

2 → ^{6:12} Qtr 1/4 been about Isaiah - review fitting?

my favorite study of theology is ~~professing~~ prophecy,

& if time permits I'd like to discuss 2 end time

May 21, 2006

"Isaiah: A Review"

Isaiah 1-66

Couples Class ^{development}

Wendell Alford 1 - marriage

Sub. Teacher 2 - human sexuality

I. Practically all nonChristians and many people who profess to be Christians treat Isaiah's prophecy primarily as a report of history of the Israelites in the period around which the prophet lived. For that reason most of such people consider the sixty-six chapters to treat only events just before, during, and after the Babylonian exile of the Jews (597-537 BC). Further, many scholars of Isaiah emphasize the poetic elements in the book as a collection of poems whose literary license expose the information to a wide scope of possible interpretations. ^{Ps} A believer in Jesus as God's Messiah (Savior) and who thereby has been born from above (John 3:3) should recognize that Isaiah as the most quoted Old Covenant Scripture in God's New Covenant, because of its references to the messianic age and to the witness, rejection, suffering, death and exaltation of the chosen Servant of the Lord, is much more than a mere recording of history. That portion of Isaiah given primarily to history, per se, is Chaps. 36-39 which many refer to as a historical interlude. One of the tests of the validity of being a true prophet of God was whether a given prophet's predictions came to pass. This historical interlude includes such tests of Isaiah's authenticity when he prophesied that, at a time when the Assyrian army was completely surrounding the city of Jerusalem, "Therefore thus saith the Lord concerning the king of Assyria, he shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast an embankment against it," Isa. 37:33. Again, in Chap. 38:1-8 Hezekiah's coming death had been proclaimed, but Isaiah prophesied that Hezekiah's prayer to God would be heard and that he would be granted an additional fifteen years of life. God even assured Hezekiah of the reality of God's promise by reversing the sun's shadow by ten degrees! Isaiah was, and is, indeed a true prophet of God. Therefore, all who read his prophecy should know that his word regarding God's promised Savior would come to pass. We believers in that Messiah, Jesus Christ, know that Isaiah's prophecy did come true and that the other promises made by him will also come to pass. *validity of Isra. prophetic mission I*

II. The central theme of the first thirty-nine chapters of Isaiah stress the holy majesty of God Almighty, Jehovah the Holy One of Israel. God will not tolerate injustice and depravity among his people or their leaders, nor accept worship which is less than a wholehearted response to God's ethical holiness. The final chapters of the prophecy (40-66) relate Jehovah's imminent inauguration of a new relationship with his disciples, those who accept God's plan of spiritual salvation through God as a suffering servant and, eventually, God's Old Covenant people (the remnant of Jews) after a cataclysmic purging of the entire earth. Many of Isaiah's prophetic events are yet to happen (beyond 2006) as revealed in much of the New Covenant, especially God's revelation to the Apostle John on the Island of Patmos. In considering a review of the entire prophecy of Isaiah today, one should not overlook the criticism of the book in the last hundred years or so. I mentioned above the reduction of the prophecy to a simple historical summary. Partially based

upon the historical premise, others have denied the authorship of Isaiah for the entire sixty-six chapters. One evidence which aids one in reaching such a conclusion is the fact that Isaiah announces at 44:28; 45:1 the very name Cyrus whom God calls "my shepherd and he shall fulfil all my purpose." Cyrus did not appear in history until almost two hundred years after Isaiah wrote of him. Therefore, many Bible students elect to assert that Isaiah could not have written Chaps. 40-66 and refer to these latter chapters as Deutero-Isaiah. Personally, I have no problem with God's knowing such information before hand and revealing it through Isaiah to the Jews. Isaiah also revealed that our Lord Jesus would come and much more about him: his advent, ^{Mat. 2:3} 40:3-5; his virgin birth, ^{Mat. 1:23} 7:14; Galilee to be the main scene of his teaching, ^{Mat. 4:14} 9:1-2; his deity and the eternity of his throne, ^{Mat. 4:7} 9:6-7; his suffering, (53) dying with the wicked, (53:9) buried with the rich, (53:9) might and gentleness of his reign, 40:10-11; righteousness and beneficence of his reign, 32:1-8 and 61:1-3; his justice and kindness, 42:3-4,7; his rule over Gentiles, 2:2-3; 42:1,6; 49:6; 55:4-5; 56:6; 60:3-5; his vast influence, 49:7, 23; idols to disappear, 2:18; a warless world to be established, 2:4; 65:25; the earth to be reordered, 24; 26:21; 34:1-4; death to be destroyed, 25:8; 26:19; God's people to be called by a new name, 62:2; 65:15; a new heaven and new earth to be created, 65:17; (66:22) the righteous and wicked to be eternally separated, 66:15, 22-24.

Go to written portion

III. Isaiah is the longest of the prophetic books of the Bible and contains the fullest Messianic predictions to be found in the Old Covenant. No doubt Peter had Isaiah in mind when in I Pet. 1:10-11 he wrote, "of which salvation the prophets have inquired and search diligently, who prophesied of the grace that should come to you: searching what, or what manner of time the Spirit of Christ which was in them and was indicating when it testified beforehand the sufferings of Christ, and the glory that would follow." The prophets of the Old Covenant were of supreme importance as God revealed his message to the people of Israel. Both the spiritual leaders and the political leaders of the nation turned away from God's will to either pacify the people, enhance their own advantage, or both. These wise prophets were dedicated to God's message and received insights from God to call an erring people to repentance. It became their responsibility to lay before the people not only the coming glories into which they were to enter in the Messiah's day, but also to impress upon them the necessity of preparing the way of the Lord by turning from their sins to righteousness, and from their idolatrous vanities to the eternal, living God who had so graciously and wonderfully manifested his power on their behalf throughout Israel's history. There are many predictions in Isaiah's prophecy which he did not understand, I believe, but which the New Covenant has disclosed to us who believe and trust Jesus Christ. However, there are future events mentioned in Isaiah as is true of John's Revelation which we cannot comprehend, but which will become apparent to those who trust God's plan for humanity as is necessary at the time these revelations are to take place. God has promised never to leave nor forsake those who love and trust him, Psa. 27:10; P. 613 Isa. 49:15. (Remember Jesus' words, "But that on good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience, Lk 8:15.")

Jim? Go to slip in Yellow pad

No other Code da vanchy

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WA

*Matt. 19:3-9
one flesh*

Aug. 27, 2006

"The Creator, Humanity and Sex"

Couples Class
Wendell Alford,
Sub. Teacher

- I. The nature of humankind as sexual beings
 - A. Gen. 1:26-27 People made "in Our (God's) image," i.e., with God's eternal potential, in day six of creation.
 - B. Gen. 2:18-25 (4) A male was made eternal (God breathed into him an eternal spirit) in day seven, but he felt incomplete without a companion with an eternal nature also. The God of creation met that companionship need by involving the male in creating a female companion of another gender (sex). They were by God's designation a family, man and wife, *→ one flesh*
 - C. Gen. 6:3-7 (8) Mankind from the beginning of their history disappointed God who made them, and the Lord promised that his Spirit would not always strive with mankind. (Gal. 5:16-18; II Thes. 2:7) *P. 975*
 - D. Gen. 19:4-11 The depth of mankind's sin against God was expressed by deviating (through homosexuality), i.e., from God's original plan of sexual intimacy (heterosexuality), i.e., between a male and female as man and wife. (Review Gen. 2:23-25) [I cite this original male-female condition as man and wife, because Jesus recalled this same concept in discussing male-female relations in Mk 10:2-12. - WA] *at Matt. 19:3-9*
- II. Biblical testimony against pseudosexual (carnal, not natural) activities between people of the same sex: *→ bodies, like an anomaly, same sex, not allowance for spirits*
 - A. Old Test. Gen. 19:5, 24-25; Lev. 18:22; 20:13; Deut. 23:17; I Kings 14:24 *→ Read*
 - B. New Test. Rom. 1:18-32 (esp. vss. 24, 26-27); I Cor. 6:9; I Tim. 1:9-10; *→ P. 936-7*
 - C. Necessity of spiritual perspective, Matt. 16:23; I Cor. 2:14 *P. 906 Acts 2:14-21 (20th see Matt. 24:29) P. 916 30*
- III. Sexual activities of a married (publicly committed) couple of one male and one female are pleasing to God.
 - A. Old Test. Gen. 1:28; 9:7; Prov. 5:18-23;
 - B. New Test. Mk 10:2-9; I Cor. 7:1-9; 11:11-12; Eph. 5:31-33; I Tim. 3:2, 12; 4:1-5. *→*
- IV. Sexual awareness and stimulus development in humans
 - A. Born with sex (gender) already determining physical features and characteristics, but innocent (neutral) in sexual stimulus
 - B. Physical desires regarding sexual urges develop during chronological period referred to as puberty, i.e., that time in person's life when he or she is capable of reproducing another human. This time in life can vary over a considerable period, but usually the time occurs at 12 years in girls and 14 in boys.
 - C. Well before and especially during a youngster's reaching the puberty stage, normal behavior patterns should be nurtured by proper instruction and introduction by caring and loving parents. (Prov. 22:6; Eph. 6:1-4; II Tim. 3:13-16)
 - D. In the early years of a child when the transitional period between childhood (sexual innocence) and adulthood (sexual awareness) is occurring, an individual usually confronts a mixed feeling

between his or her maleness and femaleness. This mixed feeling is most often due to the gradual introduction of those glandular products of secreted hormones produced in the ovaries of the female and in the testicles of the male. This period of adolescence is related for David in I Sam. 18:1-4 just after he had slain the giant, Goliath of Gath. David and Jonathan became especially enamored of each other. David's later relationship with females leaves no doubt concerning his later sexual maturation. (I Sam. 18:27; II Sam. 11:2-5)

V. Sexual relations are well defined and ordered in the Bible. The special relationship of a male and female married couple who share mutual sexual intimacies should involve a unique, distinctive, and one-of-a-kind sharing. That oneness is so distinctive that the Bible refers to it as "one flesh," or like to Christ's relationship to his bride, the church. (Eph. 5:31-32) Marriage of a woman and man is therefore sacred, i.e., it is an intimate merger of one each of the two genders which God created for such a relationship in the beginning. When persons practice activities involving sexual excitation and consequent activities outside such a marriage (sacred, sanctioned by God), the end result can be nothing short of distress, anxiety, shame, disorder, guilt or misery in the short and/or long term of life. God's word is very specific regarding the nature and intent of why he created the two genders within humanity. There are, in my opinion, two primary reasons for why God made the two genders. First, the obvious one is the procreation of the human race. But, there is another reason which is more difficult to express and less definable. The emotional sense of well-being and self-esteem resulting from sexual expression in a God-approved married state is so distinctive that only a loving God Almighty could have created such. It is possible to reach a sexual, sensual, emotional experience through other activities than a Biblically approved marriage, but as clearly defined in Rom. 1, such displeases our God. Also in that same chapter (vss. 20-22) declares that he has built into the conscience of all men a sure feeling of guilt for those who practice such a perversion of God's original purpose of mankind's two distinct genders. The Judeo-Christian Bible makes very clear that mankind can and do practice sexual activities other than those pleasing to our God such as prostitution, adultery, homosexuality, bestiality, against another's will (rape), and fornication, but that same Bible makes such human conduct contrary to the will and purpose of humanity's Creator. It is common for those who practice sexual irregularities also to practice other hurtful activities in defiance of God's will. Paul is explicit in Rom. 1:24-32 to enumerate a group of such companion evils along with the practice of homosexuality.

VI. Conclusion: At Matt. 19:10-12 Jesus gives three reasons why some persons cannot enjoy marriage. Those born impotent, have been neutered, or choose to devote full and exclusive time to God's work. This passage should not be interpreted to mean that homosexual lifestyles are inbred, innate, inherent, inborn, intrinsic, or natural such as physical deformity, race, or skin-eye-hair color. Homosexuals are those who become sexually attracted to persons of the same gender through sexual immaturity and an ungodly choice. Examples of other such ungodly (sinful) choices are: 1) polygamy, 2) pedophilia, 3) masochism, and 4) sadism.

1. One male have more mates at same time
2. Sexual pleasure derived from abusing a child
3. Pleasure ^{sexual} in being abused
4. Enjoying inflicting pain to obtain sexual relief

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