

Pentwater Bible Church

Isaiah Message 133

October 24, 2021



Jesus Preaching by Rembrandt Cir 1657

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Pentwater Bible Church

The Book of Isaiah

One-Hundred-Thirty-Three

Jesus' Two Advents

October 24, 2021

Daniel E. Woodhead

THE LORD JESUS FIRST AND SECOND ADVENTS PROPHECIED

Isaiah 61:1–2

¹The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; ²to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn (ASV, 1901).

After He was baptized beginning His ministry, He was then tempted by the Devil in the wilderness. Soon after the Lord Jesus entered a synagogue in Nazareth His hometown and read this verse when He started His ministry. Luke records the event.

Luke 4:16–21

¹⁶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. ¹⁷ And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, ¹⁸ The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ¹⁹ to preach the acceptable year of the Lord. ²⁰ And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. ²¹ And he began to say unto them, This, day is this scripture fulfilled in your ears (KJV).

Jesus read the Isaiah scroll at the synagogue in Nazareth where He was brought up in the home of Joseph and Mary. In this reading He was proclaiming to be the Messiah of Israel that was now fulfilling several Scriptures regarding the beginning of His ministry. Two other Isaiah passages also make reference to this time.

Isaiah 11:2–3

²And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. ²And the Spirit of Jehovah 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 Jehovah (ASV, 1901).

As Jesus read from Isaiah the first thing, He said from Isaiah 61:1 was *The Spirit of the Lord is upon me*. The anointing of the Messiah with the Holy Spirit for His mission and this event took place in the life of Jesus at His baptism. It was at this point that He began His public ministry and openly claimed to be Messiah.

Matthew 3:16–17

¹³ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. ¹⁴ But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵ And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. ¹⁶ And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: ¹⁷ and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (KJV).

At His baptism by John the Baptist the unified appearance of the Trinity was present on the earth. This was God the Father, the Lord Jesus and the Holy Spirit *lighting upon Him* in an image like a dove. During His First Coming, Messiah is prophesied to do four things:

1. *Preach good tidings unto the meek.* Which is the Gospel that saves us from our sins and assures us of eternal life with Him in Heaven when we leave the earth.
2. *Proclaim liberty to the captives.* Jesus said He came for the lost sheep of the nation of Israel and who were enslaved to the Mosaic Law because they were unable to keep it. In God's perfect economy and justice anyone who commits sin becomes a slave to sin. Since no Jew was able to keep perfectly all 613 commandments they were enslaved to the curse of the law. Jesus came to preach freedom and deliverance from the Law through faith in Him.
3. *The opening of the prison to them that are bound.* This release is also found in the letter to the Hebrews 2:14–16. Because of Israel's failures under the Law, they were enslaved to a Satanic fear of death. Part of Jesus' mission at His First Coming is to remove the keys of death and Hades (OT Sheol) from Satan so that he or she who believes in Jesus, Jew or Gentile, would have no more fear of death and need not be imprisoned by that fear. Further, those who did love God and tried to keep His commandments were sent to the good side of Hades awaiting the Lord Jesus's death to come and release them. David prophesied that his descendant, the Messiah, would die and his body would lie in a tomb but it would not decay. This means that the body would have to be raised from the dead within a few days. Furthermore, the Messiah's soul would go to Sheol (Hades), but would not remain there. Sheol was the netherworld place of the dead both good and bad went after death in the Old Testament. This is called Hades in the New Testament. Instead He would be shown eternal life. Thus, His soul would be reunited with His body and be resurrected from the dead. Jesus reveals that throughout the ages before the Cross, the souls of the dead went to Sheol (Hades), but there were two major divisions in Hades: the Bosom of Abraham and the Place of Torment, with an impassable gulf between them. The righteous saints went to the Bosom of Abraham, while the unrighteous unbelievers went to the Place of Torment. The righteous believed in and looked forward to the redemptive sacrifice of the Messiah, but the unrighteous spurned the revelation of God through Moses and the prophets. The

believers were comforted in the Bosom of Abraham, but they were not permitted to go to Heaven yet, because the penalty for their sins had not been paid. They could not enter into the presence of the Living God. Jesus proclaimed when He died “Tetelestai!” it is finished, the debt had been paid, and then His soul descended into Hades. He could then announce to the righteous souls that the time had come for them to be released from Hades and ascend with Him to Heaven and the presence of the Father. Before He could do that, He first had to demonstrate that He had risen from the dead. So His soul went back to earth, reunited and transformed His body and came forth from the grave victorious over death (see chart).

Ephesians 4:8-11

⁸ Therefore it says, "When He ascended on high, He led captive a host of captives, And He gave gifts to men." ⁹ (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? ¹⁰ He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.) ¹¹ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, (NASB).

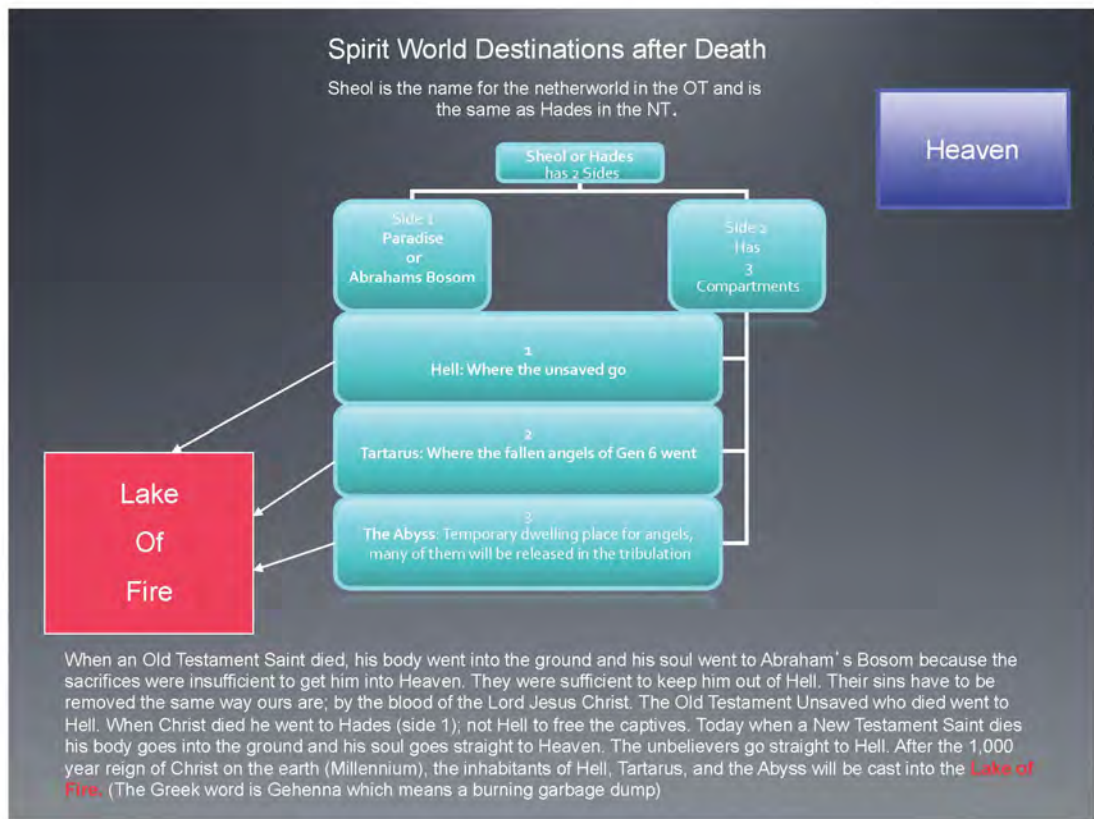
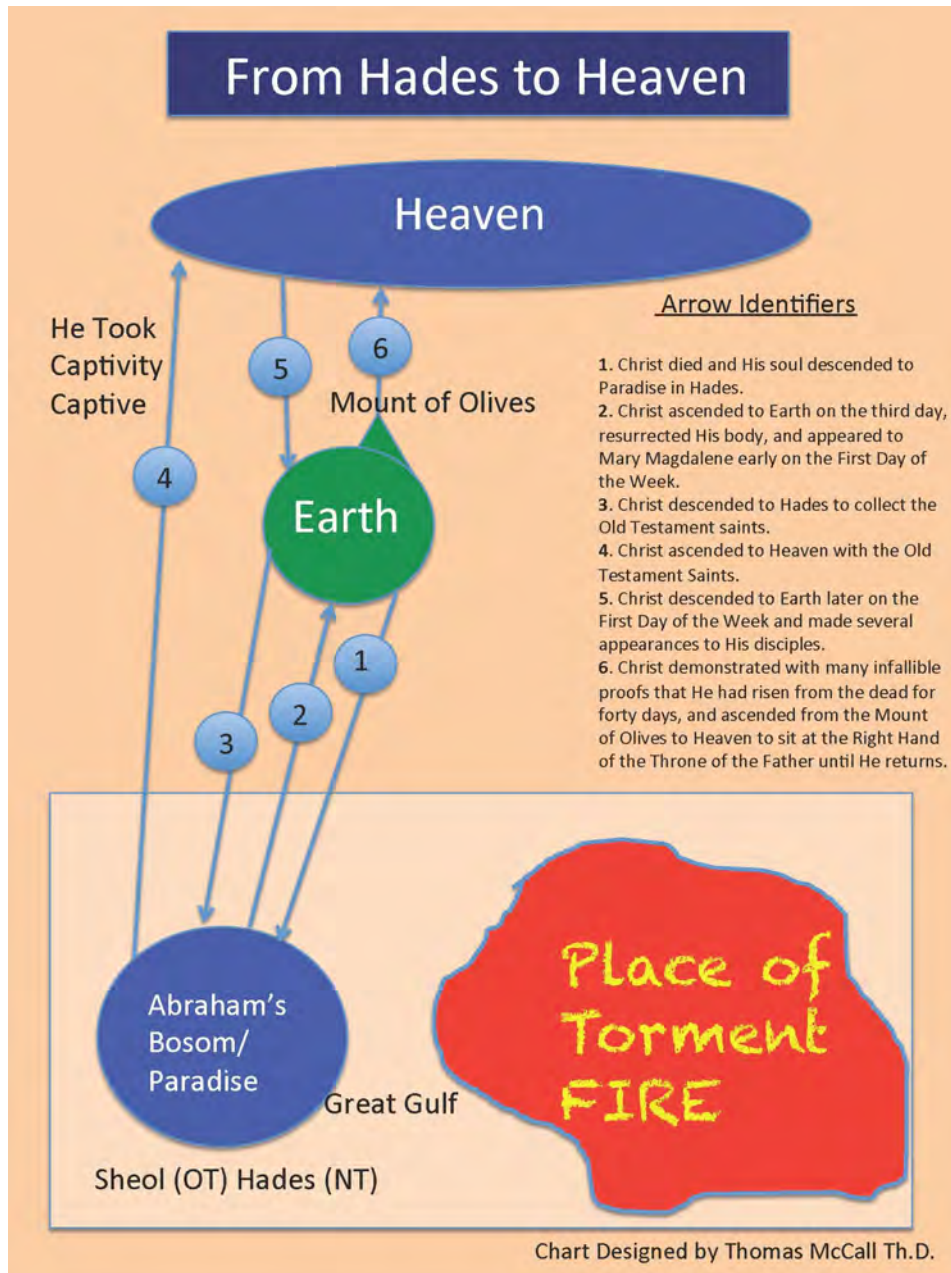


Chart by Author



4. *To proclaim the year of Jehovah's favor.* Paraphrasing this it means "To proclaim the acceptable period of favor of grace." With the death and resurrection of the Lord Jesus, the Dispensation of Law was brought to an end, and the Dispensation of Grace began. Under the grace of God, our salvation comes only from accepting that He died and rose again on the third day on our behalf. This is a personal decision which must be made at some point in a person's life; no one can be born a Christian or piggy back on a family member or friend. This is a personal decision to believe this historical event in sincerity.

When Jesus read from the Isaiah scroll, He stopped at verse one and did not read from verse two. The first verse obviously pertains to His first advent. The second to His second. It was not the time

to discuss His conducting the Tribulation that the Lord through Isaiah called *the day of vengeance of our God*. He was there to provide salvation to a dying world and offer the Kingdom to the nation Israel. They rejected it and Him as well. The coming Tribulation was well known to Israel at the time of Jesus' first advent.

THE TRIBULATION

From the Jewish Writings

Collectively the Targum Onkelos, Philo, Pirque Mashiah and the Sibylline Books all attest to a great war before Messiah arrives. Some state that there shall come forth a man leading his hosts to war and will subdue great and populous nations. Others say that in the year in which King Messiah will be revealed all the kings of the nations of the world would provoke each other. Still others state that a great king will march forth against Alexandria in a camp and a great evil will be in the world, and he will rebel and rule for three and a half years. This last comment speaks to the Antichrist who will stir up the war at the end.

Other writings such as the Zohar Chadash from the Kabbalistic literature states: "At that time wars shall be stirred up in the world. Nation shall be against nation and city against city; much distress shall be renewed against the enemies of the Israelites." Another Jewish source known as the Bereshit Rabbah states:

"If you shall see the kingdoms rising against each other in turn, then give heed and note the footsteps of the Messiah (XLII: 4)

THE RABBIS CLEARLY TAUGHT THAT A WORLDWIDE CONFLICT WOULD SIGNAL THE COMING OF THE MESSIAH.

Within The Bible

The Bible is very clear in both the Old Testament and New Testament of the Tribulation that will precede the coming of the Messiah and the establishment of the Kingdom. Jeremiah mentions the tribulation. In Jeremiah 30:4-10 we read of a time of great trouble or distress that comes upon Israel, the result of which causes Israel to be saved and freed from their oppressors to serve the Lord their God. It is described in Jeremiah 30:6 which says, "*that day is great, and there is none like it.*" He calls it in verse seven "*The Time of Jacob's Trouble.*" Which means that one of the reasons for the Tribulation will be to break the will of the Jews and bring them to their Messiah, Jesus. The prophet Daniel, in Daniel 12:1 describes the tribulation with these words, "*And there will be a time of distress such as never occurred since there was a nation until that time.*" Jesus described the tribulation with similar words in Matthew 24:21, "*For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.*" Revelation 9:6 says, "*And in those days men will seek death and will not find it; they will long to die, and death flees from them.*" The tribulation will be the greatest time of distress that has ever come upon the earth. The book of Revelation from chapters 6-19 describes the entire process. One of the reasons for the book of revelation is to arrange, codify and put in chronological order the prophecies in the Old Testament that are yet unfulfilled.

Names of the Great Tribulation Found in the Bible: ASV of 1901

Old Testament References

1. The Time of Jacob's – Trouble-Jeremiah 30:7. Jacob's name was changed to Israel. This is the time of Israel's trouble.
2. The Seventieth Week (a seven) of Daniel – Daniel 9:27
3. Jehovah's Strange Work – Isaiah 28:21
4. Jehovah's Strange Act – Isaiah 28:21
5. The Day of Israel's Calamity – Deuteronomy 32:35; Obadiah 12-14
6. The Tribulation – Deuteronomy 4:30
7. The Indignation – Isaiah 26:20; Daniel 11:36
8. The Overflowing Scourge – Isaiah 28:15,18
9. The Day of Vengeance – Isaiah 34:8; 35:4; 61:2
10. The Year of Recompense – Isaiah 34:8
11. The time of Trouble – Daniel 12:1; Zephaniah 1:15
12. The Day of Wrath – Zephaniah 1:15
13. The Day of Distress – Zephaniah 1:15
14. The Day of Wasteness – Zephaniah 1:15
15. The Day of Desolation Zephaniah 1:15
16. The Day of Darkness Zephaniah 1:15; Amos 5:18, 20; Joel 2:2
17. The Day of Gloominess Zephaniah 1:15; Joel 2:2
18. The Day of Clouds – Zephaniah 1:15; Joel 2:2
19. The Day of Thick Darkness – Zephaniah 1:15; Joel 2:2
20. The Day of the Trumpet – Zephaniah 1:16
21. The Day of Alarm – Zephaniah 1:16

New Testament References

1. The Day of the Lord – 1 Thessalonians 5:2
2. The Wrath of God – Revelation 15:1, 7; 14:10, 19; 16:1
3. The Hour of Trial – Revelation 3:10
4. The Great Day of the Wrath of the Lamb of God – Revelation 6:16-17
5. The Wrath to Come – Matthew 24:7; 1 Thessalonians 1:10
6. The Wrath – 1 Thessalonians 5:9; Revelation 11:18
7. The Great Tribulation – Matthew 24:29
8. The Hour of Judgment – Revelation 14:7

This tribulation will be conducted by Jesus the Messiah of Israel (Revelation 6:1).

THE MESSIAH

Within the Jewish Writings (Non-Christian)

Most of the Jewish writings (noncanonical) from which these Messianic expositions come are found in the following broad categories:

1. Pseudepigraphical
2. Apocryphal
3. Mishnaic
4. Midrashic
5. Haggadic
6. Gematric
7. Talmudic
8. Kabalistic
9. Medieval Rabbinic
10. Modern Rabbinic

The word Messiah in Hebrew means the Anointed One. In the Jewish writings the Messiah was described as a person of the line of King David (a “ben Yishai” – son of Jesse, father of David) who will return the Jews from exile, rebuild the Temple in Jerusalem and initiate a period of prosperity and peace. In that sense, belief in Messiah was simply belief in restoration of Israel and an end to present troubles. The Messianic idea became prevalent and gained adherents in times of extreme desperation, such as the conquest of Judea by the Babylonians, the Roman conquest, the rule of Hadrian after the Bar Kochba revolt and various periods in the Middle Ages such as the Spanish Inquisition.

So then according to the Jewish definition of the term, the Messiah will make changes in the real world, changes that one can see and perceive and be able to prove because these changes take place in the real world. It is for this task that the real Messiah has been anointed in the first place, hence the term, Messiah — one who is anointed. He will bring about these changes as a result of his special anointing by God. They do not say he is God. Therefore, the subject of his deity is obscured at best in the Jewish writings.

Modern Jewish scholars suggest that the messianic concept was introduced later in the history of Judaism, during the age of the prophets. They note that the messianic concept is not mentioned anywhere in the Torah. The Mashiach will be a great political leader descended from King David (Jeremiah 23:5). The Mashiach is often referred to as “Mashiach ben David” (Mashiach, son of David). He will be well versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being. The Jews by and large do not promulgate the notion that Mashiach is God.

The Jewish literature has said that in every generation, a person is born with the potential to be the Mashiach. If the time is right for the messianic age within that person’s lifetime, then that person will be the Mashiach. But if that person dies before he completes the mission of the Mashiach, then that person is not the Mashiach. So they wait.

Within The Bible

It is interesting to note that many Jewish authors attempting to discredit Jesus as the Messiah, do not take the entire Scripture as a whole and read it with proper hermeneutics, misstate verses or use denominational teaching to supplant the plain truth of Scripture to make their point. Most do not understand the Olivet Discourse or the book of Revelation to realize that the Second Coming

will fulfill all the rest of the prophecies that are yet unfulfilled in the Old Testament. Therefore, they discredit Jesus as the Messiah. The entire second Psalm speaks to this issue.

Psalm 2:1–12

¹ Why do the nations rage, And the peoples meditate a vain thing? ² The kings of the earth set themselves, And the rulers take counsel together, Against Jehovah, and against his anointed, saying, ³ Let us break their bonds asunder, And cast away their cords from us. ⁴ He that sitteth in the heavens will laugh: The Lord will have them in derision. ⁵ Then will he speak unto them in his wrath, And vex them in his sore displeasure: ⁶ Yet I have set my king Upon my holy hill of Zion. ⁷ I will tell of the decree: Jehovah said unto me, Thou art my son; This day have I begotten thee. ⁸ Ask of me, and I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession. ⁹ Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. ¹⁰ Now therefore be wise, O ye kings: Be instructed, ye judges of the earth ¹¹ Serve Jehovah with fear, And rejoice with trembling. ¹² Kiss the son, lest he be angry, and ye perish in the way, For his wrath will soon be kindled. Blessed are all they that take refuge in him (ASV, 1901).

A few of the prophecies in Scripture that attest to Messiah in the Old Testament related to His first advent and their fulfillment in the New Testament in the person of Jesus of Nazareth are as follows:

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|-----------------------------|--|
| 1. Born in Bethlehem: | Micah 5:2 Fulfilled in Matthew 2:1-5 |
| 2. The Son of God: | Psalm 2:7 Fulfilled John 3:16-17 |
| 3. Of the tribe of Judah: | Genesis 49:10 Fulfilled Hebrews 7:14 |
| 4. Of a virgin: | Isaiah 7:14 Fulfilled Matthew 1:18-22 |
| 5. A prophet like Moses: | Deuteronomy 18:15 Fulfilled John 7:15-17 |
| 6. The King of Israel: | Zechariah 9:9 Fulfilled John 12:12-15 |
| 7. Rejected: | Isaiah 53:3 Fulfilled John 1:11 |
| 8. Beaten: | Micah 5:1 Fulfilled Mark 15:19 |
| 9. Silent: | Isaiah 53:7 Fulfilled Matt 27:12-14 |
| 10. Betrayed: | Psalm 41:9 Fulfilled Mark 14:17-20' |
| 11. Tried and condemned: | Isaiah 53:8 Fulfilled Matthew 27:1-2 |
| 12. Crucified: | Psalm 22:16 Fulfilled John 19:17-18 |
| 13. His garments divided: | Psalm 22:18 Fulfilled John 19:23-24 |
| 14. Given vinegar and gall: | Psalm 69:21 Fulfilled John 19:31-36 |
| 15. His bones not broken: | Exodus 12:46 Fulfilled John 19:31-36 |
| 16. He is our sacrifice: | Isaiah 53:5-6 Fulfilled 1 Peter 2:24-25 |
| 17. And raised from death: | Psalm 16:10 Fulfilled Luke 24:1-7, 47 |

A plain reading of the Bible by an unbiased observer can see from these few prophecies and fulfillments that Jesus is Messiah. Here are some examples of how the blinded Jews miss key passages in the Old Testament as being fulfilled in the New Testament relative to the Messiahship of Jesus. They correctly identify the correct criteria for Messiah's characteristics though obscured in their literature, but through lack of knowledge about the Second Coming or mis-reading the Old Testament they disbelieve.

They correctly read Isaiah 11:12 to state that Messiah will gather the Jewish people from exile and return them to Israel. They miss the essence of this passage in its yet future fulfillment when they are back in “belief” at the end of the Tribulation.

Another passage which states Messiah’s rule, is Isaiah 66:23, which speaks of the Millennium, also known as the Messianic Kingdom. It states, “*He will rule at a time when all people will come to acknowledge and serve God.*” Their writings look at the earth today with all its problems and unrest and simply fail to attribute the Second Coming to accomplish this. Failure to see this and to strictly limit the first Advent of Christ as the *only advent* will keep them blind as to the person who is the true Messiah.

A third misunderstanding is from Micah 4:3. The essence of this verse is that He will rule at a time of world-wide peace – “*...they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.*” They observe, “anybody can see” that since Jesus came there has been no world peace. This again is a lack of realization that there are two advents. The second will usher in the time of worldwide peace.

For the true believer, the Messiahship of Jesus is clear. For the Jew who has been blinded because of their sin and unbelief, it is difficult if not almost impossible for them to come to faith in Jesus. As He said, the way is narrow (Matthew 7:13) and few there be that find it, including His people who rejected Him at His first advent.

Next message: ISRAEL IS RESTORED

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