go to Heaven and just do nothing on New Earth. I can't explain it completely, but it's a life so amazing I don't think I can ever picture it, but I know it's going to be amazing. And I'm going to be with my God, enjoy Him.

Eyes to see things I never saw, to know a God I never knew.

One fine day, I'm going to see Him, and I'm going to see the New Heaven and the New Earth, and enjoy it, with my God. Now, all these things, people like to speculate and talk about it - future things. Be a little careful, don't be too arrogant, thinking your little mind can picture what God has prepared for them that love Him.

And then lastly we end with Isaiah 66. Just a little ending, I think it's quite important. Verses 1-3. Last chapter. What are we reminded of?

[1] "Thus says the Lord: Heaven is my throne, and the earth is my footstool; what is the house that you will build for me, and what is the place of my rest?"

[2] "All these things my hand has made, and so all these things came to be, declares the Lord. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word."

What is God looking for? Ever? What is the one character He likes? Someone who knows his place, and then, his God. He of a humble heart. What does God hate? Pride. "I did this... I can do that... I will... I did..." A humble, contrite heart says, "God, all I have is from You. Every opportunity, from You. Every talent, from You. Every breath, from You. You take it away, I'm dust, ashes." That's all.

It's not about how great are the things we can do, how amazing the things you can do. God looks to a contrite and humble heart.

I hope you understand your God better at the end of Isaiah. I hope you understand He's prepared such an amazing place for us to enjoy Him, and even on this Earth, today.



I hope this little study of Isaiah has given enough glimpses of the Saviour. It's going to be fleshed out, more and more. New Earth will be fleshed out, more and more. Many things will be fleshed out. But these are seeds, planted in our mind - in the Book of Isaiah, giving us enough to begin our journey in the rest of the Book.

May God bless you.

Footnotes

[1] Isaiah 44:16a ESV

[2] Isaiah 44:16b ESV

[3] Isaiah 44:17 ESV

[4] Ephesians 2:8

[5] John 19:30

* appearance

[6] Isaiah 52:14

[7] Isaiah 45:22

* Isaiah 61:10b

[8] verb; to pluck the strings of a musical instrument

[9] ...or come into mind