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FOT—2007

Day 6—Isaiah Prophecies of Millennium #3
Fred R. Coulter – October 2, 2007

Greetings, brethren, welcome to day number six of the Feast of Tabernacles, 2007. We will continue on with the Holy Days in the book of Isaiah and we will concentrate toward this end of this sermon toward all of the areas in the Bible that relate to the coming Kingdom of God and the millennial reign of Jesus Christ and the saints. Now we finished up last time by coming to Isaiah 29, so let's pick it up here in verse 15—and as we go through this and as we read these things, I want you to think in two paths: I want you to think how this would sound to people who didn't have the New Testament. How would it sound to those that say, even in the days of Ezra, after he had canonized the whole Old Testament, what sense would it make to them? And then I want you to think on the other track, why this makes sense to us today, because we have the New Testament, we understand the things of God; and whatever we understand, let's always remember we have nothing that we didn't receive. It all has to come from God, all has to come from His Word.

So as we go through, we will see that right in a series of verses that cover one topic, all of sudden there's a verse or two that's put in there that refers to something completely different. Now today, we can go through and say this refers to this, and this refers to that, and this refers to the other thing, but if you didn't have the New Testament and the Holy Days to interpret this; and remember, though they had the Holy Days, they did not have the understanding of the Holy Days that we have today. And though during the time of Christ, Christ opened their minds to understand the Scriptures concerning Himself. And I'm sure they had greater understanding of the Holy Days. But yet, they didn't understand the things that we do today. And just think of this: The Apostle John was the one who received the whole book of Revelation, which is the key that unlocks, with the Holy Days and the New Testament, all of the Bible. But he didn't have a chance to study it and go over it. He didn't have a chance to put it together like we do today. And after all, what we are learning is what God has begun revealing going back toward the end of the 19th Century and on in to now.

Now, all down through history there was a basic understanding of the Passover and Christ, Unleavened Bread and getting rid of sin, and Pentecost and the Church. They may have had some smattering of understanding of the coming millennial reign of Christ, if they had the book of Revelation—because you see, not everyone had the whole Bible. So we are sitting in a time of great opportunity, and a time of great responsibility, and a time of great learning as well. And so this is why every opportunity we have to get together on the Sabbath or on the Holy Days or on the Feast days, we need to learn as much as we can of the Word of God. So let's come here to Isaiah 29, and I want to show you how this works here.

Isaiah 29:13—now, even Jesus quoted this in the New Testament, Matthew 23 and other places: “And the Lord said, ‘Because this people draw near *Me* with their mouth... [They have words of praise to God. Now you can apply this at almost any time in history. And the time in history that really reflects to me is the September 11, 2001—9/11. Immediately, oh everybody returns to God: ‘Go to your church, go to your synagogue.’ But did anybody really repent? *No!*] ...and with their lips honor *Me*... [Oh we need to have the Ten Commandments here, we need to have them there, we've got to have God involved in the government.] Then they turn around and have all the lying corruption that they do, after they acknowledge God.] ...but they have removed their hearts far from *Me*, and their fear toward *Me* are the commandments of men learned by rote... [Now that's an interesting way to put it—and that's basically what it is.] ...Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder. For the wisdom of their wise ones shall perish, and the understanding of their intelligent ones shall be hidden” (vs 13-14). And isn't that exactly what's happening today? *Yes, indeed.* Did it happen to the Jews back then, leading up to the downfall of Jerusalem? *Yes, indeed.* Did it

Christian Biblical Church of God

happen during the days of the Jews leading up to the downfall of the temple in Jerusalem in 70 AD? *Of course!*

Now then, all of a sudden it switches. This is why it's "precept upon precept, here a little there a little." And it says, verse 15: "Woe *to* those who go deep to hide *their* purpose from the LORD! And their works are in the dark, and they say, 'Who sees us? And who knows us?' ... [All of the secret plans and schemes of men. And the greatest secret plans and schemes of men are now being developed and worked out under the inspiration of Satan the devil to take down modern-day Israel because of their sins.] ... Surely, you have turned things upside down! Shall the potter be regarded as the potter's clay; for shall the work say of him who made it, 'He did not make me?' Or shall the thing formed say to him who formed it, 'He had no understanding?'" (vs 15-16). Now this has to do with religionists, atheists, and everything. Now notice verse 17, bang! Here's another verse completely separate: "*Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be counted as a forest?... Now this is the type of a millennium.

Then notice verse 18—here we have the preaching of the Gospel—the ministry of Christ. But we also have the same thing at the beginning of the millennium that will happen: "And in that day the deaf shall hear the words of the book... [Which previously said, 'Well, we can't understand it.'] ...and the eyes of the blind shall see out of obscurity and darkness." And that's exactly what's happening to us today. That's exactly what Jesus did to the apostles to open their minds to understanding, as we find in Luke 24.

Now then here is a prophecy, it can be the beginning of the millennium, it can be the Church: "And the meek shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nothing... [Now this is the Day of Atonement, getting rid of Satan the devil. Or you can say getting rid of the beast—either one. Or any of the terrible ones that came and attacked Israel down through history. But here is the elimination of Satan.] ...and the scorner is destroyed, and all that watch for iniquity are cut off... [So that has to be the beginning of the millennium.] ...Those who make a man a sinner with a word, and lay a trap for the reprover in the gate, and turn aside the just for a worthless thing" (vs 19-21). So all of them. So this is the destruction of the wicked.

Now, all of sudden it changes again. So this is why it's "precept upon precept and line upon line and here a little and there a little. And with stammering lips and another tongue will I speak to these people." Verse 22: "Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob, 'Jacob shall not now be ashamed, nor shall his face now become pale.... [beginning of the millennium.] ...But when he sees his children, the work of My hands, in his midst, they shall sanctify My name, and sanctify the Holy one of Jacob, and shall fear the God of Israel. Those who erred in spirit shall come to understanding, and those who murmured shall learn doctrine'" (vs 22-24). So, now we have blending out into conversion—whether it be during the millennium, whether it be during our lifetime.] "Those who erred in spirit shall come to understanding, and those who murmured shall learn doctrine." So Isaiah 29 is a good example of a mixture of all the Scriptures.

Now, having no understanding of the full meaning of the Holy Days. Having no understanding because the New Testament wasn't written, and realizing that Isaiah is the very first prophet to really talk more about the things of God's plan, but it wasn't put into order. It wasn't put into sequence. How do you suppose that they understood this? Some of it to them would be kind of, you know, gobbly-gook if we could put it that way.

All right come down here to Isaiah 30:8—let's see something else again. And here we find a very interesting thing. We find that God wants His word written. And by the way, doing a little research for the Bible project, guess how many Bibles there are in the world today? According to the estimation of the Bible societies: *7 billion, 500 million*—with a hundred million being printed every year. Isn't that amazing? Did God fulfill His promise when Jesus said, "And this Gospel shall be published in all the world"? Now top this off: 90 percent of the people of the

Christian Biblical Church of God

world can read at least the book of Mark in their own language. And I think it's profound and fantastic that God would take the book of Mark, where He said that the Gospel would be "published" in all the world—and that's the first book of the New Testament that the Bible societies translate. Now, how much more time do we have left? *We don't know!* How much more will this be increased between now and that time? *We don't know!* But just think of it, what a tremendous blessing it is that we can sit here, read the Word of God—which He has written and preserved and saved for us and passed down through all the centuries—using men, yes indeed. The ones who were faithful, were faithful. And you can separate out the wheat from the chaff from those who were not faithful. But He had it written down. And He told Isaiah to write.

Isaiah 30:8: "Now go, write it before them in a tablet, and note it in a book, so that it may be for the time to come forever and ever... [In other words, the Word of God is not going to be destroyed. And it's going to come down. Now, here is a verse that can apply at any time from when Isaiah prophesied this and wrote it to the end.] (Now notice): ...That this *is* a rebellious people, lying children. They are children who will not hear the law of the LORD; Who say to the seers, 'See not,' and to the prophets, 'Do not prophesy to us right things, speak to us smooth things, prophesy falsehood'" (vs 9-10). You can find that all the way down through the books of Joshua and Judges and 1 & 2 Samuel, 1 & 2 Kings, all the way down through all the prophets, and all the way down to our day. You know, just think what would happen if someone would—I don't even think it would get out—but if someone said over the major television things, 'This nation is under a curse because of their sins and mainly immigration. Not immigration, the immigration problem is a result, rather of abortion. That we are all on our hands are guilty of the blood of over 50 million of the most innocent human beings.' And that the nation needs to repent! Oh, no! Oh just think what the atheists would say: 'A religious nut! For sure!' Well, given time. They're going to have to deal with God.

Then they say: "...Do not prophesy to us right things, speak to us smooth things...[let's not rock the boat. Let's appeal to the goodness of people. Now what I want you to do. I want you to take these Scriptures here and I want you to turn on Joel Olsteen some Sunday morning and I want you to read these things, then I want you to listen to his sermons—and you will witness prophecy fulfilled before your very eyes.] ...prophesy falsehood; Go out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us'" (11). Oh, we don't want anyone condemning us for our sins. No, we don't want any negativity. Oh, let's just appeal to the goodness of human beings and everything will be wonderful, everything will be fine, and everything will be good and tremendous and the world will be a better place.

Well, ostriches put their heads in the sand while the battle's going on. And they can be shot and killed while they're doing it, too, you see. Okay, verse 12: "Therefore thus says the Holy One of Israel, 'Because you have despised this word, and trust in oppression and perverseness, and rest on them; Therefore this iniquity shall be to you as a breach ready to fall... [It's going to stretch and stretch and stretch and stretch] ...swelling out in a high wall, whose breaking comes suddenly, in an instant... [BANG! And disaster is upon us.] ...And He shall break it as the breaking of the potters' vessel that *is* smashed in pieces. He shall not spare, so that there shall not be found in the fragments a shard to take fire from the hearth, or to take water out of the pit.' For thus says the Lord GOD, the Holy One of Israel, 'In returning and rest you shall be saved... [Now all of a sudden it comes to what? *The beginning of the millennium.*] ...and in quietness and hope shall be your strength' [That's what He told them.] ...But you were not willing. And you said, 'No; for we will flee on horses.' Therefore you shall flee. And *you said*, 'We will ride on the swift;' therefore those who pursue you shall be swift.... [Think about what's happening today.] ...One thousand *shall flee* at the rebuke of one; at the rebuke of five you *shall flee*, until you are left as a pole on the top of a mountain, and as a sign on a hill" (vs 12-17). Well, what do we have here? We have a prophecy of exactly what's taking place today.

Christian Biblical Church of God

Then all of a sudden it drops right in to what? *The millennium, the Kingdom of God.* “And therefore will the LORD wait, that He may be gracious unto you. And therefore He will be exalted, that He may have mercy on you. For the LORD *is* a God of judgment; blessed *are* all those who wait for Him” (v 18). And so forth all the way down through the chapter you see that.

Isaiah 31 to Egypt—don’t go down to Egypt. Yet everyone loves to go down to Egypt. And He says, “You’re going to get in trouble.” Now let’s come to Isaiah 32—and this is a prophecy of a righteous king. This could be referring to the coming Josiah episode or a type of the millennium—there are different applications of this. We’ll read just a few verse here. “Behold, a king shall reign in righteousness, and rulers shall rule in judgment.... [That happened during Josiah’s day in a special, particular way. But also that’s a type of what’s going to happen in repentance of Israel and Judah when Christ returns. And a man shall be as a hiding place from the wind, and a shelter from the tempest, like streams of water in a dry place, like the shadow of a great rock in a weary land [etc.]]” (vs 1-2). And that shows how God is going to intervene and work things out.

Now you can read the rest of chapter 32. You also have some correction for the women that parallels Isaiah 3, and then you have verse 15, you have the beginning of the millennium, so let’s read that. “Until the Spirit is poured on us from on high... [That’s going to be bringing the children of Israel back out of captivity, bringing and leading them to conversion.] ...and the wilderness becomes a fruitful field, and the fruitful field is thought to be a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the result of righteousness shall be quietness and hope forever” (vs 15-17). So here is describing the millennium. But also this one verse tells us how we can solve our problems today if we would repent. Now notice, verse 18: “And my people shall dwell in a peaceable home, and in secure dwellings and quiet resting places.” So there is an excerpt right out of all the correction and things of the millennium.

Then we come to Isaiah 33, which is judgment, and after they have dealt treacherously with God. Then we have again a time of graciousness, a time of repentance. Isaiah 33:2: “O LORD, be gracious to us; we have waited for You; be their arm every morning; our salvation also in the time of trouble.” Now there’s a verse that can apply at any time. Then we come down here to verse 5: “The LORD is exalted, for He dwells on high. He has filled Zion *with* judgment and righteousness.... [The millennium.] ...And wisdom and knowledge shall be the stability of your times, *and* strength of salvation: the fear of the LORD *is* his treasure” (vs 5-6). And then it goes on with other things. Now let’s come down here to verse 17—talk about Jerusalem, the end-time. We’ve talked about—remember day two and three—about what the millennial temple would be like. Well, here’s some other Scriptures that we can put in with that. Verse 20: Look on Zion, the city of our holy gatherings; your eyes shall see Jerusalem a quiet home, a tabernacle that shall not be taken down... [this obviously is the millennium] ...not one of its stakes shall ever be removed, nor shall any of its cords be broken. But there the glorious LORD *will be* to us a place of broad rivers *and* streams... [Water coming out from underneath the throne of God? *Yes.*] ...in which no galley with oars shall go, nor shall a mighty ship pass by it. For the LORD *is* our Judge, the LORD *is* our Lawgiver, the LORD *is* our King; He will save us” (vs 20-23). So there we have the millennium.

Now then we come down to Isaiah 34, and we have prophecies of the end-time. So put that under the Feast of Trumpets and the return of Christ. We’ll just read verse one and two. “Come near, nations, to hear; and, you people, hearken; let the earth hear, and its fullness; the world, and its offspring.... [So we’re talking prophecy that fits to the whole world.] ...For the anger of the LORD *is* upon all nations, and His fury upon all their armies. He has completely destroyed them, He has delivered them to the slaughter” (Isa. 34:1-2). You can put in there Rev. 9, 16, 19; Zech. 14—all those tying in with the beginning of the millennium. Then there’s a judgment against Edom, which God will do that.

Christian Biblical Church of God

Now let's come down here to Isaiah 35. Now I know I'm going a little rapidly, but we're not flipping back and forth between different books of the Bible. What I want to do is to show you a flow of the structure of the book of Isaiah and how many things are in there that relate to the Holy Days. Now the key to understand is this: They are not put in sequence—Passover, Unleavened Bread, Pentecost, Trumpets, Atonement, Tabernacles, Last Great Day. They are all intermixed, interspersed.

Now, let's come down here to Isaiah 35, you can read the rest of 34. Here's the beginning of the millennium, what God is going to do, changing the earth. "The wilderness and the desert shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even *with* joy and singing; the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon, they shall see the glory of the LORD *and* the majesty of our God" (Isa. 35:1-2). So there it is, beginning of the millennium. Then it shows what's going to happen. Then again, down here in verse 5: "Then the eyes of the blind shall be opened... [That's the preaching of the Gospel by Christ. That's the beginning of the millennium and the healing of the people] ...and the ears of the deaf shall be unstopped [etc.]" Verse 8—again, we have the highway going to Jerusalem on earth and the temple during the millennium. So here we have many different themes all mixed together as we have seen. Verse 8: "And a highway shall be there, and a way, and it shall be called The Way of Holiness. The unclean shall not pass over it... [In other words, you have to be a spirit being to go on this.] ...And He is for them; the wayfaring men, though fools, shall not err *in it*. No lion shall be there, nor *any* beast of prey shall go up on it, it shall not be found there. But the redeemed... [and we are the redeemed] ...shall walk there. And the ransomed of the LORD... [Now that could also refer to Israel coming out of captivity, but it could also refer to us.] ...shall return and come to Zion with songs and everlasting joy on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (vs 8-10). So there you have, boy, it's something!

Now Isaiah 36, 37 & 38 all have to do with Isaiah and King Hezekiah and the events surrounding the putting away of the Assyrian armies after they came back from conquering the Egyptians. And then you have a little bit of the incident here—not quite as detailed as you find in 2 Kings—concerning Hezekiah and his sickness and how he was healed from that and God gave him 15 more years.

Now we come to Isaiah 40—we see a duality of prophecy in much of this. Chapter 40 has to do with the prophecy concerning John the Baptist. But notice how it starts out. So this has to be at the end-time, the final fulfillment of this has to be at the end-time. "Comfort, O comfort My people," says your God... [And that's the introduction to *The Messiah*, isn't it? *Yes, it is.*] ...'Speak comfortably of Jerusalem, and cry unto her that her warfare is accomplished... [Well, it's still going on today, so this is a prophecy yet just ahead of us] ...that her iniquity is pardoned; for she has received of the LORD'S hand **double** for all her sins'" (Isa. 40:1-2). Immediately it breaks in with the prophecy of John the Baptist. We'll just read verse 3: "The voice of him who cries in the wilderness, 'Prepare the way of the LORD, make straight in the desert a highway for our God.'"

Now that being done, we come down here to verse 9 ^[transcriber's correction] what happened after the ministry of Christ? *We have the preaching of the Gospel.* So here is a prophecy of the preaching of the Gospel beginning with the apostles and carrying right on down to our time. Verse 9: "Go up for yourself on the high mountain; O you that brings good tidings to Zion. Lift up your voice with strength, O you who tell good tidings to Jerusalem; lift up, do not be afraid. Say to the cities of Judah, 'Behold your God!'" That applies to Jesus' first coming and His second coming. Preaching of the Gospel. Now then, it talks about the resurrection.

Now, I think it's very interesting that we have this because John the Baptist was sent as a messenger to prepare the way for the Lord. Now, when you look at what we have here, we have a revelation in here showing us that it would be the Lord God who came in the flesh. Now let's see it here, because it says, verse 11: "He shall feed His flock like a shepherd; He shall gather the

Christian Biblical Church of God

lambs with His arm, and carry *them* in His bosom, *and* shall gently lead those with young.” Then it starts out—because we can say, ‘Well, this has to do with the Church, gathering the Church together and preaching the Gospel.’ Yes, and it can apply to the beginning of the millennium. But if we apply it to the beginning of the Church and the beginning of preaching the Gospel and the ministry of Christ let’s notice what verse 12 says—because this helps substantiate who Jesus was and that it was actually God manifested in the flesh. Verse 12: “Who has measured the waters in the hollow of his hand, and meted out the heavens with a span? And who has comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of the LORD, and who was His counselor that he might instruct Him? With whom did He take counsel, and *who* instructed Him and taught Him in the path of judgment, and taught Him knowledge, and made known the way of understanding to Him?” (vs 12-14). Well, we have the answer of that back here in Isaiah 50.

Let’s just jump ahead there to see the prophecy of how Jesus was taught of the Father. Quite an amazing thing. Isaiah 50:4: “‘The Lord GOD has given Me the tongue of the learned, to know to help the weary *with* a word. He awakens *Me* morning by morning, He awakens my ear to hear as the learned. The Lord GOD has opened My ear, and I was not rebellious, nor turned away backwards’” (vs 4-5). So that’s His childhood. Then all of a sudden, the very next verse it goes right into His death: “I gave My back to the smiters, and My cheeks to them that plucked off the hair; I did not hide My face from shame and spitting” (v 6). So you see, that’s the design of the prophets. Quite interesting.

Okay, let’s come back here to Isaiah 40—see it was God Who taught Him. Now, God Himself—**who’s going to teach God? What man is going to teach God anything? No one!** We can learn from God. We can understand from God. But always remember this: ***No man is going to tell God what to do. No man is going to command God what to do? No man is going to instruct God!***

Now notice, here’s how God looks at the world. We think we’re all important. Now, let’s also compare this with Satan the devil. Remember the temptation of Jesus Christ. What did the devil do? He took Him on a high mountain, showed Him all the kingdoms of the world in a moment of time and he said, “All of this I will give You, if You’ll fall down and worship me.” Well, how does God view all the nations? Satan thinks it’s great. Satan thinks it’s marvelous. Satan thinks it’s fantastic that he has all this power and that he is like a god! Well, ***no he’s not!*** He’s Satan the devil and his days are numbered. But here’s how God looks at it. This is why Christ was not tempted by it. Even though the temptation come, He didn’t give it a second thought. Notice, Isaiah 40:15: “Behold, the nations *are* like a drop in a bucket, and are counted as the small dust of the scales... [Blow it off!] ...behold, He takes up the isles as a very little thing. And Lebanon *is* not enough to burn, nor the beasts of it enough *for* a burnt offering. **All nations before Him *are* as nothing; and they are counted by Him as less than nothing, and vanity...** [Then he goes on to say] ...To whom [‘are you going to liken Me’] then will you compare God?... [They go build their idols, they overlay it with gold, they do all of these things] (Then God says to them, verse 21): Have you not known?... [Because they knew from the beginning. Didn’t Adam and Eve know? *Yes.*] ...Have you not heard? Has it not been told you from the beginning? Have you not understood *from* the foundations of the earth? *It is* He who sits on the circle of the earth... [So if the Pope would have read his Bible, he would have understood that the earth wasn’t flat!] ...and its people are like grasshoppers; *It is* He who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in; Who brings the rulers to nothing; He makes the judges of the earth as vanity” (vs 21-23). Then He goes on, verse 25: “‘To whom then will you compare Me, or *am* I equal?’ says the Holy One.”

Then we have Isaiah 49—he talks about raising up a righteous one. This could apply to Cyrus, who was a type of Christ. Then we have some prophecies here concerning the Church, concerning Abraham. Let’s come down here to verse 18 and we see what’s going to happen during the millennium. Isaiah 41:18: “I will open rivers in high places, and fountains in the midst

Christian Biblical Church of God

of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant the cedar in the wilderness, the acacia tree, and the myrtle, and the oil tree. I will set the fir tree in the desert, *and* the pine, and the box tree together” (vs 18-19). And so that’s what’s going to happen during the millennium. Then all of sudden it changes. This is very much like Job, when Job had his confrontation with God. When God finally said to Job, “Come here, tell Me.” So we have it right here, verse 21: “‘Draw near *with* your cause,’ says the LORD; ‘Bring out your strong *reasons*,’ says the King of Jacob. Let them bring *them* out, and declare to us the things that shall happen; let them reveal the former things, what they *are*, that we may look on them and know the final end of them; or declare to us things to come” (vs 21-22). Now if men think they’re so great, do it! All you have to know, how good are the predictions of men? Just watch the evening weather. And how many times do they hit it? Well, when everything is nice and normal they hit it pretty good, but otherwise they don’t—and with all the modern things that they have just for the weather. How much understanding is taught in our schools? *None!* Our Universities? *None!* Our government? *None!* What are they going to tell God? When are they going to show how great and important they are to God? This is why Christ has to come and return and destroy the whole system.

Now come over here to Isaiah 42. Here’s a prophecy of Christ. And again, think of this as if you were living in Isaiah’s day and you read the first edition of the finished book of Isaiah. Just suppose you were a priest reading the scroll in the scroll-room. Or suppose you were a king who was to have a copy of the law and a copy of the prophets as they were worked up so he could read them. What would you think of this? What does this mean? When would this be? Isaiah 42:1: “Behold My Servant, whom I uphold; My Elect, *in whom* My soul delights.... [Put in there Matt. 3, that after Jesus was baptized what was the voice that came from heaven? ‘*This is My beloved in Whom I am well pleased.*’ What was said when the transfiguration when He took Peter, James and John with Him? *And He said, ‘Behold, My Son in Whom I am well pleased, listen to Him.’* So we have a prophecy of it here.] ...I have put My Spirit upon Him; He shall bring out judgment to the Gentiles.” Now you could take this one verse here and you can apply it to the preaching of the Gospel, beginning with the Apostle Paul. You can apply it to the beginning of the millennium when Christ returns. So you can take these different Scriptures and apply them to many, many different things. But back then they wouldn’t know ‘Who is My Servant?’ Is it the priest? Is it the king? Is it the prophet? Now we’ll read some other things here talking about Christ in a bit. Now notice verse 2: “He shall not cry *out*, nor lift up, nor cause His voice to be heard in the street. A bruised reed He shall not break, and a smoking wick He shall not quench; He shall bring out judgment unto truth. He shall not fail nor be discouraged until He has set judgment in the earth; and the isles shall wait for His law” (vs 2-4). That’s the whole ministry of Christ and out into the beginning of the millennium. So there you have it, it’s really something!

You can read all of chapter 42, it has an awful lot to do with the return of Christ and let’s read just a few here concerning the millennium. Let’s come down here to verse 9: “Behold, the former things have come to pass. Now new things I declare; before they happen, I tell you of them.’ Sing to the LORD a new song; His praise from the end of the earth, you who go down to the sea, and its fullness; the isles and their people. Let the wilderness and its cities lift up *their voice*, the villages where Kedar dwells. Let the dwellers of the rock sing, let them shout from the mountain tops. Give glory to the LORD and declare His praise in the isles” (vs 9-12). There we have the beginning of the millennium. You can come right on down through it, let’s read one more verse—here’s an example of a verse just interjected right in the middle of something, verse 21: “The LORD is well pleased for His righteousness sake; He will magnify the Law and make *it* glorious.” Tremendous thing, yes? But back in 800 BC, who was this? Now that couldn’t be understood until after the ministry of Christ and His resurrection. And then, remember it said that Jesus opened their minds to understand all things concerning Him in the law and the prophets and in the Psalms.

Christian Biblical Church of God

Now you know the only way to understand these things is for Christ to open our minds. And today, that is by the Spirit of God. So if we understand this then we are going to see tremendous things that are out of the law. Remember, as we started out, “Oh Lord, open my eyes that I may behold wondrous things out of your law.” And of course, now we have the prophets. And are there not wondrous things in those, too?

(Break)

Let’s continue on now with the prophecies in the book of Isaiah. And this came about because of doing the work on the Old Testament project. And in doing so, I began to understand Isaiah even more. And so this is why I wanted to do this for the Feast of Tabernacles. And I realize that we’ve gone through this, some of these things rather rapidly—however since we’re just concentrating on one book and we’re not turning from book to book or different pages through the Bible, I hope that you’re able to keep up with it.

Now we’re here in Isaiah 43 and what I want to do is cover certain parts of Isaiah 43 because there are some very interesting things which are here which again, we see the prophecies mingled together. We can have the Church, we can have Israel coming out of captivity, we can have Israel repenting, we can have the Church repenting, and also then it comes down to the preaching of the Gospel.

So, let’s pick it up here in Isaiah 43:1: “But now thus says the LORD Who created you, O Jacob, and He Who formed you, O Israel; ‘Fear not, for I have redeemed you... [That’s the message that’s going to be when the millennium begins.] ...I have called *you* by your name; you *are* Mine.” Then it talks about how He will bring them back (v 3). “Since you were precious in My sight...” (v 4). Now, let’s concentrate on verse 5 and read a few verses here: “‘Fear not; for I *am* with you. I will bring your seed from the east, and gather you from the west. I will say to the north, “Give up;” and to the south, “Do not keep back;” bring My sons from afar and My daughters from the ends of the earth”” (vs 5-6). That is something else we are going to be doing. God is going to give the instructions and we will carry them out. So think on that for a minute.

Now let’s come down here to verse 10: “‘You *are* My witnesses,’ says the LORD... [Now this is quite a verse when you understand this. This ties in with the apostles as being witnesses. And isn’t that what Jesus said, ‘You shall be witnesses for Me unto the ends of the earth.’? *Yes*. Are we not, when we go out and we start going to all the people who have suffered through the tribulation. The ones who are left and start them bringing them out of the terrible conditions they are in and start bringing the house of Israel out of the terrible conditions that they are in, will we not be witnesses for God? To say God reigns? We are here. This is the truth, this is righteousness, God will help you, God will heal you. We will likewise do so, we have the commandment from the Lord to do it. So this verse has an awful lot in it.] (Now notice): ‘...and My servant whom I have chosen... [That’s Christ! So this verse is jam packed with a lot of things.] ...that you may know and believe Me, and understand that I *am* He.... [And what did Jesus say all through the book of John, ‘I AM.’ *Yes indeed!*] ...Before Me no God was formed, nor shall there be after Me. I, *even* I, *am* the LORD; and besides Me there is no savior”” (vs 10-11). Then the rest of the chapter blends in—not the whole rest of the chapter—brings in the Jews coming out of captivity from Babylon.

Then we have Isaiah 44—there are warnings, talking to Israel and so forth. Come over here to Isaiah 44—no, that’s talking about return from Babylon. It can also refer to the end-times.

Isaiah 45—we have the prophecy of Cyrus and we have God declaring His greatness, Who’s Creator and so forth. Let’s come here, chapter 45:17—because it has to do with the millennium, Kingdom of God: “*But* Israel shall be saved by the LORD *with* an everlasting salvation. You shall not be ashamed nor disgraced *even* into the ages of eternity.... [So, from then on there isn’t going to be the way that it has been in the past.] ...For thus says the LORD the Creator of the heavens, He Himself *is* God, Who formed the earth and made it; He has established

Christian Biblical Church of God

it. He created it not in vain, *but* formed it to be inhabited. ‘I *am* the LORD, and *there is* no other. I have not spoken in secret, in a dark place of the earth. I did not say to the seed of Jacob, “Seek me in vain.” I the LORD speak righteousness, I declare things that are right.... [And yes, God has made His Word known. Fantastic!] (verse 21): ...Declare and bring near; yea, let them take counsel together. Who has declared this of old? *Who* has told it from ancient times? Have not I, the LORD? And *there is* no other God besides Me; a just God and a Savior; there is none besides Me. Turn to Me, and be saved, all the ends of the earth; for I *am* God, and *there is* none else” (vs 17-19, 21-22). So then here’s salvation all during the millennium to all the people of the world. You can read the rest of it.

Well, I hope in going through this it is going to inspire you to really read and study through the book of Isaiah. Now, Isaiah 46—it’s talking about God’s deliverance again of Israel.

Let’s come here to Isaiah 47—just put in your margin there: Rev. 17 & 18, the judgment of Babylon. Now let’s come down here to Isaiah 47:7—and this ties right in with Rev. 18: “And you said, ‘I shall be a lady forever;’ so you did not lay these *things* to your heart, nor did you remember the latter end of it. Now then hear this, O lover of pleasures, who sits securely; who says in her heart, ‘I *am*, and none else beside me; I shall not sit *as* a widow, nor shall I know the loss of children.’ But these two *things* shall come to you in a moment in one day...” (vs 7-9). Then He mocks them with their astrologers and soothsayers and all that they have used down through history.

Then we have Isaiah 48—again things that have to do with the Jews and being brought back. Let’s come here to the last verse. There are many other things that you can bring out here, but God is going to destroy the wicked and He says so—and we have that in Revelation 16 & 19, too. Now let’s come to Isaiah 48:22: “‘*There is* no peace,’ says the LORD, ‘for the wicked.’” ***Man will never, never, never, never***—and I can’t put ‘never’ enough times—***solve his problems apart from God!*** Any temporary solutions that they may have, aside from repentance, will only be because they follow principles that are in the Bible. But man will never solve his problems. He will never have peace. That’s why when they say, “Peace, peace, there is no peace.” It’s impossible! I’ll say it again: For men to have peace, when they reject Jesus Christ, the Prince of Peace, it won’t happen!

Now then we have Isaiah 49—that’s very interesting, just go ahead and read through it here. It talks about the ministry of Christ and His name. Let’s read just a few verses here. Isaiah 49:1: “Listen, O isles, to Me; and hearken, *lend your ear*, you people from afar; the LORD has called Me from the womb; He has made mention of My name from My mother’s bowels.... [What was it told? *Yes, you shall call His name, Jesus.* Right? *Yes.*] ...And He has made My mouth like a sharp sword; in the shadow of His hand He has hidden Me, and made Me a polished shaft. He has hidden Me in His quiver, And said to Me, “You *are* My servant, O Israel... [Now this is Christ personified as Israel] ...in whom I will be glorified”” (vs 1-3). So then, you can read all the rest of it there. Then we come down here to verse 22—here we have the beginning of the millennium. It shows here how God is going to deal with the Gentiles. “Thus says the Lord GOD, ‘Behold, I will lift up My hand to the Gentiles, and have set up My banner to the people; and they shall bring your sons in *their* bosom, and your daughters shall be carried on *their* shoulders.’” This then is the exodus of the Gentiles bringing back the children of Israel to their own land.

Then we come here to Isaiah 50—I already read part of that. Let’s come to Isaiah 51—this is a good chapter. Let’s go through certain sections of this. This verse can apply in many different instances—verse 1: “Hearken to Me, you who follow after righteousness, you who seek the LORD... [this has to be anyone during the time up to Christ who would be seeking God. And this has to do with those who are in the Church of God all down through history.] ...Look to the rock... [And of course, Christ is the Rock.] ...*from which* you were cut, and to the hole of the pit *from which* you were dug. Look to Abraham your father... [That applies to the Church, correct? We are Abraham’s seed and heirs according to the promise, yes.] ...and to Sarah *who* bore you...

Christian Biblical Church of God

[This also refers to Israel, and any time God dealt with them. This also refers to Israel and their conversion during the millennium. So you see, these verses have multiple applications.] ...for I called him alone, and blessed him, and increased him.' For the LORD shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD. Joy and gladness shall be found in it, thanksgiving and the voice of melody" (vs 1-3).

Now here's another one. This has to do with the people of God today. It also can be applied to the millennium, but let's apply this to the Church: "'Hearken to Me, My people; and give ear to Me, O My nation... [So it is dual: to the Church, to Israel; but also we are called what? 'A royal priesthood, a Holy nation,' yes? *Yes, indeed!*] ...for a law shall proceed from Me, and I will make My judgment to rest for a light of the people.... [Who is that light? *Christ!* Now here we have the beginning of the millennium:] ...My righteousness *is* near; My salvation has gone out, and My arms shall judge the people; the isles shall wait on Me, and on My arm they shall trust. Lift up your eyes to the heavens, and look on the earth beneath; for the heavens shall vanish away like smoke, and the earth shall become old like a garment... [Heb. 1; Rev. 20 & 21—the present earth is going to pass away—a new heaven and a new earth. So we can, in understanding the book of Revelation, we know that and we can apply that to these verses. But if it was back in the time of Isaiah you wouldn't know what on earth is going to happen. How is that going to be?] ...and its inhabitants shall die in the same way.... [second death] ...But My salvation shall be forever, and My righteousness shall not be abolished'" (vs 4-6). So every good Protestant ought to read that who believes that the law has been done away, because all the commandments of God are righteousness. And He says, "My righteousness shall not be abolished."

Now think on this, all of those of you who think the laws and commandments of God have been done away, think on this for a minute: Do you think that God is evil? "Oh, no, of course not!" *The commandments and laws of God come from Him* and He is always law abiding. And He is called "Lawgiver." Do you think for one minute that because you want follow your licentious, stupid, insane grace and say that the laws and commandments of God have been done away, that He's going to conveniently do it for you when He says "My righteousness shall not be abolished!" Now why don't you go up and show this to your Sunday-keeping preacher when he says it's been abolished. Let's see what he says. And you will know he's a false preacher, without a doubt.

Now notice what He says to us: "'Hearken to me... [Now 'harken' is a good word. You could say *listen*. But today *listen* doesn't have the same impact as *harken*, because you can be doing things and listen to music in the background. You can be doing other things and listen and watching television at that same time. 'Harken' is better because it means *to hear and act upon it*. That's why 'harken' is better, and that's the way we left it in the Old Testament here.] ...you who know righteousness... [Who are the ones who know righteousness?] ...**the people in whose heart is My law**... [Far from abolishing it—what does it do? *It writes it in your heart and in your mind and in your inward part.*] ...do not fear the reproach of men, nor be afraid of their revelings.... [So you can say this is for the Church down through time. Don't worry about martyrdom.] ...For the moth shall eat them up like a garment, and the worm shall eat them like wool; but **My righteousness shall be forever, and My salvation from generation to generation**" (vs 7-8). All down through time. Then you take 'from generation to generation' and you apply that to the second resurrection. So you can say that this is all inclusive to all people that they're all going to have an opportunity for salvation.

Now, verse 9 is a resurrection: "Awake! Awake! Put on strength, O arm of the LORD. Awake, as in the ancient days, in the generations of old. Was it not You *who* cut Rahab into pieces, piercing the serpent?" Overcoming Satan. Now let's come down here to verse 11: "Therefore the redeemed of the LORD shall return and come with singing into Zion; and

Christian Biblical Church of God

everlasting joy *shall be* on their head...” And so, we’re talking about two things: (1) resurrection, (2) return of Israel.

Now let’s come down here to Isaiah 52:1, and we’ll see how it continues on. Notice how it starts out: “Awake! Awake! Put on your strength, O Zion; put on your beautiful robes, O Jerusalem, the holy city.... [That’s Jerusalem during the millennium. Could be projected forward to the New Jerusalem, Rev. 20 & 21. Tremendous, isn’t it?] ...For never again shall come to you the uncircumcised and the unclean ones.” So that has got to be Jerusalem during the millennium.

Now, Isaiah 52 has an awful lot, verse 6: “Therefore My people shall know My name....” That’s us. Verse 8: “...when the LORD returns again to Zion.” Then we have verse 9-12—we have the millennium. Now let’s come down here and read verse 13—has to do with Christ: “Behold, My Servant shall rule well... [That’s when Christ is King over all the earth.] ...He shall be exalted and extolled, and be very high.” Now notice: switch, change! Verse 14: “Many were astonished at Him—for *His body was* so disfigured—even His appearance and His form more than the sons of men.” How could He be exalted and extolled and rule well? You see, you can’t understand that until after the fact of the crucifixion, right? *Yes!* Verse 15 says what He’s going to do: “So shall He sprinkle many nations... [That is with the blood of sacrifices] ...the kings shall shut their mouths at Him; for they will see *that* which was not told to them; yea, what they had not heard, shall they consider.”

Then we have Isaiah 53. Now, just put in there: Christ, His life all the way down through His crucifixion, so we have the Passover, don’t we? We actually have the whole chapter in our Passover ceremony.

All right, let’s come to Isaiah 54—and here we have the Church and the marriage of the Lamb—verse 1: “Sing, O barren, you *that* never bore... [That’s before the Church even existed.] ...break out into singing and shout, *you* who never travailed. For more *are* the children of the desolate than the children of the married woman,’ says the LORD.” And Paul quotes that in Galatians 4, referring to the Church. So then we come down here—you can read the rest of it. Verse 5—marriage of the Lamb: “For your Maker *is* your husband... [that applies to Israel of old, but then the marriage of the Lamb in the future.] ...the LORD of hosts is His name; and your Redeemer *is* the Holy One of Israel; the God of the whole earth shall He be called.” Then it talks about God blessing them and so forth.

Now Isaiah 55—this is going to be part of the Gospel that we are going to be preaching. This is part of the Gospel that is preached today. But also goes on into the millennium as we begin teaching the people. Verse 1: “Ho, everyone who thirsts, come to the waters... [And what is the water? *The Spirit of God, the Word of God, the Truth of God.*] ...and he who *has* no money, come, buy and eat.... [Oh taste and see that the Lord is good. That ties in with the Passover, doesn’t it? *Yes, you have eat His flesh and drink His blood, correct?* Or you have no life in you? *Yes!* So you see how all of these Scriptures come together and impact one upon another. And so, when you go back and you read Isaiah 28 again, about “line upon line, precept upon precept, here a little and there a little’ it just compounds and magnifies itself. And what we really see that is so fantastic is that the fulfillment of the prophecies that we have in the Bible and of the Word of God are going to be fulfilled to their nth degree and to the overflowing—not just some little thing done over here in a corner.] ...Yea, come, buy wine and milk without money and without price. Why do you spend money for *what is* not bread? And your labor for *what* never satisfies? Hearken diligently to Me, and eat *what is* good, and let your soul delight itself in fatness. Bow down your ear, and come to Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.... [What is the Church called in Acts 15? *I gave a message on it recently—the tabernacle of David.* And the sure mercies of David are forgiveness and eternal life.] ...Behold, I have given Him *for* a witness to the people, a Prince and Commander of people” (vs 1-4). So here David then is a type of Christ. And then it talks about the Gentiles coming and so forth. So Isaiah 55 is really a tremendous one and it has to do—let’s just read a few more verses here so we understand what it is: Verse 6: “Seek the LORD while He may be

Christian Biblical Church of God

found... [We all need to do that. Today's the day he may be found.] ...call on Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the LORD, and He will have mercy on him; and to our God, for He will abundantly pardon.... [And here's something always to remember—*never forget it*, which is this: ***There are some things of God that we don't know.*** What we know is really kind of like just a little mist compared to the knowledge and power of God and what He's going to do in His plan.] ...'For ***My thoughts are not your thoughts, nor your ways My ways,***' says the LORD. 'For *as* the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts'" (vs 6-9). Now we need to understand that every time we study the Bible. So the great blessing of learning, of knowing, of understanding it—***it all comes from God!*** How could we possibly know this unless it came from God. There's no way. Because Isaiah 29 says, "It's written a book, but you give it to the wise man, he says, "I don't know, can't understand it." You give it to the unlearned, he says, "Hey, I can't read." Yet, we can understand it. We can go through the whole book of Isaiah and see all of these things, all stacked together and all magnified, bringing out the way of God.

Now, Isaiah 56 has to do with the Sabbath. The blessings of keeping the Sabbath. Isaiah 57—the first couple of verses are very good. When we get old and feeble and weak and gray-headed and our memory starts disappearing and our vision of our eyes becomes cloudy and our teeth disappear and we have false china-clippers put in instead or we have to wear glasses, and we walk slowly or we walk with rust in our bones, so to speak, because we're wearing out. And remember the Psalm 71 that says when you're old and gray-headed ***God will not forsake you.*** And we're all going to come to the time when we're looking down the road and there's a gravestone at the end of the road with our name on it. And this is to ensure that we die in the faith. So Isaiah 57:1: "The righteous perish, and no one lays *it* to heart... [And we have this in every funeral ceremony that we give.] ...and merciful men *are* taken away; none considering that the righteous are taken away from the evil to come. He shall enter into peace; they shall rest in their beds... [this case the grave] ...each one who walked in his uprightness" (vs 1-2). And then God starts to indict against all the vanity of the idols and evil men.

Now let's come down here to Isaiah 57:14—here's repentance, also resurrection and He says: "...'Raise up! Raise up! Prepare the way! Take the stumbling block out of the way of My people.' For thus says the high and lofty One Who inhabits eternity; Whose name *is* Holy; 'I dwell in the high and holy place, even with the contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones'" (vs 14-15). So that is an oblique reference to the resurrection.

Then we have crying aloud and spare not, Isaiah 58:1: "'Cry aloud, do not spare, lift up your voice like a ram's horn... [Now a rams horn is very irritating. Have you ever heard a shofar blown, and if that's blown a long time, it gets very irritating. Well, some people are very irritated when you cry aloud and spare not] ...and show My people their transgression, and the house of Jacob their sins.'" So then you can read all the rest of it. And then we can come down here and it talks about the Kingdom of God, verse 12. Then the Sabbath, which then also has to do with the millennium.

Isaiah 59 is the world today and how evil and wretched that it is, and how terrible that it is. Isaiah 60 has to do with the first and second coming of Christ. Let's read verse 1: "Arise, shine; for your light has come, and the glory of the LORD has risen upon you.... [Now you can apply that in many different cases.] ... For behold, the darkness shall cover the earth, and gross darkness *the* people; but the LORD shall arise upon you, and His glory shall be seen upon you. And the Gentiles shall come to your light, and kings to the brightness of your rising" (vs 1-3). Then it talks about all the things concerning the Kingdom of God. Let's come down and pick it up in verse 11—talking about Israel and so forth, and also New Jerusalem and the things that will be taking place, not only New Jerusalem (Rev. 20 & 21), but New Jerusalem as it's going to be re-built when Christ returns. "Therefore your gates will always be open; they will not be shut day

Christian Biblical Church of God

nor night, that men may bring unto you the wealth of the Gentiles, and their kings in procession.... [Remember what it says there in Zech. 14, that if they don't come up to keep the Feast of Tabernacles at Jerusalem—and obviously there has to be representatives from every nation—and when they come they will come in procession to represent their nation as they're keeping the Feast of Tabernacles] ...For the nation and kingdom that will not serve you will perish. Yes, *those* nations will be completely wasted" (vs 11-12). So that's what's going to happen unless they do.

Now, verse 16—here's what's going to happen. All the greatness and goodness and things of this world and production of the nations is going to flow and benefit the children of God who are the spirit sons and daughters of God who rule and reign with Him. It's not going to be done for nothing. Here's what's going to happen. Verse 16: "You will also suck the milk of nations, and suck the breast of kings; and you shall know that I the LORD *am* your Savior and your Redeemer, the mighty One of Jacob." And here's what's going to be during the millennium. Now, let's look at this spiritually speaking. Not just during the millennium alone, but the greatness and the might and the power of God and the spiritual things that we are going to be living in. Verse 17: "For bronze I will bring gold, and for iron I will bring silver; and for wood I will bring bronze, and for stones, iron. I will also make your overseers to be peace, and your rulers to be righteousness." That's us! Now the next verse—you want to get rid of crime? *The Kingdom of God has got to bring that.* You want to have righteous rulers? *Those who are in the first resurrection will be righteous rulers.* Notice: "Violence will no more be heard in your land, *neither* wasting nor ruin within your borders; but you will call your walls Salvation, and your gates Praise. The sun will no more be your light by day... [So now we blend into what? *New Jerusalem, fulfillment of the Last Great Day and beyond.* So you see how all of these things are jam-packed into the book of Isaiah.] ...nor the brightness of the moon give light to you; but the LORD will be to you for an everlasting light, and your God your glory. Your sun will no more go down, nor your moon withdraw; for the LORD will be your everlasting light, and the days of your mourning shall be ended" (vs 16-20). Amazing!

Then we come to Isaiah 61—we have the first and second coming of Christ. "The Spirit of the Lord is upon me."—let's read that: "...because the LORD has anointed Me to preach the Gospel to the poor; He has sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; To preach the acceptable year of the LORD and the day of vengeance of our God; to comfort all who mourn..." (vs 1-2). And Jesus read this when He started His ministry in Galilee in the synagogue in Nazareth on the day of Pentecost; and He read this to substantiate His ministry. So what do we have? *First coming of Christ, second coming of Christ.* Then we have the millennial places. Then we have building the waste places. Then we have here verse 6, this will be the Church: "But you shall be called the priests of the LORD... [Rev. 20] ...it will be said of you, 'The ministers of our God;' you will eat the riches of the Gentiles, and you will boast in their glory.... [Tremendous thing!] ... For your shame *you will have* double; instead of dishonor they will rejoice in their portion; therefore in their own land they will possess double; everlasting joy will be theirs. 'For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them'" (vs 6-8). And then the Gentiles will know and be converted and so forth. So this is all a part of the Church and its teaching. This is part of our teaching to Israel and the rest of the world. Amazing how much is in here.

Now you notice how we shifted from the first part of Isaiah, where it was a lot of warnings and a lot of condemnation and a call to repentance. Now we're shifting more in to what it is for the millennium and the Kingdom of God on earth.

Then we come to Isaiah 62—you can apply this to the Church and the millennium. "For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest... [Beginning of the millennium] ...until its righteousness goes out as brightness, and her salvation as a burning torch... [All through the millennium.] ... And the Gentiles will see your righteousness, and all

Christian Biblical Church of God

kings your glory; and you will be called by a new name... [Rev. 2 & 3, we're given a new name, right? *Yes!* So you see again, as we go through this: the unity of the Scriptures in proclaiming the truth of God.] ... You also will be a crown of glory in the hand of the LORD, and a royal diadem in the hand of your God. You will no more be called Forsaken..." (vs 1-4). You're married. Then it goes right on down into other things concerning the millennium.

Isaiah 63—what do we have? *God's vengeance and judgment*—the beginning part of it—*on Edom*. And let's come here to verse 7—this has to do with the preaching of the Gospel and has to do with our teaching people during the millennium.

Lo and behold we're going to get to Isaiah 66. Now I know we've gone through this rather rapidly, but nevertheless this really gives us a good foundation for understanding the book of Isaiah in relationship to the rest of the Bible. And a good foundation for understanding about the millennium and the Holy Days. And a good foundation to understand that what God has given us today is really fantastic. And brethren, that's why we should never, never, never rest back on our laurels. That's why we need to be zealous. We need to be diligent. We need to be doing God's way all the time in our lives, and collectively together. Don't let the arguments and persuasion of men take you from the truth of God at any time.

Now let's pick it up here, Isaiah 63:7: "I will mention the lovingkindnesses of the LORD, the praises of the LORD, according to all that the LORD has bestowed on us, and the great good to the house of Israel... [Physical Israel during the millennium; spiritual Israel: the Church today; and our reward in the Kingdom of God.] ...*by* which He bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He said, 'Surely they *are* My people, children that will not lie.' So He was their Savior" (vs 7-8). So we have all of this all together.

Notice how fluid that it is in the book of Isaiah, going from one thing to another, but if we know the Holy Days we can piece it together the way it has to do.

Then Isaiah 64—the beginning part of it here is the second coming of Christ or the Feast of Trumpets, where Isaiah said, "Oh that You would rend the heavens *and* come down, *that* mountains might flow down at Your presence, As when the melting fire burns, the fire causes water to boil, to make Your name known to Your adversaries, *that* the nations may tremble at Your presence!" (vs 1-2). Quite a thing! Read all about it. And the rest of it there has to do with repentance.

Isaiah 65—we'll cover more of that tomorrow when we get into the seventh day. But the first part of it here—Isaiah 65:1 is a prophecy of the Gentiles responding to the preaching of the Gospel. "I am sought by those who asked not for Me; I am found by those who did not seek Me. I said, "Behold Me, behold Me," to a nation not calling on My name.... [So that's the Gentiles—but to Israel:] ...I have spread out My hands all the day to a rebellious people who walk in the way that is not good, *even* after their own thoughts" (vs 1-2). You can read all the rest of it, the things covering the millennium and the one hundred year period we'll cover tomorrow.

Then we come to Isaiah 66 and again we find that it has to do with the one that God looks to "has a contrite spirit and a broken heart." And that it comes down and blends into the return of Christ. It blends into the new heavens and new earth, which is what He's going to do when He returns. And then that can blend into the new heavens and new earth of Revelation 20 & 21.

Then it closes out by saying—verse 23: "'And it shall come to pass... [And this is all during the millennium] ...that from one month to another, and from one Sabbath to another, shall all flesh come to worship before Me,' says the LORD." And that pretty well finishes the book of Isaiah.

Well, I know it was fast. I know it was quick. But I hope that you got a lot out of it seeing how the structure of Isaiah then is understood when we take it and we take part of it that applies to the Passover and apply it there to Unleavened Bread and apply it there to Pentecost likewise Trumpets, Atonement, Tabernacles and the Last Great Day. And so the structure of the Holy Days gives us the meaning and the understanding of the book of Isaiah. And I just encourage you

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to continue studying it and do some more outlining beyond what I have done here and see how exciting and tremendous this is that you can understand that much more in the book of Isaiah.

(The End)

FOT—2007
Day 6

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