

55; and that includes the glorious Isaiah 53. They do not even know who wrote Isaiah 53. They say this unknown prophet came out of the Exile. He was a Babylonian prophet of some sort, according to their explanation of it.

Now when we turn to the Methodist publication, *The Adult Teacher*, for January of this year, we find that it goes to great lengths concerning what it calls the "Time Line of the Bible." The Methodists have come up with three Isaiahs, not just two of them! The first Isaiah, according to the Methodists, was in 800 B.C.; the second Isaiah was in 600 B.C.; and the third Isaiah was in 500 B.C. So if you go to the Methodist Church you will get three Isaiahs. If you go to the Presbyterian Church you will get two Isaiahs. It is just that simple. And they are still a little behind because this gentleman from whose book I read you last Sunday, who represents the National Council of Churches, now says that they are breaking them down into subdivisions. They are not sure how many, under that plan, they may have. So possibly next year, or two years from now, we shall have another series which will give us the assistants to the Isaiahs.

Messianic Prophecies Twisted to Refer to Church

Now may I read to you from the Sunday school lessons in which Daniel and Isaiah are discussed, because they are put very close together, "Just as Daniel pictures the Son of man not as an individual but as the remnant of Israel, so the prophet we sometimes call Second Isaiah pictures the servant as being the *community* of Israel." When the writer moves on down a little further in this same discussion he speaks of Matthew's reporting of the experience of Peter at Caesarea-Philippi, where the Lord Jesus Christ is said to mention the word "church" for the first time: "The church is the extension of the role of Jesus into history. That is, the church should be the Son of man, 'the people of the saints of the Most High' (Daniel 7), and the suffering servant of God (Isaiah 53)."

Now they are telling us that Isaiah 53 is not a reference to Jesus Christ; it is a reference to the church. "To the church is given dominion, glory, and kingdom—but only if she has known the wounds and griefs of the world."

And so they present the great picture of the suffering Messiah in Isaiah 53; and the great vision of the coming of the Messiah in the clouds of heaven, in Daniel. May I read a little further? "Later in the same chapter, the author of Daniel explains that the Son of man represents 'the people of the saints of the Most High' (verse 27). The Son of man is the people, Israel, as a messianic community, the remnant of the righteous."

What the author here has done is to take two great and mighty