

Dr. John Oswalt, Isaiah, Session 17, Isa. 34-35

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This is Dr. John Oswalt in his teaching on the book of Isaiah. This is session number 17, Isaiah chapters 34 and 35.

All right, I think it's time to begin. If you happen to be a first-timer this evening or recently, please be sure that you sign your name and at least your email address on one of the sheets that are out there on the table, looks like this. That's not so that we can put you on the subscription list, but it's just so that we can inform you of any changes that might occur in the schedule or anything of that sort. So, if you haven't signed your name, if you want to give us your mailing address, that's wonderful, but at least your email address, would be great.

Remember, we are not meeting next week. Next week is a week off and that happens to be the week of the Free Methodist Revival, so you may well want to be there as part of those services next Monday night. So, next Monday night off and then as far as we know, straight through to sometime in June when we finish this book.

Let's pray together. Thank you, Lord, that through every change, you remain the same. Thank you that your consistent, unchanging desire is to bless your people.

Forgive us when we accuse you of changeability, when in fact it is our changeability that has prevented you from doing what you would like to do for us and in us. Help us, Lord. Thank you that you've given your Holy Spirit to us, that we might live your life, that we might be your people.

Thank you that you have given us your word as the guide and the chart and the compass as we follow along this way. So we pray that this evening you will help us again as you have been. Make this ancient word vividly alive in each of our lives tonight. Let us see the contrasts that are here and make the right choices. In your name, we pray. Amen.

We are bringing to a conclusion the long section that we've been working on for several weeks. That is chapters 13 through 35. Anybody remember? What name have we given to this section? Lessons in Trust.

Absolutely. Lessons in Trust. The theme of trust has shown up again and again throughout this segment and will continue to do so.

It is enveloped on either end by, first of all, chapters 7 to 12, No Trust. And we're going to begin next week with 36 through 39, which I've labeled Trust. Yes, but.

So, in between these two, we are seeing these lessons in trust. We saw in chapters 13 to 23 not to trust the nations. Chapters 24 to 27 we saw how Yahweh is the sovereign actor on the stage of history.

In chapters 28 to 33 we concluded last week, woe to those who will not wait. And we have talked a good deal about the fact that in the Old Testament waiting is a synonym for trust. So again, that theme of if you will not wait for God, then God will have to wait for you.

He longs to bless you, but he can't do it if in fact you will not trust him. We look then tonight at what I believe is the conclusion of this section. A two-chapter conclusion marked by a dramatic contrast between the two.

And I think what we are seeing in these two chapters is indeed the results of choices. If we choose to trust the nations, if we choose to trust humanity, then indeed we're going to get one result. And that's what we're looking at in chapter 34.

When you look at the first four verses, Draw near, O nations, to hear, give attention, O peoples. Let the earth hear and all that fills it, the world and all that comes from it. For the Lord is enraged against all the nations, furious against all their hosts.

He has devoted them to destruction, has given them over for slaughter. Their slain shall be cast out, the stench of their corpses shall rise, the mountains shall flow with their blood, all the hosts of heaven shall rot away, and the skies roll up like a scroll. All their hosts will fall as leaves fall from the vine.

Now I ask you to compare that to 13.1-16. Does anybody do that? The judgment there is against Babylon. How about the language? Yes, it is very similar language. Here's starting at verse 4. The sound of a tumult is on the mountains as of a great multitude.

The sound of an uproar of kingdoms, of nations gathering together. The Lord of hosts is mustering a host for battle. They come from a distant land, from the end of heavens.

The Lord and the weapons of his indignation to destroy the whole earth. Wail, for the day of the Lord is near. As destruction from the Almighty, it will come.

So forth. So it's very, very similar language. The language that we started with in chapter 13.

And now here we are picking up that same language here again in 34. God's judgment on the whole earth, the world. What might that say then? That enveloping.

What might that say about the lessons in trust that come in between? You'd better believe them. Yes. Trust the Lord and don't fear the nations.

Trust the Lord and don't fear the nations. Yes. He's out to redeem the whole world.

He's out to redeem the whole world. And the whole world is also liable for judgment. Yes.

Yes. Okay. Verse 4. What two things are said about the host of heaven there? What two references are included in the term host of heaven? The stars is one of them.

Yes. And for the pagans, what do the stars represent? The gods. Yes.

Yes. So, when the Bible talks about the stars of the heavens falling, that may well not be primarily a physical description. It may in fact be a statement about false religion.

The gods. All right? So those two things are being talked about there. The physical stars and the gods.

Then you also have a third use of host. It might be implied here. It was definitely there in 13.

What's the other reference to host? Right. The Lord of Heaven's armies. The angels.

So, all of those three possibilities are always there in any reference to the host of heaven. Now why is God so violent against the gods? And the question that I ask here on the sheet is, why does idolatry corrupt our lives? All right? We are making the gods in our own image. We are reducing deity.

We are reducing divinity to our own model. What kind of a god do you get then when you create a god in your own image? Worthless. False.

What are we like? Okay, we are deceived that we think we can make them. Yes. Yes.

Yes. Exactly. And what are the characteristics of human beings across the centuries? Fallible.

Exactly. Exactly. We are the gods.

The gods are us. So, the gods are humanity written large. Excuse the bad grammar, but they are better than us, but they are also worse than us.

They are truer than us, but they are also false than us. Everything that humanity is, the gods are only bigger. With all that that means about inconsistency, about arbitrariness, about untrustworthiness.

Now notice the first point there that I made under background. In 34.2 it says, He has devoted them, the nations and their host. He has devoted them to destruction.

That's an important word in the Old Testament. It is the word haram. Rough H again.

Haram. And it is the idea that something is given over wholly to God and cannot be used for any other purpose. Now there's a sense in which that's exactly what wholly means.

But this one is different. This is the situation where the corruption has become so total that the thing must be given over to God for Him to destroy. This is the word that is used of the Canaanites.

And it is that idea. It's not just sort of slaughter. It is the idea that something has to be given to Him.

This is why the Hebrews were forbidden from touching the spoils of Jericho. Jericho has become a sacrifice to God. And to take any of it for yourself is to be corrupted by that.

Now it's interesting. This is a good Semitic word. And there is an Arabic cognate that we know pretty well.

A haram. These women belong to that king, period. And nobody else can touch them or they're in bad, bad trouble.

But here it is. God is saying the world, the world has become so corrupt that the entire world has become its own sacrifice. The good news, of course, is that that doesn't have to be the case because Jesus has come to be the sacrifice in our place.

But apart from Jesus, the only option is devoted to destruction. We have forfeited ourselves into the hands of God. Okay.

34, 1 to 4, the world. 34, 5 to 10, what are we talking about here? Edom. Now, I ask you, what is the literary relationship between 1 to 4 and 5 to 10? Good.

General to specific. General to particular. So here is a general statement of universal destruction and now you focus on one example.

That's the very same thing that happened back in chapter 13. Verses 1 to 16 were a general statement of universal destruction. 17 and following, a particular statement of Babylon, the glory of the nations.

Why do you think Isaiah does that? Why does he start out, in both cases, with a general statement and then move to a particular one? Okay, a specific example of what comes before. What's the value of using an example? All right. Yes, yes.

Sometimes, oh well, it's just sort of the world, kind of big and fuzzy and out there. So it's like focusing. You've got the wide angle and now you bring it down and this is what it involves given a particular nation.

Babylon's glory is going to be decimated. Now there's another kind of generalization, particularization going on here. Babylon is a great, great country far off to the north and the east.

What is Edom? A small neighboring country right next door to the south. So, in a real sense, the destruction has been focused even more directly. What can you say about Edom and its relationship to the people of Israel? All right, they never got along.

Number one, when, and of course, you have to take this all the way back, who is the father of Edom? Esau. So, it goes all the way back there. When God was bringing the people out of Egypt and taking them into the Promised Land, Moses asked permission to travel through Edom.

Remember, Edom is, that's the Dead Sea, believe it or not, and Edom is located here around the southern end of the Dead Sea. Very, very barren country, but the important connector between the King's Highway and the Great Coastal Highway goes through here. So, it's an important trade connection.

Some of you remember the city of Petra. After the Edomites were destroyed and wiped out, the Arab Nabateans moved in there and built the city of Petra, roughly at this junction. So, number one, the people of Israel are coming up here.

They want to go through Edom on their way up to Jericho, and they say, we'll provide our own food, we'll even carry our own water, and the Edomites say, oh no. No, no, no, no, no, you go out around if you're going, and while they're going, the Edomites are trying to kill them. It's pretty dangerous to block God's flow of love to the world.

God's going to save the world through this bunch. Now that's pretty shocking to think of this bunch being used to save the world, but nevertheless, that's God's plan. So, all the time they're attacking.

So that's number one, no permission to travel. Does anybody think of anything else? I guess you haven't had your devotions in Obadiah recently. Oba who? That's a book in the Bible, absolutely.

Edom, when Babylon was destroying Jerusalem, helped the Babylonians. When Judeans escaped, the Edomites caught them and gave them back to the Babylonians. And Obadiah has some pretty strong words about the Edomites.

Didn't they laugh at their destruction? Yes, yes, yes. So, they assisted the destruction. And Malachi begins by saying for God, Oh how I have loved you! And the people respond, Huh? How have you loved us? This is after the return from exile.

If you loved us, we'd have a temple that was bigger than the old Solomonic one, not this dinky little one we've got. If you loved us, the Messiah would have already come. If you loved us, we'd be the richest people in the world.

Do you love us? God says yes. Compare yourselves to Edom. Edom will never return from captivity.

You're back. Do I love you? And in fact, that was fulfilled. The historic Edomites never returned.

They thought by helping the Babylonians, they would get a pass. Not when you're messing around with Babylon, you don't. And the Edomites themselves were destroyed by the Babylonians, and they never returned.

The people who moved in there, as I said, were the Nabataeans. Now Rome called this area Idumia, and Herod the Great, his father was an Idumian, and his mother a Jewess. And of course, that didn't earn him any points with the Jewish people.

But here it is. So, Edom then, is symbolizing what? All the nations, and? Sin? Yeah? Can we be more explicit than that? In view of what we've just been talking about here? Yes. Hostility to God, and God's people, and God's plan.

In the end, this is where world destruction lands. If we say, no. I know what you want to do, and I'm going to try to prevent what you're doing.

That's real, real dangerous. Now look at verse 8. Yahweh has a day of vengeance, a year of recompense, for the cause of Zion. That kind of statement is found regularly through the book of Isaiah.

We tend to see those two words as synonyms, but they're not. Revenge is me getting my own back for what was done to me. Vengeance is repayment for what somebody else did to somebody else.

So, that statement, running through Isaiah, is God will take vengeance. What does that mean for us if we have been hurt and offended? God, God will take care of it. We don't have to.

It means freedom, precisely, precisely. We don't know how God will choose to balance the books, but he will. Nor when that's right, that's not our business.

But it means, precisely as John said, we can live in freedom, we don't have to get our own back. We can let it go. Oh, yes, absolutely.

Because we want to see instant repayment. We want to see the books balanced right now. Exactly.

You took the words right out of my mouth. It's a matter of trust. Do I trust God to take care of this situation in his own time and in his own way? And I will repay.

That's from Isaiah, as a matter of fact. And it's quoted by Paul in Romans. Doesn't the world abuse that quite often? You hear people say things, and it's like we have a vengeful God, but it isn't a vengeful God.

Exactly, exactly. Yes, this is not a vengeful God, I'm going to get him, I'm going to get him, I'm going to get him. It is a God of justice, who says, you can't do that to that helpless person and get away with it, because I'm God.

An example of that would be David in the cave with Saul. David in the cave with Saul. He didn't have to get his own back.

Saul had been after him for years, threatening his life. And I often think of that, I've used it from time to time, especially in talking with younger people, just because a door is opened to you doesn't mean you should go through it. So easy to say, well, circumstances dictate it.

God opened the door for me, so I killed him. David could have said that very easily. His men were saying, God has delivered your enemy into your hand.

And David says, whoop, whoop, whoop, whoop. I'm not going to go there. I'll, God has laid his hand on this man.

I'll leave it to God to take care of it. Yeah, I think, I think, David has a number of good moments, but those two events are certainly close to the top in terms of his character. In a sense, don't we become idolaters when we take God's role of vengeance? Yep, yep, yep.

Because again, we don't trust God to do it. But in the sad side, it's the same. Oh yes, oh yes, yes.

This is, this is the tragedy that's occurring in the Middle East. There is a, there is a pattern. You break my finger, I break your wrist.

You break my wrist, I break your arm. You break my arm, I break your neck. You break my neck, I break your head.

You break my head, I kill your family. You kill my family, I wipe out your nation. The cycle of revenge.

And the great, great truth of Christianity is to love your enemy. I read today a thing, a little bit about that, about trust and faith. We want it to be like math.

Two plus two is four. Three plus three is six. But if we have that absolute, then there's no faith.

So, if that's what we are, we're doing it ourselves, and the faith part, when there is no answer, that's absolute. Or not the answer we expected at least. Yeah, yeah.

If we just claim that two plus two is whatever, then we're trying to be God. Yeah, yeah. Instead of trusting when there is no absolute truth for us.

Yes, yes, yes, yes. You said something about the open door. What is a better way, then, to give wise advice? Someone will come to you and say, I'm just praying for the will of God, for God to show me His will.

There's a tendency to want to say, well, let God open doors for you. Yeah. That seems to me that could be risky.

Yes, yes. I think, well, no. I think God does open doors, clearly.

The issue is, just because the door is opened, are there elements there of compromise? Are there elements there which indeed, how to say it, which belittle you? Because that's what David would have done. He would have littled himself. He would have taken the little man's way out.

Here's my chance. So, I think it's those kinds of questions that we've got to ask ourselves as to what would go through that door entail for me, for those around me, for what God wants to do in my life. All right.

Let's push on here. Let's jump on down. You see the poem here that really begins in verse 9, going all the way through the end of the chapter.

What's the point of this sort of overkill in imagery? What's the reason, do you think, for him doing that? Well, first of all, I guess I should say, what does the imagery convey? Bad. Yep, I'll agree with that one. All right.

Desolation. Destruction. Fire. What? Fire. Fire. What about all the animals? All right. Scavengers.

What other things do these have in common? I'll buy that. They're ugly. They're unclean.

They're not fit for human survival. They're not fit for human survival. They're enemies of human survival.

That's good. There are no cows here. There are no horses here.

There are no dogs. There are no cats. None of the things that are animals, which are at least, if not contributors to human life, at least partners in human life.

No. They're useless. They are prey.

Animals of prey. Yes. Yes.

So, what's all this saying about if I choose not to trust God, what am I opening myself to? Chaos. Unproductiveness. It'll be in the wilderness.

The wilderness? Self-destruction. Self-destruction. Prey.

Mm-hmm. And not P-R-A-Y. The state of total destruction.

This is a world where the command to Adam and Eve has not been carried out. Cultivate the earth. Now, many times environmentalists have used that.

Oh, yeah. Yeah, it's Christianity that is the cause of environmental destruction in the Western world, to which I say reverently hogwash. Doesn't say you have the right to carve your initials in the furniture.

What it says is you are given responsibility to husband the world. Now, again, husband is a bad word these days. To cultivate.

To help it reach its potential. This is a world where that has not happened. This is nature run amok.

This is nature at its worst. This is nature that has fallen. And Isaiah is saying that's the world that you are going to choose if you choose to trust the nations.

So, in a real way, he is bringing all of those previous chapters to this sort of point. Is that the world you want? That's where he started in chapter 13. We've gone through it all.

And now he's hammering it down here at the end. Okay. Now, verses 16 and 17, we're going to have to skip.

All right. Let's go to 35. I don't want to miss this.

So, what's the relationship, literary relationship, between chapter 34 and chapter 35? Transition? Contrast. Contrast. Dramatic contrast.

Between the wilderness and what? Zion. Zion. Okay.

The wilderness and the garden. Yes. The contrast between the wilderness and the garden.

But look at verse 1 of chapter 35. I think this is very significant. What is going to be glad? What is going to rejoice? What is going to blossom? The wilderness.

The desert. It's not just a case of there's the desert, here's the garden, that's that. It's every one of us.

All have sinned and come short of the glory of God. Every one of us has chosen a desert. It's not a question of are you going to have the desert or the garden.

It's a question of are you only going to have the desert or is your God going to turn your desert into a garden. The wilderness and the dry land shall be glad. The desert shall rejoice and blossom like the crocus. It'll blossom abundantly and rejoice with joy and singing.

Notice there's a verbal connection between the two chapters. Look at the last half of verse 7 in chapter 35. What was the wilderness going to be according to verse 13 of chapter 34? The haunt of jackals.

In the haunt of jackals, where they lie down, the grass shall become reeds and rushes. Oh, the good news. The good news is God can take your desert and turn it into a garden.

He can take the place where the jackals have lain down in your life and make it a place of reeds and rushes. That's the good news of the gospel. All right.

We're going to get the divine interpretation right here. Verse 2, the middle of it, you've got three places mentioned. What are the three places? Lebanon, Carmel, and Sharon.

These are from north to south. The Lebanon mountains behind Tyre and Sidon were, of course, the greatest forest of the ancient world. Mount Carmel, above today's modern port of Haifa, was also a place of lush growth because the storms coming off the Mediterranean would drop their rainfall on Mount Carmel there.

And then at the foot of Mount Carmel is the plain of Sharon. And that, again, was a rich, lush place. So, he's using, and right through the book of Isaiah, he uses these three as images of fertility, richness, growth, and so forth.

But now look at the end of verse 2. Chapter 6, verse 3 says, Holy, holy, holy is the Lord God of hosts. And what comes next? Heaven and earth are full of his glory. How does that relate to verse 2 here? The last statement in verse 2. Yeah, yeah.

Yes, yes. To be redeemed is to be made fruitful, and it is also to be given eyes to see. The glory of the Lord has been there all along.

They just couldn't see it. But now, to be redeemed, to have experienced the benefits of trusting him is to have new eyes, to be able to see the glory of God all around you, all the time. So often, the issue is not what's there.

The issue is not being able to see what's there. And God enables us to see it. What? You've heard the story, but I'm up here, so I get to tell it.

Two little boys. One was a pessimist. The other one was an optimist.

And they were just absolute. They were twins. Just absolute at the opposite ends of the spectrum.

And so, the mother took them to a psychiatrist, and he tried to work with them, and it wasn't getting anywhere. And he said, well, frankly, we're going to have to use shock therapy here. She said, oh, you mean electric shock? No, no.

Here's what we're going to do. We're going to put the little pessimist in a room full of toys. Every kind of toy you can think of.

And obviously, that will show him the world is not a bad place. And the little optimist, well, we're going to put him in a room full of horse manure. That should show him that everything isn't always nice.

So, they did it. A couple hours later, they went back. They went down the hall toward the little pessimist, and they heard this sound of yowling.

Just yowling. They opened the door and said, what is the matter? Somebody's going to come and take all these toys away from me. Oh, dear.

Well, maybe the other one worked. As they got down the hall toward that room, they heard the sound of whistling. They opened the door.

Here the kid had found a pitchfork somewhere, and he's pitching horse manure like mad and whistling away. And they say, what is it with you? He says, man, with all this horse manure, there's got to be a pony in here somewhere. So how you see things makes all the difference.

And God, God gives us eyes to see his glory. The glory that fills the earth. And in the dark hours, to see his hand at work.

Why does the promise of redemption? Well, no, we've got to talk about something more. Look at verse 5. What did chapter 6 say was going to be the immediate result of Isaiah's preaching? They'll be blind, and they will be deaf. The message will make them blind and deaf.

Does God want that to be the end of the story? No, no, no. The day is coming. It may be out there 200 years in the future, Isaiah.

But the day is coming when the blind will see and the deaf will hear. That's God's ultimate plan. And it will be achieved if Isaiah will be faithful.

All right. Verse 8. Why does the promise of redemption include a highway? Redemption is a journey. Redemption is a walk with God.

I've quoted it before. I'll quote it again. Genesis 17, 1. Abraham, walk before me and be perfect.

Be what you were made to be. Become what you were made for. Become fully, truly human in the truest sense of the word.

It's a walk. It's a journey. Yes.

It didn't make it a cow path either. That's where we were going to go. Yep, that's right.

It's a highway. That's right. And it will be called what? The way of holiness.

God's way. A way into his character. A way into his life.

Redemption is not a thing. Redemption is a relationship. And to be redeemed by the Holy One is necessarily to come to share that character.

I always like the last statement in verse 8. Even a fool can walk on there and not fall off. That's good news. That gives hope to a lot of us.

That's right. But it's smooth. It's straight.

There are no chuck holes. No lion, no ravenous beast, but the redeemed shall walk there. Yes, yes.

Now who are these people? Verse 10. The ransomed of the Lord. Here it is again.

All the way through here. God is saying, trust me. And the instinctive response of the people is, no, no.

We'll trust the nations. We'll trust the worst enemies. And when they've done it, and when they've reaped the results, does God say, good for you.

Hope you enjoy it. Have a nice trip, honey. Now, when we've fallen into the pit that we've dug with our own hands, refusing to trust Him, He comes to reach down into the pit and buy us back.

Praise the Lord. Praise the Lord. When we've turned our world into a wilderness, He comes.

If we'll let Him turn that wilderness into a garden. Should we trust the Lord? Oh, yes. We should have trusted Him at the outset.

And now, when He comes to us, after we've ruined everything, and again offers Himself, that's a double reason to trust Him. They will come to Zion with singing. Everlasting joy will be on their heads.

They'll obtain gladness and joy. Sorrow and sighing will flee away. John, is it as simple as saying it's because He loves us? Or is it just... It's as simple as that.

Because He loves us. Yes, yes. And He made us for love.

He made us to be His love children. And if that's not happening, then His very purpose in creation is frustrated. So, He is determined to find objects for His love.

And He will. So, in the end, why should we not put our trust in humanity and human nations? Give me several answers now, if we've gone through 35 chapters here. Because the world is on its way out.

Because the world is on its way out. That's good. Pain and sorrow.

They are betrayers. The world will betray you. It's worthless.

Cannot be trusted. God says don't. That's pretty good.

They don't have the answers. What happens when we exalt humanity? We will be humiliated. That's where it all starts in chapter 2. If you raise humanity to the heights, you have just stripped the universe of any meaning.

If we are the best the universe can produce, the universe is in big trouble. That is exactly where modern philosophy has come to. There is nothing beyond us.

And we're a mess. So, live it up. Don't trust humanity.

One of the words we threw around was worthless. Is humanity worthless in God's sight? No. Humanity is worth the death of his son.

But, if you make humanity ultimate, you make yourself worthless. What does trust look like? And what does untrust look like? Trust looks like Christ on the cross. Waiting on the Lord.

Now, what does waiting on the Lord involve? Obedience. Doing what you know you're supposed to do. What else? Seeking his word.

I heard faith. If I'm facing an issue, and I wait on the Lord, what am I refusing to do? Act on my own volition. I'm refusing to run ahead of God.

And that is very hard for us humans. Especially us Americans. Can do.

And God has the nerve to say, sit down and wait. It's also hard to be vulnerable. It's hard to be vulnerable, yes.

And that's what trust looks like. Trust looks like vulnerability. What does untrust look like? Pride.

I'll do it myself. Got to do something. Selfishness.

Worry. Disobedience.

Look at all my options and make the best choice. Yes. Impatience.

A picture of a bull in a china shop. A bull in a china shop, yes. If I refuse to wait, if I refuse to trust, I'm putting at the top, my way, my timing, my understanding, my ability.

And Isaiah says that way lies a wilderness. That way lies death. That way lies uncleanness.

That way lies darkness. That way lies a garden. But it's scary.

Say, how do I know his way? Not so simple. How do I know when it's his time? Not so simple. How do I know his understanding of situations? Well, that's a little easier.

But it's still, it's a big complex book. How do I know I'm doing it in his ability, not mine? These aren't easy answers. As Mary Jo said, that faith means you are not always able to see how the two and the two fit.

They will. They do. But it's that thing of constantly looking to him.

And that is a response that has to be learned. Okay. Next week, we begin to look at, taking the exam again.

Two weeks, sir. Thank you, thank you. Two weeks.

Questions or comments as we come to the end of these lessons on trust? I was just thinking, after looking at Acts 1 and 2. Acts 1 and 2? And what God's called, Christ called for them. Yes. Acts 1 and 2. You are my witnesses.

There's a world out there to win. But wait. No, man.

We got to get going. I've always thought that when they got back to Jerusalem, Peter probably gave a keynote address. I think it probably went something like this.

All right, folks. We've got a big, big job to do here. There are not many of us, but if we all work together, if we all pull together, if we all, if we all really put our shoulders to the wheel, we can do this thing.

So, I want to see everybody out there and work, work, work. And somebody says, Peter. What? We're supposed to wait.

Oh, man. And about ten days later, somebody prayed a prayer that went like this. Lord Jesus.

We can't do this. 120 of us to win the world? You've got to be kidding. But if that's what you want to do, we're available.

And you can use us anyway you choose to accomplish your purposes. And about then, John jumped up and said, Peter, your head's on fire. John, isn't there also that we have a reality that we, as we wait, we may not see the answer in our lifetime, but we have to trust.

Precisely. And that was the case for Isaiah. Isaiah surely did not see the answer in his lifetime.

God says the answer lies 150 years out there in the future. Whoa. But there it is. All right. Thank you so much. We'll see you in a couple of weeks.

This is Dr. John Oswalt in his teaching on the book of Isaiah. This is session number 17, Isaiah chapters 34 and 35.