

# (Through the Bible) Isaiah 63-66

by Chuck Smith

---

*Chuck Smith's sermon on Isaiah 63-66 emphasizes God's impending judgment, the significance of salvation, and the importance of waiting on His promises.*

**Duration:** 1:04:20

**Scripture:** Isaiah 65:16-17, Isaiah 66:24, Mark 9:43-44, Revelation 14:9-10, Revelation 14:14-15

**Topics:** "End Time Prophecy", "Gods Judgment"

---

## Description

In this sermon, the preacher discusses the concept of worshiping the beast and receiving his mark. He emphasizes that those who engage in such worship will face the wrath of God, being tormented with fire and brimstone. The preacher also mentions that the image of the beast is connected to genetic engineering and the proposed ideas of scientists in that field. He explains that the image will have power and influence over the world, leading people to worship it. The sermon also touches on the imagery of the sickle and the reaping of the earth, symbolizing the judgment and wrath of God. The preacher concludes by referencing the book of Revelation, describing the vision of a white horse and the righteous judgment of God.

---

## Transcript

Now, before the restoration, the day of God's wrath is coming, the Great Tribulation. This must be preceded. And chapter sixty-three, the first six verses, go into the Great Tribulation period.

And there are two questions that are asked, and they are answered by the Lord. Who is this that cometh from Edom with dyed garments from Bozrah? The question, who is this that is coming from Edom with the dyed garments from Bozrah? And the answer, this that is glorious in his apparel, traveling in the greatness, or there's still the question, this that is glorious in his apparel, traveling in the greatness of his strength. The answer, I that speak in righteousness, mighty to save.

Who is this that is coming from Edom, who is so glorious in his apparel, traveling in the greatness of his strength? The answer, I that speak in righteousness, or the Lord, mighty to save. The question, why are you red in your apparel? And why are your garments like him who has been treading in the wine fat? Why are your garments all stained? It looks like you've been treading in the wine fat. It looks like you're covered with grape juice.

The answer, I have trodden the winepress alone, and of the people there was none with me, for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment, for the day of vengeance is in my heart, and the year of my redeemed is come. And so the answer to the garments that are stained, it's the blood he's been treading the winepress of the fierceness of the anger of God upon the earth. If you'll turn to Revelation chapter 14, you will read here a corresponding passage of scripture, beginning with verse 14.

Well, actually, let's go back to verse 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. He shall be tormented with fire and brimstone in the presence of the holy angels, the presence of the lamp.

Who? Whoever worships the beast and the image and receives his mark in his forehead or his hand. Now, this week you're going to learn some very fascinating things about the image of the beast, as they'll be dealing with genetic engineering and some of the things that are now being proposed by those scientists who are involved in genetic engineering. And you'll begin to understand a little bit about the beast, making an image and giving power to it to speak and the whole world being governed and worshipping this image of the beast.

You'll find some very fascinating things this week in these lectures that are coming up. But whoever worships the beast or his image or receives his mark in his forehead or in his hand, the same is going to drink of the wine of the wrath of God poured out without mixture. Then in verse 14, I looked and behold, a white cloud and upon the cloud, one sat like the son of man, having on his head a golden crown in his hand, a sharp sickle.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle and reap, for the time has come for thee to reap, and the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. And another angel came out of the temple, which is in heaven.

He also had a sharp sickle. And another angel came out from the altar, which had power over fire and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth and gathered the vine of the earth and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse's bridles, by the space of a thousand and six hundred furlongs. And then also in the nineteenth chapter of the book of Revelation, beginning with verse eleven, I saw heaven open, and behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself.

And he was clothed with a vesture that is dipped in blood, and his name is called the Word of God. And the armies which were with him in heaven followed him upon white horses, clothed him fine linen, white and clean. The church, go back to verse seven and eight.

And out of his mouth goes a sharp sword, and with it that he should smite the nations, and he shall rule them with a rod of iron, and he will tread the winepress of the fierceness of the wrath of Almighty God. So, tied in with this in Isaiah, the question, who is this that is coming from Edom with these dyed robes and so

forth? I who speak in righteousness, who are mighty to save. Well, how come your garments are all stained? For I have been treading the winepress alone, trampling them in the fury.

Their blood shall be sprinkled upon my garments, and I will stain all my raiment. It's going to be a fierce day when God's wrath is poured out upon the earth. He that despised Moses' law died in the mouth of two or three witnesses.

Of how much sore punishment! Suppose ye he to be counted worthy, who hath trodden underfoot the Son of God, and had counted the blood of his covenant wherewith he was sanctified an unholy thing, and hath done this fight to the Spirit of grace. For we know him who has said, Vengeance is mine, I will repay, saith the Lord. And again, it is a fearful thing to fall in the hands of a living God.

We talk about being saved. First of all, what do you mean saved? Well, I'll tell you what we mean saved. We mean being saved from that wrath of God that is going to be poured out upon the earth.

Salvation has both a negative and a positive effect, actually. It's being saved from and it's being saved for. A glorious eternity with Him.

But I am going to be saved from the wrath of God that is going to be poured out against all ungodliness and unrighteousness of men who hold the truth of God in unrighteousness. Now, because God has been slow in judgment, we so often think that God is weak. And men mistake the long-suffering of God for weakness, and that's a tragic mistake to make.

For the day of vengeance and His wrath shall surely come. He has promised it. He said, I'm not going to bring things to birth and then quit there.

God speaks about, surely I'm going to fulfill my word and my purposes. And the fact that God has fulfilled it up to this point, you're only fooling yourself if you think God's going to stop now. Surely the rest of the prophecy shall be fulfilled and we're right on the border once again of God's intervening in the history of man in judgment.

Now, people are willfully ignorant of this fact that God has intervened in past history. Peter said that they're willfully ignorant of the fact that God destroyed the world already once in judgment. People don't like to think about that.

They like to think that things are uniform. All things have continued as they were from the beginning. Not so.

God has intervened in the past and He's going to intervene again in the future. But this intervention that is going to take place in the future is going to usher in then the glorious kingdom age and God's new kingdom and age upon the earth of which we really look forward to. Now, the day of the vengeance is in my heart.

The year of the redeemed has come. And I looked and there was none to help. And I wondered that there was none to uphold.

Therefore, my own arm brought salvation unto me and my fury it upheld me. And I will tread down the people in mine anger and make them drunk in my fury. And I will bring down their strength to the earth.

God's judgment that is coming here upon the earth. Now, as we get into verse 7 and all through chapter 64, we have a very beautiful prayer. As Isaiah, representing the remnant, prays unto the Lord.

I will mention the loving kindnesses of the Lord. Isn't this interesting? Right at the time that the Lord declares the day of his wrath and vengeance and judgment. The prophet then prays, I will mention the loving kindnesses of the Lord and the praises of the Lord.

According to all that the Lord hath bestowed on us in the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies and according to the multitude of his loving kindnesses. Looking around and seeing what God has done. He has been so kind, lovingly kind to us.

For he said, surely they are my people, children that will not lie. So he was their savior. And in all of their afflictions, he was afflicted.

Now that to me is a very beautiful scripture. In all of their afflictions, he was afflicted. The early disciples recognized their close identity with Jesus Christ.

And they recognized that those persecutions that they faced, they were actually facing and receiving for Jesus Christ. In all of their afflictions, he was afflicted. So when they were beaten and commanded not to preach anymore in the name of Jesus, they went their way praising the Lord that they were accounted worthy to suffer persecution for Jesus' sake.

Because the Lord identifies with his child in the persecution or in the suffering. Whenever you go through any persecution for the name of the Lord, in all of your afflictions, he is afflicted. He bears our sorrows.

He shares with us the afflictions, the tribulation, the persecutions. And the angel of his presence saved them. In his love and in his pity, he redeemed them.

And he bared them and carried them in the days of old. And yet, though God was so loving to them and so good to them, they rebelled. They vexed his Holy Spirit.

Therefore, he was turned to be their enemy and he fought against them. Then he remembered the days of old when Moses and his people saying, where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them to make himself an everlasting name. That led them through the deep as a horse in the wilderness that they should not stumble.

As a beast goeth down to the valley, the Spirit of the Lord caused him to rest. And so didst thou lead thy people to make thyself a glorious name. Look down from heaven, their prayer unto God, and behold from thy habitation of thy holiness and of thy glory.

Where is thy zeal and thy strength? The sounding of thy bowels and the mercies toward me, are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our father, our Redeemer. Thy name is from everlasting.

And so recognizing God as the father, the Redeemer. O Lord, why hast thou made us to err from thy ways and harden our heart from thy fear? Return for thy servant's sake the tribes of thine inheritance. The people of thy holiness have possessed it but a little while.

Our adversaries have trodden down thy sanctuary. We are thine. Thou never barest rule over them.

They were not called by thy name. O that you would rend the heavens, and that you would come down, and that the mountains might flow down at thy presence. As when the melting fire burns, the fire causes the waters to boil and makes thy name known to thine adversaries, that the nations may tremble at thy presence.

When you did awesome things which we look not for, you came down and the mountains flowed down at thy presence. For since the beginning of the world, men have not heard nor perceived by the ear. Neither hath the eye seen, O God, beside thee, what he hath prepared for him that waits for him.

Now he's praying, God, why don't you, you know, manifest yourself like you did in the past? When people saw your power, the glory of your power. Now, God is. In the 38th chapter of the book of Ezekiel, when God speaks of his fury rising in his face to destroy the invading Russian army as they come into Israel.

He said, and I will be sanctified before the nations of the earth, and they will know that I am God when I have destroyed thee, O God. And so God once more will move. Now, in prayer, Isaiah is praying for this day that God would move once again.

Come and let the mountains flow down before his presence. The awesome things that he did, and he will do them again. Now, verse four.

For since the beginning of the world, men have not heard nor perceived by the ear. Neither hath the eye seen, O God, beside thee, what you have prepared for him who waits for you. Oh, the things that God has prepared for those that just wait on him.

Our problem is that we don't wait on God. We get so impatient. We want to see things done.

Like Abraham, we know what God wants to do. And so we go about to help God out. And that's always tragic.

Oh, the things that God has prepared for those that wait. You remember, Paul said something like this in Corinthians. And no doubt he was making reference to this passage here in Isaiah.

For Paul said, as the scripture saith, eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things that God has prepared for those that love him. But he has revealed them unto us by his spirit. Paul's talking about the natural man, the spiritual man.

How that the natural man doesn't understand anything about the spirit. He doesn't know the things of the spirit. He can't know the things of the spirit because they're spiritually discerned.

Yet he which is spiritual understands all things, though he is not understood. But in talking about the contrast between the natural man and the spiritual man, he says, the eyes have not seen, ears have not heard, neither has it entered into the hearts of man, the things that God has prepared for those that love him. But God has begun to reveal them unto us by his spirit.

Paul prayed for the Ephesians that God would grant unto them the spirit of wisdom and understanding that they might know what is the hope of their calling. Oh, if you only knew what God has in store for us as his children. If you only knew the glory of the kingdom.

It is so marvelous. It is so beyond anything that we in our own imaginations could conceive or devise. It is so glorious that when Paul got a little view of the thing, got a little taste of it, taken up into the third heaven

and there heard these glorious things that were so marvelous, it would be a crime to try to describe them in human language.

And it was so glorious that Paul said, it was necessary that God give to me a thorn in the flesh to keep me on the ground. Lest I be exalted above major because of these revelations that were given unto me. It was just so fantastic.

I just, you know, God had to keep me on the ground, man. I just, you know, live in that heavenly vision and realm. So because of the abundance of those revelations, because it was so glorious, this old thorn in the ground, it just remind me, hey, I'm still human.

But that desire from then on, I have a desire to depart and to be with Christ, which is far better. And that yearning, if you only knew the things that God has prepared. Now, God has begun to reveal them to us by his spirit, but yet Paul's prayer, that you might have the spirit of wisdom and understanding, that you might know what is the hope of your calling.

If you only knew what God had for you, you couldn't be happy or satisfied with these worldly things anymore. You like Paul would just, if people say, oh, you're so heavenly minded, you're no earthly good. Well, I've never yet met that person in all honesty.

I think that we're too earthly minded to be any heavenly good. For the most part, I wish we were more heavenly minded. I wish that we were more looking towards what God has prepared for those that love him.

Because then our perspective would be better as far as the things of the world. And we wouldn't get so deeply involved in the things that are going to perish. But we would be more involved in those things that are eternal.

We look not, Paul said, at the things which are seen. For the things which are seen are temporal. But we look at those things which cannot be seen for they are eternal.

We have our eyes upon the unseen. The things that the spirit has revealed of God's glorious kingdom. Oh, you get restless in this world in which you live.

And you just want to keep a light touch on the earth. For since the beginning of the world, men haven't heard nor perceived by the ear. Neither hath the eye seen, O God, beside thee, what he has prepared for those that wait on him.

Oh, God, help us to just wait on him. Continuing his prayer, you meet him that rejoices and works righteousness. Those that remember thee in thy ways, behold, thou art angry, for we have sinned.

In those is continuance, and we shall be saved. But we are all as an unclean thing, for all our righteousnesses are as filthy rags. And we all do fade as a leaf, and our iniquities like the wind have taken us away.

Now, he is not trying to justify himself before God, which we so often do in our prayers. Many a time in our prayers, our prayers are an attempt to explain to God why we're so rotten. To justify ourselves.

Like Adam, Lord, the woman that you gave me to be my wife. You know, that's my problem, Lord. You know, and we're trying to justify ourselves, laying the blame somewhere else.

The Bible says, he that seeks to justify himself will not be cleansed. But whoso confesseth his sin shall be forgiven. Now, if you'll notice in Daniel's prayer, and we'll get there in a few months.

Daniel also confessed the sin, and the sin of the people. Lord, you're righteous in what you have done. We are at fault.

We are guilty, God. And it is important when we come to God, that we come open-faced and open-handed. God, I'm guilty.

And put yourself on the mercy of God. Rather than through your prayers, trying to explain to God all of the extenuating circumstances. That caused you to do, you know, your transgression.

God isn't interested in that. He's only interested in the confession. Again, Lord, we're wrong.

God, we have sinned. And all of our righteousnesses are as filthy rags in thy sight. I look at man, poor man, prating about in his righteousnesses.

Well, I do my best to do unto others as I would have them to do unto me. I give to the Red Cross, and I give to the United Fund. And, you know, I spend an hour a week in my charitable activities.

And men try to clothe themselves in their little good deeds. And they prayed around and in such pomp and all in their good deeds. They get their pictures in the paper, doing their good deeds.

And God says, it's all filthy rags. It stinks. Our righteousnesses.

Now, Paul, the apostle, said, if any man has whereup to boast in his own righteousness, in his own works, in the law, I have more than the rest of you. You want to be righteous by keeping the law? Hey, I've got you beat hands down. See, I was a Jew.

I was circumcised the eighth day. I'm from the tribe of Benjamin. I was a Pharisee.

I was very zealous concerning the law. In fact, as far as the righteousness, which is of the law, I was perfect. Yet, those things which were gained to me, I counted loss for the excellency of the knowledge of Jesus Christ, for whom I suffered the loss of all things, but count them but refuse that I may know Him and be found in Him, not having my own righteousness, which is of the law, but having now the righteousness, which is of Christ through thee.

My righteousness is as filthy rags. But in Revelation chapter 17 again, he sees the bride adorned for her husband, and she is clothed in fine linen, pure and clean. And the fine linen is the righteousness of the saints.

I'm clothed in the righteousness of Jesus Christ, which God has imputed to me by my faith in Jesus Christ. And that's what Paul was talking about. I took off my old rags.

That which was gained to me, as far as the law was concerned, is refuse. It's stinky. I want to be found clothed in the righteousness, which is of Christ through faith, the new robes of righteousness that I have in Christ.

So here, our righteousnesses are as filthy rags in God's sight. There is none that calleth upon thy name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us and have consumed us

because of our iniquities. But now, O Lord, thou art our father.

We are the clay. Thou art our potter. Three times in the Bible, the figure of the potter and the clay are used to describe the sovereignty of God in his relationship with man.

Jeremiah and Paul the apostle uses the same figure. Paul uses it in emphasizing the sovereignty of God and says, can the clay say to the potter, hey, how come you put that shape in me? I don't like that. No, the clay has no power over what it's going to be.

That's all in the hands and the mind of the potter. He has total sovereignty over the clay. Now, that could be very frightening if you didn't know the potter.

But because I know the potter, I know that whatever he wants to make of me is the best for me. I have absolute confidence in the potter. To yield myself to him, because the only way I can discover what is in the potter's mind is by yielding to the potter.

So thou art the potter. We're the clay. We all are the work of thy hand.

Be not angry, very sore, O Lord, neither remember iniquity forever. Behold, see we beseech thee. We are thy people.

Thy holy cities are a wilderness. Zion is a wilderness. Jerusalem is a desolation.

Our holy and our beautiful house where our fathers praised thee is burned up with fire, and all of our pleasant things are laid waste. Will you refrain thyself for these things, O Lord? Will you hold thy peace and afflict us very sore? And now God answers the prayer offered by the remnant of the people. And he said, I am sought of them that ask not for me.

Here's the remnant of the Jewish people calling to God. Have you forsaken us? Won't you remember us? And all this. And God answers them.

And he says, I am sought of them that ask not for me. I am found of them that sought me not. I said, behold me, behold me unto a nation that was not called by my name.

I have spread out my hands all the day long to rebellious people, which walked in a way that was not good after their own thoughts. Of people that provoke me to anger continually to my face, that sacrificed in the gardens and burn incense upon the altars of brick, which remain among the graves and lodge in the monuments and eat swine's flesh, both of the abominable things that are in their vessels, which say, stand by thyself, don't come near me, for I'm holier than you. These are a smoke in my nose, a fire that burns all day.

So God is declaring here now how that he stretched out his hands, actually, to the Gentiles. And Paul quotes this in Romans the 10th chapter, as he shows how that God set the nation Israel aside, that he might draw out from among the Gentiles a people for his name. And he quotes here in 10th chapter from this passage here in Isaiah, where God speaks about how that he has been found really by them who did not seek me.

He turned to another nation that wasn't called by his name. For all day long, he said, I've stretched out my hands to a rebellious people, which walked in their own ways and not after me, which had committed these abominable practices against the Lord, who became as an irritant unto God, smoke in his nostrils.

Behold, it is written before me, I will not keep silence, but will recompense even recompense to their bosom.

Your iniquities and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains and blaspheme me upon the hills. Therefore, will I measure their former work into their bosom. Thus saith the Lord, as the new wine is found in the cluster and one saith, destroy it not for it is there is a blessing in it.

So will I do for my servants sake that I may not destroy them all. Speaks now, I'm going to bring forth the faithful remnant. I will bring forth the seed out of Jacob and out of Judah, the inheritor of my mountains and my elect shall inherit it.

Mine elect shall inherit it. God is going to gather together his elect, Matthew 24, and bring them back that they might inherit it and to try to interpret the elect there as the church is just poor biblical exposition. It is a denying of God's restoration of the nation Israel and it is anti-semitic in its teaching and it breeds anti-semitism, that identity of Israel as the church because they then deny that God is going to yet deal with Israel, that Israel is through and they excuse their hatred against the Jews by the fact that God has cut them off and we are now Israel and so forth.

But that is poor biblical exposition. Sharon, the valley of Sharon shall be the fold of flocks. In the valley of Ankor, the place for the herds to lie down in.

For my people that have sought me, but ye are they that forsook the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore, will I number you to the sword and you shall all bow down to the slaughter because when I called you did not answer, when I spoke you did not hear, but did evil before my eyes, and you did choose that in which I did not delight. Therefore, thus saith the Lord God, behold, my servants shall eat, but ye shall be hungry.

Behold, my servants shall drink, but ye shall be thirsty. Behold, my servants shall rejoice, but ye shall be ashamed. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and ye shall howl for the vexation of spirit, and ye shall leave your name for a curse unto my chosen.

For the Lord God shall slay thee and call his servants by another name. What is the other name by which he calls his servants? And in Antioch, they called them Christians. The servant of God called by the new name.

As God is at the present time still working among the Gentiles until the time of the Gentiles be fulfilled, which we are there. The days of God's grace and mercy and hand stretched out to the Gentiles is just about over. If you're going to become a part of the kingdom, you better become a part of the kingdom in a hurry because the opportunities will soon be over.

And that he who blesseth himself in the earth shall bless himself in the God of truth. And he that sweareth in the earth shall swear by the God of truth, because the former troubles are forgotten, and because they are hid from mine eyes. Now in verse 17, it's sort of an isolated verse, for God goes out beyond, way out now.

And he said, behold, I create new heavens and a new earth, and the former shall not be remembered or come into mind. Now this is out beyond the millennium, beyond the millennial age. He comes back in the next verse and deals with things of the millennium.

But he goes out way to the end now, that is described in second Peter, when God causes this whole universe to dissolve, to melt with a fervent heat, all of the works in it being dissolved, destroyed. And God said, behold, I create a new heaven and a new earth. Now there are those who teach the eternity of the earth.

In other words, the earth is going to go on forever and ever. Using some poetic verses out of Psalms, and verses that are in poetic form out of the Psalms. The earth abides forever and all.

Yet the earth and all of its works are going to be destroyed. Second Peter goes into quite a bit of detail in describing the end of the physical universe. The molecular structure as we understand it and know it.

Now, in the beginning God created the heaven and the earth, and the Hebrew word for create is bara, which is a word that means to create something out of nothing. Now only God has that capacity. There is another Hebrew word translated create or made, and that is the word asa.

And that word in the Hebrew has as a meaning to assemble existing materials. So, some man created this pulpit. Now he didn't say pulpit be, and poof out of nothing here was a pulpit.

That would be bara. But man can't do that. He took the wood and he cut it and he planed it and he glued it and he put it together and he assembled the pulpit.

He created the pulpit out of existing materials. Now man does have that capacity. Only God though has the capacity of creating out of nothing.

Now, when God said behold I create a new heaven and a new earth here in Isaiah, he again uses the Hebrew word bara. Out of nothing he's going to bring a whole new heaven and a new earth into existence. Now, seeing then that the present earth and universe is to be dissolved, seeing then that all of these things are going to be dissolved, what manner of persons ought we to be? If the whole material realm is going to be destroyed, then what kind of a person should I be? Well, if I'm a total materialist, I'm going to be totally wiped out.

So what kind of a person should I be? I should be spiritual. I should put my value in spiritual things. I should lay up my treasures in heaven where moth does not corrupt, where thieves cannot break through and steal.

I should be spiritual and a spiritual man and mindful of spiritual things because the physical material universe is going to be destroyed. So behold I create bara out of nothing, a new heaven and a new earth and the former shall not be remembered or called into mind. When we get into that final age out at the end of the millennium and the new heaven earth, we won't be saying, oh you remember that day we were surfing down in Huntington, you know.

You won't be remembering that stuff anymore. It won't even be coming into mind. Now some people are worried, well, you know, I could never really enjoy heaven if my, you know, parents aren't there or my children aren't there or something.

It won't even be, you'll have no memory of these things. It'll not never be brought into mind. That is that horrible period of history when man rebelled against God.

All of the sorrow that has been brought because of that rebellion, will be wiped out, never brought into mind again. Now during the millennial age, but be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people and the voice of weeping shall no more be heard in her nor the voice of crying.

This is during the kingdom age, it's going to be glorious then. There shall be no more an infant of days nor an old man which has not fulfilled his days. For a child will die being a hundred years old.

Now if a person dies when they're just a hundred, you say, oh what a shame that, you know, the young child died. Because there will be a renewing of the earth during the millennial kingdom age back to the pre-flood conditions, where again God will put a shield around the earth and we'll be protected from these cosmic radiations that cause mutations in the aging process and so forth. And with this canopy that, and you'll be hearing all about this this week, the canopy that used to be around the earth and why men lived to be so long, why to live so many years and why dinosaurs grew so big and why cockroaches were a foot long.

You'll be finding all that out as we study this week of the world that was before the flood. It's interesting to look back and find out what the earth was like before the judgment of God in the flood and you'll be getting that this week. A child will die being a hundred years old, but the sinner being a hundred years old, she'll be accursed.

So during the millennial age, now we will not die. We're in our new bodies. We've moved out of our tents and we'll be in our new bodies during the kingdom age.

But there will be people that will live through the time of the great tribulation who will also live through the judgment of the nations when Jesus returns and they will live into the kingdom age and they're the one that will be bearing children and so forth during the kingdom age. But we will be here to reign with Christ as enforcers of righteousness, as a kingdom of priests upon the earth, representing Christ to the people and the people to Christ. And we will be here to rule and to reign upon the earth with him during this millennial age in our new bodies.

Now what will our new bodies be like? I really don't know. Vastly superior to the one I'm presently in. Paul said, some of you will say, how are the dead raised and what, with what body will they come? What kind of a body will it be? And he said, nature teaches you that there is resurrection from the dead.

When you plant a seed into the ground, it doesn't come forth into new life until it first of all dies. And then the body that comes out of the ground, isn't the body that you planted. So I'm not going to be in this body, but God gives it a body that pleases him.

Now my new body is going to please God. That's all that matters to me. I know if it pleases God, I'm going to be very pleased with it.

What will be the capacities? These are the things I oftentimes wonder about, the capacities in the new body. You know, how will we be able to, you know, the transporting of the new body around. And there's a lot of interesting aspects about it.

It'll probably be of a different molecular structure than this body, which will make being on the earth very interesting. If you're a different molecular structure, because you can walk right through the buildings and everything else, even as Jesus in his resurrected body, but that's all for conjecture and all to find out in the

future. They shall build houses and inhabit them.

They shall plant vineyards and eat the fruit of them. They shall not build in another inhabit. They shall not plant in another eat for as the days of a tree are the days of the people.

And my elect shall long enjoy the work of their hands. Mine elect the Jews, they shall not labor in vain or bring forth for trouble for they are the seed of the blessed of the Lord and their offspring with them. And it shall come to pass that before they call, I will answer.

And while they are yet speaking, I will hear all the closeness of God and, and the rapport with the people, the wolf and the lamb shall feed together beautiful kingdom age. The lion shall eat straw like the Bullock and the dust shall be the serpents meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

So the earth again, being in harmony with God and creation in harmony with God and man in harmony with God, how glorious it must have been for Adam in harmony with the whole universe around him. Everything humming together in a glorious harmony with God. Oh, what a disastrous effect sin has had in putting man out of harmony with God and out of harmony with nature around him.

I think of that song. This is my father's world. All nature sings and round me rings the music of the spheres, but man is out of harmony so often with nature and with God and nature even itself has suffered from the curse and is out of harmony with God.

Even the animal kingdom, the ferociousness of the lion, the wolf and, and these things out of harmony with, with God, they're suffering the result of man's sin. Thus saith the Lord, the heaven is my throne. The earth is my footstool.

Where is the house that you will build unto me? And where is the place of my rest? Now they're going to build a new temple, but God says, hey, don't need it. And this is that temple that will probably be built at the covenant of the Antichrist. Thus saith the Lord, the heaven is my throne.

The earth is my footstool. Where is the house that you will build for me? Where is the place of my rest? For all those things have mine hand made. And all of those things have been, saith the Lord.

But to this man will I look even to him that is poor and of a contrite spirit who trembles at my word. God says, I don't need a house. I don't need a fancy building to live in.

The heaven is my throne. The earth is my footstool. What are you giving to me? It's all mine.

I made it anyhow. That's what makes it hard to give anything to God. What am I giving to God? I'm giving only that which is his.

So why should I make a big deal? Well, you're God. I'm going to give you what is yours, what belongs to you. You made it all to begin with.

And now the sacrifices that they will institute in this period before the Lord returns are unacceptable completely to God. He that kills an ox is as if he slew a man. He that sacrifices a lamb as if he cut off a dog's neck.

He that offers an oblation as if he offered swine's blood. And he that burns incense as if he blessed an idol. Yea, they have chosen their own ways.

Their soul delighteth in their abominations. I also will choose their delusions. God will bring a strong delusion because they would not believe a truth of Jesus Christ.

God will allow them to believe the lie of the Antichrist. Jesus said, I came in my father's name. You didn't receive me.

Another one's going to come in his own name. Him you will receive. And he'll make a covenant with the nation Israel.

And they will rebuild their temple and they will start their sacrifices. But God says that it's an unbelief as far as Christ is concerned and he'll have nothing to do with it. Hear the word of the Lord, ye that tremble at his word, your brethren that hated you that cast you out for my name's sake.

They said, let the Lord be glorified, but he shall appear to your joy and they shall be ashamed. Paul, when he was persecuting the church, thought that he was doing the Lord a service. He was doing it in the name of God.

God said, for those that have been cast out, trembled at his word, your brothers that hated you saying, let the Lord be glorified, but he shall appear for your joy. They shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that renders recompense to his enemies.

Before she travailed, she brought forth before her pain came. She was delivered of a man child who has heard such a thing, who has seen such things. Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.

Shall I bring to birth and not cause to bring forth? In other words, God says, I brought it this far and will I not complete it? It's inconsistent to think that God is going to stop the whole prophetic plan and picture at this point. He's brought us right up to the birth of the kingdom age. Surely he will bring it forth.

Rejoice ye with Jerusalem and be glad with her, all ye that love her. Rejoice for joy with her, all ye that mourn for her. That you may suck and be satisfied with the breast of her consolations, that you may milk out and be delighted with the abundance of her glory.

For thus saith the Lord, behold, I will extend peace to her like a river and the glory of the Gentiles like a flowing stream. Then shall you suck and shall be born upon her knees and be dandled upon her knees. As one whom his mother comforted, so will I comfort you and you shall be comforted in Jerusalem.

And when you shall see this, your heart shall rejoice, your bones shall flourish like the vegetables and the hand of the Lord shall be known toward his servants and his indignation towards his enemies. For behold, the Lord will come with fire and with his chariots like a whirlwind to render his anger and fury and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh and the slain of the Lord shall be many.

Now I've heard of people being slain in the spirit and here we find them. And finally found a scriptural reference. That's great.

I'm glad we found it. They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh and the abomination, the mouse will be consumed together, saith the Lord. For I know their works and God speaking again in the day of vengeance and judgment that is going to come.

People will be judged for their abominations, for I know their works and their thoughts. It shall come that I will gather all nations in tongues and they shall come and see my glory. And I will set a sign among them and I will send those that escape of them to the nations Tarshish and full and mud that draw the bulls to ball and to jab, but into the aisles or the coast that are far off that have not seen or heard of my fame.

Neither I've seen my glory and they shall declare my glory among the Gentiles and they shall bring all your brethren for an offering unto the Lord out of the nations upon horses and in chariots and in litters and upon mules and upon swift beast. My holy mountain Jerusalem, saith the Lord, as the children of Israel, bring an offering and a clean vessel into the house of the Lord. And I will also take of them for priest and for Levi, saith the Lord, for as the new heavens and the new earth, which I will make shall remain before me, they will be eternal, saith the Lord.

So shall your seed in your name remain and it shall come to pass that from one new moon to another and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. So that glorious day of the future, when all the universe again is in harmony with God, but those that have rebelled and chosen to rebel against God have another destiny. I think that we have to be extremely careful that we do not modify God's word just because it doesn't agree with our own sense of fairness or justice or righteousness or whatever.

And we try to make God's word read something other than it actually does. There has been a lot of ridicule against the idea of eternal punishment and damnation for the unrighteous. And because of the ridicule, many pastors are hesitant to talk about hell or the judgment of God or the wrath of God or indignation of his wrath or the eternal punishment of the damned.

And yet, if God speaks of it, then we are derelict as his ministers, if we do not also speak of it. And because the Bible teaches it, I must also warn a person of it. Now, I would rather preach 10,000 sermons on heaven than one sermon on hell.

I don't like to talk about hell. I don't like to preach about hell. I would rather preach a thousand sermons on the love of God and never preach on the wrath of God.

I don't like to preach about the wrath of God. I love to preach about the love of God. I would much rather preach on the grace of God, the goodness of God, the blessings of God.

I enjoy these subjects. I do not enjoy the wrath of God, the vengeance of God, the judgments of God against the wicked. And yet, because God speaks of them, and I am a spokesman for God, I must also speak of them.

And that's the advantage of going straight through the scriptures. I can't jump them. And I can't jump the last verse of Isaiah, though I would like to.

I'd like to just quit the lesson right there and say, oh, isn't that going to be glorious? The whole world is going to come and worship before the Lord. Glory, glory. And they shall go forth and look upon the carcasses of the men that have transgressed against me.

For their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh. Jesus, using this same phraseology of Isaiah, in warning against the coming judgment, said, don't fear Him who can kill your body, but after that doesn't have any power over you. But rather fear Him who after the body is destroyed is able to cast both your soul and spirit into Gehenna, where the worm dieth not, neither is the fire quenched.

Yes, and you fear ye Him. Now the phrases that the Lord uses for those that are in this place of Gehenna, a place of torment, the final disposition of the unrighteous dead. Hades is not the final place of the unrighteous dead.

Hades is going to give up their dead before the great white throne judgment of God. Death and Hades are going to deliver up their dead, so hell is going to be emptied. But whosoever's name is not found written in the book of life will be cast in the lake of fire.

This is the second death into Gehenna. And there's a vast difference between Gehenna and Hades in the New Testament. Gehenna is the place, the eternal abode of the dam.

Now Jesus, when He returns and gathers the nations together for judgment, as He places those on His left, as the shepherds separates the sheep from the goats and those on His left, He says, depart from me ye accursed, ye workers of iniquity. For I was hungry, you didn't feed me. Thirsty, you didn't give me to drink.

Naked, you didn't clothe me. Imprisoned, you didn't visit me. Lord, when did we see you hungry, naked, and ignored you? Inasmuch as you did it not unto the least of these my brethren, you didn't do it to me.

Depart from me into Gehenna, which was prepared for Satan and his angels. It wasn't prepared for people. It was prepared for Satan who had rebelled against God and those angels that had rebelled with him.

But those who choose to align with Satan's rebellion shall also find their part with him in the lake which burneth with fire. And as we are warned in Revelation chapter 14, the smoke of their torment ascends from the ages throughout the ages. Now I dare not modify that.

I must just live it stand as it is declared. I dare not try to lessen the impact of it. There is to be the judgment of God against all unrighteousness and ungodliness of men who hold the truth of God in unrighteousness.

And God will judge. And it is a fearful thing to fall in the hands of a living God. You say, but that isn't fair.

I don't see. I can't help what we might think. I can only tell you what the scripture says is, and I can't modify it.

We must leave it there. For God said, if any man would take away from the words of this prophecy, and God warned about these things in Revelation very heavily. He said his name will be taken out of the book of life.

And thus I don't and can't modify or take away from the impact that there is God's wrath and judgment that is going to come against the ungodly. And it is eternal. That is why it is so important that we walk with Jesus Christ, that we live for Jesus Christ, that we submit our lives to him, and we're a part of God's eternal kingdom.

So I don't dwell in that other side because I don't plan to be around. I dwell where I plan to be. For where a man's treasure is, there will his heart be also.

And my heart's with the Lord and in the heavenly things. And that's where I like to dwell. But I would be negligent and derelict in my duties as a representative of God if I didn't bring out to you that the other side does exist.

The scripture speaks about it, and you can't take it away. Father, we thank you for the hope that we have in Christ Jesus and the hope of our calling. And we thank you for these glorious things that we have read here in Isaiah of that coming age when the Lord shall reign and we shall dwell with him in righteousness upon the renewed earth.

And Lord, we pray, even so come quickly. Establish thy righteous kingdom, O Lord, that we might share with thee in the glory that you had with the Father before the worlds ever existed. Bless, Lord, your people.

Bless thy word to our hearts. May we be nourished and strengthened in our spiritual walk through thy word. In Jesus' name we pray.

Amen. May the Lord be with you and bless you. Give you a beautiful day tomorrow.

And may he keep you in his love and in his grace. We look forward to our gathering together again on many occasions this week as we learn more about God's glorious work in the past and his marvelous plans for our future. And so God keep you in the love of Jesus Christ and strengthen you by his spirit in your inner man.

And may he help you to begin to comprehend what is the length, the breadth, the depth, the height of his love. And begin to understand more and more the things that he has prepared for those who love him and wait on him. May God cause his grace to abound towards you through Jesus Christ our Lord.

---

Audio: <https://sermonindex1.b-cdn.net/6/SID6450.mp3>

Source: <https://sermonindex.net/speakers/chuck-smith/through-the-bible-isaiah-63-66/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**