

## DUALITY IN PROPHECY

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Brian Orchard, November 9, 2018

With this study we want to take the opportunity to build on the previous study where we were talking about prophecy. Laying down some of the basics of prophecy for exploring the principle of duality in prophecy, its importance and its relevance to us today.

We looked at prophecy as being a message, a divine revelation from God. I think that should always be underlying any approach we take to prophecy. It's a message from God. The message was sent through a man, through a prophet. The message and the prophet were inspired by the Holy Spirit. These are very important factors in understanding prophecy. The purity of what we take from God's word because man has a proclivity to take prophecy and mess with it and make it into things that God did not intend. The Bible is replete with warnings against false prophets. We need to be very clear in our mind about some of these basic issues relative to prophecy. It's God speaking to us.

The Apostle Peter understood it very well and he made it very clear when he said:

**2 Peter 1:20 Knowing this first, that no prophecy of Scripture is of any private interpretation,**

We're looking to be very careful that we don't add our own private, personal interpretation. He went on to say:

**21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.**

Because much of prophecy has a future aspect to it, it's very easy to take it and to misapply it, to misread it, to misinterpret it or to add human factors to it. We've all seen that. We've all been aware of that in our time in God's Church and so we do need to handle prophecy very carefully.

There is a question that Jeremiah poses that I would like to address for us today, where again, this is one of the warnings about people misusing prophecy. He begins by saying:

**Jeremiah 5:31 The prophets prophesy falsely, and the priests rule by their own power; and My people love to have it so...**

There is a very critical factor as far as prophecy is concerned. People don't want to hear God's message, particularly if it's about repentance, change or turn around. There's a very strong proclivity of human nature to want to alter prophecy so that it's not so dire in the sense of the effect on our lives. But the question that I want to look at is as follows:

**... But what will you do in the end?**

What will you be doing when these prophetic statements come to pass and are fulfilled? You could ignore them. You could say, "I want to hear what false prophets have to say. I want to hear this, I want to hear that." But, what will you be doing in the end when the reality of that prophecy is fulfilled? That's a question that we need to ask.

Ignoring, changing or tinkering with God's message will not change God's intent. It will come through just exactly as God said it would.

**Jeremiah 14:14 And the Lord said to me, "The prophets prophesy lies in My name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, divination, a worthless thing, and the deceit of their heart.**

**15 Therefore thus says the Lord concerning the prophets who prophesy in My name, whom I did not send, and who say, 'Sword and famine shall not be in this land' — 'By sword and famine those prophets shall be consumed!**

**16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; they will have no one to bury them — them nor their wives, their sons nor their daughters — for I will pour their wickedness on them.'**

There is a very important aspect of prophecy. There is personal responsibility that's associated with it, as verse 16 brings out. God will deal with those who prophesy lies in His name, but He also will deal with those who "love to have it so". There is personal responsibility that we must accept. Prophecy is a means to link the physical world with the spiritual. In particular, prophecy links physical Israel to spiritual Israel – the ancient nation of Israel to the Church.

**1 Peter 2:9 But you are a chosen generation, (says Peter to the Church) a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; (Very clear relationship established there.)**

**10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.**

Through the prophet Hosea God says that His people were not His people. They had rebelled against Him. He said, "you are not My people".

The Church has obtained mercy and the members are the people of God. God's statement to Israel and Peter's repetition shows the connection of the physical and the spiritual. Paul is talking about his countrymen and he's saying:

**Romans 9:4 Who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;**

**5 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.**

**6 But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,**

**7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called."**

**8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.**

Paul makes the clear connection between the physical and the spiritual.

**Galatians 6:16 And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.**

That is addressing the Church. The Church is the Israel of God. Prophecy keeps a close connection between the two.

What I'd like to do now is look at an example. It's a prophecy from God and it contains elements that I think are incredibly important. This prophecy comes to us through the prophet Isaiah. He came to Israel at the time of Uzziah's son, Ahaz, when he was king of Judah. In other words, this is a time that we can clearly define in history. The players and the playing field are very clearly understood. We'll pick it up in Isaiah. We see some main players here:

**Isaiah 7:1 Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to make war against it, but could not prevail against it.**

We have the king of Syria, Rezin. We have the king of Israel (and sometimes that simply is referred to as Ephraim), Pekah. Then we have the king of Judah, Ahaz, as

three main players here. The timing of this is somewhere around 735 BC. It's probably fifteen or more years ahead of the captivity that was going to come upon Israel.

In the background there is a fourth player, Assyria. Assyria is growing in dominance conquering states to the east. In other words, becoming a threat. The kings of Israel and Judah and Syria were worried as they saw other states being swallowed up by the advancing Assyrians, who were very strong force. As they watched the growing threat of Assyria, Pekah formed an alliance with the Syrian king, Rezin. Now, Ahaz resisted this alliance. He did not want to be a part of it and one of the reasons for that is that he is a descendant of Uzziah and Uzziah was a very strong king in the development of Judah.

He started out to be a fine king. He didn't end up that way because his pride got to him. Under Uzziah the house of Judah prospered and became very wealthy and a great deal of self-reliance began to develop in its leadership, in its king. Ahaz resisted the reliance on Pekah and Rezin. Pekah and Rezin were worried. They formed their alliance with an eye, first on Assyria. They wanted the house of Judah to join with them in the alliance and add to their strength. Ahaz was not interested and so these two kings from Israel and Syria decided to conquer Judah to put in place a king that would agree with their alliance. We see this in an added piece of information here which I think is important to the story:

**2 Kings 16:5 Then Rezin king of Syria and Pekah the son of Remaliah, king of Israel, came up to Jerusalem to make war; and they besieged Ahaz but could not overcome him.**

**6 At that time Rezin king of Syria captured Elath for Syria, and drove the men of Judah from Elath. Then the Edomites went to Elath, and dwell there to this day.**  
(All of this is going on in the background.)

**7 So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, "I am your servant and your son. Come up and save me from the hand of the king of Syria and from the hand of the king of Israel, who rise up against me."**

**8 And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasuries of the king's house, and sent it as a present to the king of Assyria.**

**9 So the king of Assyria heeded him...** (And agreed to form an alliance.)

**Isaiah 7:2 And it was told to the house of David, (The house of David refers to the throne, who was sitting on the throne at that time.) saying, "Syria's forces are deployed in Ephraim." So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.**

This is the driving force behind Ahaz going to the king of Assyria to form an alliance.

**3 Then the Lord said to Isaiah, "Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field, (We'll come back to this name. It's an important piece of information.)**

**4 and say to him: 'Take heed, and be quiet; (He was worried, very anxious.) do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.**

**5 Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying,**

**6 "Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel" —**

**7 thus says the Lord God: "It shall not stand, nor shall it come to pass.**

**8 For the head of Syria is Damascus, and the head of Damascus is Rezin. Within sixty-five years Ephraim will be broken, so that it will not be a people. (In fact, it took less time than that for Ephraim.)**

**9 The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you shall not be established."**

God came to Ahaz and said, "Don't worry. I will take care of this situation." He was worried as verse 2 says, so worried that he formed an alliance with the Assyrians and that was not pleasing to God. Under normal circumstances the king should probably have thought, "That is very good. I don't need this alliance with the Assyrians. I am king of the house of Judah. I will turn to my God, to our God and let Him take care of the situation." Well, obviously that didn't happen.

I do want to come back to the name of Isaiah's son, Shear-Jashub. This name is important because it represents a promise of something future. It's going to come into play as we move on in this area of prophecy. It means "A remnant shall return". At this point in time there was no need to be talking about a remnant. They haven't gone into captivity. That's the name of Isaiah's son and he was to go with Isaiah to meet Ahaz. The name of this son is a big part of what is going to play out here.

**Isaiah 7:10 Moreover the Lord spoke again to Ahaz, saying,**

**11 "Ask a sign for yourself from the Lord your God; ask it either in the depth or in the height above."**

**12 But Ahaz said, "I will not ask, nor will I test the Lord!"**

That might read initially as though that's a pious thing for him to say. But, behind it is his dependence upon the alliance with Assyria. He doesn't need a sign from God. This man is self-reliant. That's part of the problem with what's been developing in the

house of Judah. God is not in the picture. They're relying on their own strength, their own wealth.

**13 Then he said,** (Isaiah's going to talk to him and say) **"Hear now, O house of David! (to the leader, to the king on the throne) *Is it a small thing for you to weary men, but will you weary my God also?***

That's the indication clearly that his attitude is not right, or is not pleasing to God. Then we get this statement:

**14 Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.**

We immediately recognize that verse and we're familiar with it from Matthew's account:

**Matthew 1:23 "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."**

Matthew understood that prophecy to concern Jesus Christ, although that is not stated here in the book of Isaiah. Immanuel means "God with us". We have a reference here in the middle of clear, historical events to Jesus Christ. Why would this be? Because, we read on and we're going to see that there is a fulfillment of this at that time as well.

**Isaiah 7:15 Curds and honey He shall eat, that He may know to refuse the evil and choose the good.**

The actual wording here means that at a young age, before He knows how to refuse the evil and to choose the good, these things that God is saying will happen.

**16 For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.**

In a very short period after this child is born. What God is saying about these two kings of Syria and Ephraim, it will have happened.

**17 The Lord will bring the king of Assyria upon you and your people and your father's house — days that have not come since the day that Ephraim departed from Judah."**

Ephraim departed from Judah about two hundred years or so before this event happened. God here is saying certain things are going to happen to Ephraim and then He follows it up by saying certain things are going to happen to Judah as well. Then in verses 18, 19 and 20 on he talks about what Assyria will do and it will be like a razor being brought over the beard. The Assyrians were going to have a kind of a "scorched earth" policy when they invaded. They certainly did that and God warned them of that.

Through the end of the chapter God is saying what is going to happen when the Assyrians come upon them.

**Isaiah 8:1** Moreover the Lord said to me, "Take a large scroll, and write on it with a man's pen concerning Maher-Shalal-Hash-Baz. (This name is going to have some fairly strong implications.)

**2 And I will take for Myself faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah."**

**3 Then I went to the prophetess, and she conceived and bore a son. Then the Lord said to me, "Call his name (this is the individual) Maher-Shalal-Hash-Baz;**

**4 for before the child shall have knowledge to cry 'My father' and 'My mother,' the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria."**

Here we have the fulfillment of what was referenced in chapter 7 "the virgin shall conceive and bear a Son and shall call His name Immanuel." Before the Child is very old the things that God has said will take place. Here we see a fulfillment of that at that time and in a physical way. As we come on down, we see reference to the king of Assyria and all of his glory. He's going to come up against them. Overflow them and he's going to cause a great deal of problems for Judah and as well for Israel.

**8 He will pass through Judah, He will overflow and pass over, He will reach up to the neck; and the stretching out of his wings will fill the breadth of Your land, O Immanuel.**

There is the word Immanuel again being used that was referenced to this child, this son that was going to be born. As we weave our way through there is very clear historical fulfillment that is undeniable because of the men, places, dates you can put to it. There is a weave developing here that's outside of the historical fulfillment. Why is Immanuel mentioned here?

**9 "Be shattered, O you peoples, and be broken in pieces! Give ear, all you from far countries. Gird yourselves, but be broken in pieces; gird yourselves, but be broken in pieces.**

**10 Take counsel together, but it will come to nothing; speak the word, but it will not stand, for God is with us."**

That's the meaning of the name Immanuel. God is in what is taking place here. Very clearly it is of God. We see here that Isaiah's son, his name is a part of the fulfillment of what is taking place here because this name here refers to the speed of which all of this is going to take place. The name essentially means "to make speed of spoil." What it means is that what God has said will happen speedily. The two northern

tribes choose to stay with the two human leaders they have and not follow God. God wants them to know He is in the mix of what takes place here with Immanuel and God is with us. The presence of God keeps coming up.

**12 "Do not say, 'A conspiracy,'** (or the Jewish Bible says, “an alliance” because that’s clearly what they have made.) **Concerning all that this people call a conspiracy, nor be afraid of their threats, nor be troubled.**

God says, “I will deal with this and all of your alliances will come to nothing.” If we drop down to verse 16, there is an interesting statement in the scheme of the development here.

**16 Bind up the testimony, seal the law among my disciples.**

**17 And I will wait on the Lord, Who hides His face from the house of Jacob; and I will hope in Him.**

Now, some feel that this is a reference to the canonization of the Old Testament. That may well be true. But it indicates there’s a binding up, there’s a sealing of what God has said and is saying here through the prophets. There’s going to be a period of time from that time till something else is going to happen. Bind it up, seal it. We then drop into verse 18 which is an interesting statement following on from that:

**18 Here am I and the children whom the Lord has given me! We are for signs and wonders in Israel from the Lord of hosts, Who dwells in Mount Zion.**

Let me read to you from the Commentary on the Old Testament, rather than just putting it in my own words because they are very clear here about what is being said in verse 18 particularly for the word ‘signs’.

*“They subserved the purpose of signs and types (So, the word for signs here can also be rendered types. “You are for types for Israel”.) in connection with the history of salvation. [It] pointed to and was the pledge of something future...which pointed beyond itself to something future and concealed.*

*His children (referring to Isaiah’s children. Two of them have been referenced so far) were signs and ... symbols of the future, and that from the Lord of hosts ...who could bring to pass the future, which they set forth. (which those names set forth)*

*Isaiah and his children were figures and emblems of redemption. Isaiah, his children, and his wife, who is called “the prophetess” not only because she was the wife of the prophet but because she herself possessed the gift of prophecy, and all the believing disciples gathered round this family – these together formed the stock of the church of the Messianic future, on the foundation and soil of the existing ...suffering and punishment of Israel.”*



Isaiah knew that the message he was delivering contained types. There was a fulfillment then, at that time. But there was to be a prior fulfillment as well. We see two children here. One, very clearly referenced as the son of Isaiah. We see another Child here which is referenced as Jesus Christ. The son of Isaiah was a type; a type fulfilled in Jesus Christ. Apparently, Isaiah understood clearly that what he was saying was a type. Keep in mind that the testimony and the law has been bound up and sealed.

**19 And when they say to you, "Seek those who are mediums and wizards, who whisper and mutter," should not a people seek their God? *Should they seek the dead on behalf of the living?***

If what is said is bound up and sealed, if somebody else is going to come along and say something different that's a problem.

**20 To the law and to the testimony! If they do not speak according to this word, *it is because there is no light in them.***

Apparently, God is telling us here we have what we need. God has made it complete for us. If somebody says something that is not in this book or not supported by what is in this book, it is not of God. The prophecies for the end time contain a great deal of warning about people who will come along saying this and that as though it were of God.

**Matthew 24:23 "Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it.**

**24 For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.**

I feel it is very important that we understand God's intention of prophecy because we talked about all of the moving parts in the last Bible Study that can allow prophecy to be manipulated by men to their own ends. We want the clear message from God unadulterated by human thought, human will. We want to know what God is telling us. In the end time, apparently, it's going to get very murky unless you are very clear about what the Bible says to the law and to the testimony. What does the Bible say? If a prophet is saying this and it is supported by scripture, then listen. If it not supported by scripture, then it's not of God.

Now we go into chapter 9 in the book of Isaiah. It's interesting. Here are two verses that, in this context, don't seem to make a great deal of sense and yet, they're important verses.

**Isaiah 9:1 Nevertheless the gloom *will not be* upon her who *is* distressed, as when at first He lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed *her*, by the way of the sea, beyond the Jordan, in Galilee of the Gentiles.**

**2 The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined.**

What is being referenced here? Well, this is where Matthew 4 comes into play. We're told what is being referenced. Again, it has to do with Jesus Christ.

**Matthew 4:14 That it might be fulfilled which was spoken by Isaiah the prophet, saying:** (And then it quotes those two verses. This is a reference to the beginning of Jesus Christ's ministry.)

**17 From that time Jesus began to preach and to say...**

That is a reference to Jesus Christ beginning His ministry. Here it is, right here in the middle of the book of Isaiah. We're seeing some development here as far as Jesus Christ's ministry and purpose is concerned.

**Isaiah 9:6 For unto us a Child is born, unto us a Son is given;** (so a reference to this Child again and the purpose for this Child being born) ... **and His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.**

**7 Of the increase of *His* government and peace *there will be* no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this.**

We see Isaiah developing the role of Jesus Christ within this prophecy. Prophecy that has clearly defined historical benchmarks. There's another theme that is developing through this prophecy as it unfolds. Then we go into verse 8 and it goes right back into the historical account.

**8 The Lord sent a word against Jacob, and it has fallen on Israel.**

**9 All the people will know — Ephraim and the inhabitant of Samaria — who say in pride and arrogance of heart:**

**10 'The bricks have fallen down, but we will rebuild [it].** (We're okay. We'll take care of ourselves.)

**11 Therefore the Lord shall set up the adversaries of Rezin against him, and spur his enemies on,**

**12 the Syrians before and the Philistines behind; and they shall devour Israel with an open mouth.**

Right back into the historical account, the historical flow. As we've come along here we're seeing a developing theme of Jesus Christ.

**16 For the leaders of this people cause *them* to err...**

You would think that given that case, that God would deal with the leaders severely, which He does. Those that are led by them are destroyed. We come back to personal accountability for us to listen to God's message that He has sent through His prophets. They are messages to the Church, to the Church of Israel (Galatians 6:16). You and I are to listen, to hear with a personal sense of responsibility because it's a message from God to us.

There was a thinking in the Church that so long as you did what you were told you were okay. If the one telling you was an authority in the Church, if the minister told you thus and thus and you did it, then everything is okay. That's not true! There is a personal responsibility for you to know that what you are being told is of God, to the law and to the testimony. You must check and see whether these things are so. Prophecy gives us each a sense of personal responsibility. Not just a matter of doing what you are told and that's God's government in action. There's more to it than that.

**18 For wickedness burns as the fire...** (We get back into the historical account again.)

**Isaiah 10:1 "Woe to those who decree unrighteous decrees..."**

It's our responsibility to know whether they are righteous decrees or unrighteous decrees. Particularly, as we get closer to the time of the end there will be (apparently from what we've been told) more and more people coming along telling you "this, this and this."

I can't count the number of times in recent years that many people have approached me to tell me, "God has shown me, and I am here to tell you." "God has shown me!" It must be held up against scripture.

**5 "Woe to Assyria, the rod of My anger (so we come back into the historical flow of it here again) and the staff in whose hand is My indignation.**

**6 I will send him against an ungodly nation...**

We're coming on down and again, you could read every verse of this but it's the historical account.

**20 And it shall come to pass in that day that the remnant of Israel, and such as have escaped of the house of Jacob, will never again depend on him who defeated them, but will depend on the Lord, the Holy One of Israel, in truth.**

**21 The remnant will return, the remnant of Jacob, to the Mighty God.**

**22 For though your people, O Israel, be as the sand of the sea, a remnant of them will return; the destruction decreed shall overflow with righteousness.**

**23 For the Lord God of hosts will make a determined end in the midst of all the land.**

This references the name of the first son of Isaiah that we were introduced to, Shear-Jashub. His name foretold this. A remnant will return. At that point you could possibly say, "Well yes. There was a certain remnant that did return into the land which they were removed. This has all been fulfilled and has no real application for today" except, the story doesn't end at this particular point. We come to another aspect of the role of Jesus Christ.

**Isaiah 11:1 There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots.**

**2 The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.**

We come clearly to Jesus Christ again. We've developed from a child being born who you will call Immanuel, God with us, to a further development of Christ's role. Now we come to the time when Christ returns, when Christ comes to establish the Kingdom of God or the period we often refer to as the Millennium.

**3 His delight is in the fear of the Lord, and He shall not judge by the sight of His eyes...** (This is referring to Christ now coming to rule the earth as Lord of lords and King of kings.) ...

**4 ...He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked.**

It's His return and what is interesting here is "He shall slay the wicked", which we read over that and say, "Yeah, I can get that" except this word wicked is in the singular.

Commentary on the Old Testament:

*"The wicked" (the latter is not to be understood collectively, but, as in several passages in the Old Testament as pointing forward prophetically to an eschatological person, in whom hostility towards the Lord and His Anointed culminates most satanically) will experience the full force of His penal righteousness".*

In other words, Christ will slay the wicked one, singular. That's part of what Christ does when He returns. This is all built into the returning Christ and His rule. We have the well-known verses here of the changing nature of animals and you wonder if it will simply happen literally with animals. If it's not also symbolic for the change of the nature of nations that devour each other and bite each other and attack each other that the whole nature of the way people operate will change.

**10 "And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious."**

**11 It shall come to pass in that day *that* the Lord shall set His hand again the second time to recover the remnant of His people who are left, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea.**

**12 He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.**

The remnant is not the return of some to the land they were removed from. The first time was when Ezra and Nehemiah came back from Babylon to rebuild the temple. The second time, which is clearly stated here, He will "set His hand again the second time to recover the remnant of His people", is in relation to Christ beginning His rule at His return. That's the context that we read through there in the first part of verse 11. The gathering of the remnant is at His return. What are we clearly being told here as we read in verses 12 and 13 from that statement about Ephraim?

**13 ...And the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not harass Ephraim.**

It is telling us that at the end of the age, when God intervenes in the affairs of man, Judah and Ephraim will be distinct entities. You can't say they're lost. We might not know all the clearly defined boundaries of where these people are today, but God knows. In the end these prophecies will play out again on God's people. God knows who they are.

Israel will again go into captivity, Israel and Judah. We're just going through this section that we're reading. What has happened will happen again. That is a classic example of duality in prophecy which you can't escape because Isaiah weaves Jesus Christ through the historical account bringing it forward to His return. At that time the remnant of Judah and Ephraim/Israel will be collected and will be returned. They will be entities. God will deal with His people as He has said He will.

God's message to Isaiah is of types. All the players have modern equivalents. It will all be played out again in the future. Why is the principle of duality important? Well, simply, prophecy is a message from God. If we only view it as historical, when we put it into an historical context, we are not hearing a message that God has for us. These men spoke by being moved by the Holy Spirit. We have the Holy Spirit. We can connect to that message and give it a much deeper intent than the people who received it at that time could. Duality makes the message real and active and alive for us today.

**2 Timothy 3:14 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them,**

**15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.**

**16 All Scripture is given by inspiration of God...**

The scriptures being referred to here (the New Testament hasn't been canonized at this time). The scriptures are the Old Testament, that has been bound, that has been sealed. They are the holy scriptures that are able to make you wise for salvation through faith which is in Christ Jesus.

**16 . . . and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,**

**17 that the man of God may be complete, thoroughly equipped for every good work.**

If we accept, and I have no reason not to, that one third of the Bible is prophecy. Even if you just think of it in terms of the Old Testament, how much of the Old Testament is prophecy, containing prophetic statements? A large amount of it. Those holy scriptures are given to us so that we may be complete, thoroughly equipped for every good work. We are to read those prophecies with the Spirit of God and gain information, understanding, motivation that God wants us to have as we go through the end time.

**Romans 15:4 For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.**

Notice how many times the apostles appeal to "as it is written". They go back, and they draw from the prophets, the writings, the psalms. They draw heavily. The prophet Isaiah is probably the most referenced prophet in the New Testament. They go back, and they bring forward. These are the apostles. They're bringing forward the prophecies of the Old Testament to the New Testament Church, to us. Prophecy helps us identify and understand the days that we are in.

The prophets were prolific in using the phrase 'in that day'. 'That day' refers to the day surrounding the return of Jesus Christ, and all the events that take place at that particular time. Prophecy shows us the unfolding series, so that we can take appropriate actions. It's not meant for us to sit down with charts and try to figure out every exact detail as to when it's going to happen. It's a motivational factor. Stay full of energy and be alert and awake and enthusiastic about the truth that God is making available to His Church as the Holy Spirit opens God's truth and God's plan to us. We're having deeper understanding.

The longer we go on with God's Spirit working with us the more deeply we understand things. That's what God wants. He wants us to be motivated, to grasp that, to grab ahold of it, to go back to the scriptures to the law and to the testimony and know it and understand it. Prophecy motivates us to do that.

**2 Peter 3:1 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),**

**2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, (as we covered last time.)**

The prophets are the basis of the foundation that the Church stands on. A very important foundation for us.

**2 that you may be mindful of the words which were spoken before by the holy prophets...**

**3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,**

**4 and saying, "Where is the promise of His coming? (Scoffing and mocking.) For since the fathers fell asleep, all things continue as they were from the beginning of creation."**

The whole condition of the last thirty, forty, fifty years in God's Church fits neatly into that because we made mistakes in the past of trying to set specific dates and times as far as prophecy was concerned. It didn't happen so people fell asleep and people have fallen away because of it. We're not intended to set dates and set times but to be motivated by what the prophets had to say.

**10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.**

**11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,**

Repeating the question that we began with out of Jeremiah when God says, "What will you do in the end? Will you have used prophecy to develop the spiritual strength and help that we need to in preparation for becoming sons of God?"

The Holy Spirit moved God's prophets to speak a message from God. Many of those messages are for God's people today. We have the Holy Spirit to enable us to engage those messages in a highly motivational way. Are we listening to God's prophets? ♦