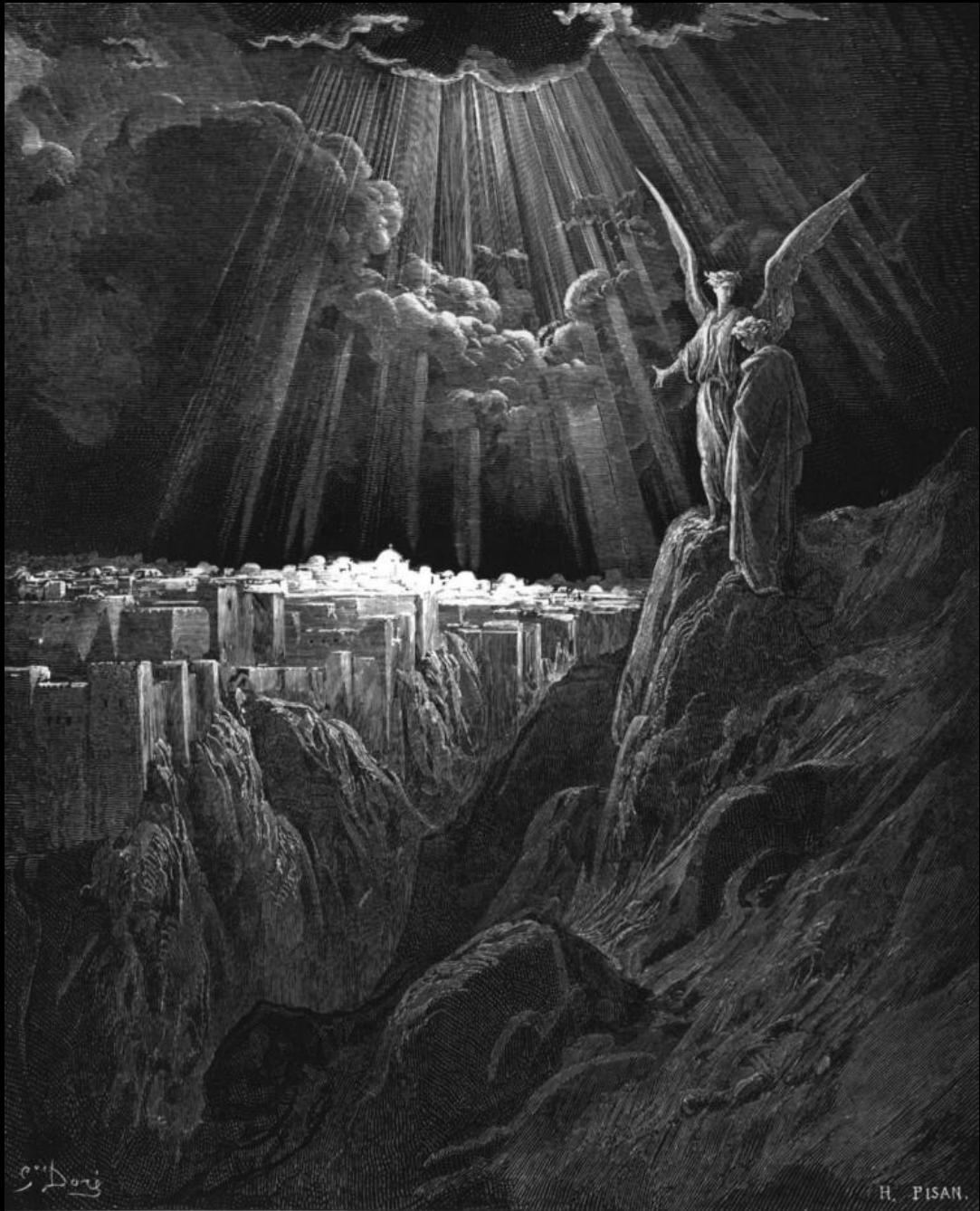


# Pentwater Bible Church

*Isaiah Message 144*

*January 30, 2022*



The New Jerusalem by Gustave Dore Cir 1865

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

The Book of Isaiah

One-Hundred-Forty-Four

God Answers Isaiah's Prayer Pt VI

THE POWER OF GOD TO CORRECT

January 30, 2022

Daniel E. Woodhead

Isaiah 66:10–17

*<sup>10</sup> Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her; <sup>11</sup> that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. <sup>12</sup> For thus saith Jehovah, Behold, I will extend peace to her The Lord promises to extend suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. <sup>13</sup> As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. <sup>14</sup> And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of Jehovah shall be known toward his servants; and he will have indignation against his enemies.*

*<sup>15</sup> For, behold, Jehovah will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire. <sup>16</sup> For by fire will Jehovah execute judgment, and by his sword, upon all flesh; and the slain of Jehovah shall be many. <sup>17</sup> They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah (ASV, 1901).*

THE FUTURE GLORY OF JERUSALEM

Isaiah 66:10–11

*<sup>10</sup> Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her; <sup>11</sup> that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory (ASV, 1901).*

The Lord describes the unbridled joy of its population when Jerusalem will be rebuilt after the Tribulation. When Israel returns from the four corners of the entire world to start the Messianic Kingdom only those saved people who mourned her destruction will share in her joy. People who were apathetic to her during the final siege of the Campaign of Armageddon or assisted their enemies will lack the spiritual capacity to partake in that rejoicing and delight. They will be excluded from the Messianic Kingdom. But the saved that saw her state of destruction and mourned for her, they will see her rebuilt and exult within her. Besides the initial joy the mourners of Jerusalem will experience upon seeing her rebuilt, the Lord describes the fulfillment that these people will reap. The prophet allegorically refers to this enjoyment in the terms of a nursing infant. Like a nursing baby, she will find health and peace in the arms of the Lord. A mother's milk

nurtures her infants in the most complete sense, enabling them to develop into healthy children. Much in the same way deep spiritual revelation of God's blessings to them, Jerusalem's mourners will become the foundation of the new population. When she is rebuilt, they may nurse from *the abundance of her glory*.

#### COMPLETE PEACE WILL COME TO JERUSALEM

Isaiah 66:12–14

*<sup>12</sup> For thus saith Jehovah, Behold, I will extend peace to her The Lord promises to extend suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. <sup>13</sup> As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. <sup>14</sup> And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of Jehovah shall be known toward his servants; and he will have indignation against his enemies (ASV, 1901).*

The Lord promises to extend peace to the millennial city like a peaceful flowing river (Isaiah 48:18; Psalm 72:3, 7; Isaiah 9:7; 11:9), and the glory of the nations like a flowing stream. Carrying on the allegory Jerusalem's children will nurse upon her breasts, they will be lovingly carried on their mother's hip and be fondled lovingly on their mother's knees. It will be the Lord Himself, however, through restored Jerusalem, who will comfort His people as a mother comforts her children. So, His restored people, Israel, will be comforted in Jerusalem, in her glorious future, which is the future of her children. The sight of Jerusalem's millennial exaltation will make the hearts of restored Israel rejoice. Their bones, dried up in the imagery of the valley of Jezreel (Ezekiel 37:1-10) and scorched by the "fire" of God's wrath, live again and flourish when He pours out His Spirit upon the remnant who will become believers in the national regeneration of Israel. The hand of the Lord (His power) shall be known (made known) toward His servants (the godly remnant; Isaiah 7:9; 8:31). This will be apparent through His mighty delivery from their enemies and His indignation shown by His fiery judgments upon the enemies of His people.

The Lord is letting all know that He is the sole cause of all of this. He is blessing this world as He begins to initiate the beginning of the Messianic Kingdom. Since He is an immense and infinite Being, the high and lofty One, He is bringing about the restoration of all things.

Now the manner in which the Lord comforts the saints, especially new converts, is very kind, tender, and affectionate. This is how a tender-hearted mother comforts her child. When it has fallen and hurt itself, and cries, she takes it up in her arms, hugs it in her bosom, and speaks comfortably to it, to comfort and assure it. The children of God often fall into sin, and hurt themselves, their peace and joy, are broken until they repent. Then the Lord speaks comfortably unto us, and bids us to be of good cheer, for our sins are forgiven. Or as, when a mother has an afflicted child, she yearns most to do all she can to comfort it. Just like mothers have a tender regard to their children so God looks upon Jerusalem. Nothing shall hinder His comfort to His repentant people.

Throughout this book, Isaiah has explained God's offer: Trust the Lord and live, or rebel against the Lord and die. He has explained the grace and mercy of God and offered His forgiveness. He has also explained the holiness and wrath of God and warned of His judgment. He has promised

glory for those who will believe and judgment for those who scoff and deny God's presence and authority. He has explained the foolishness of trusting man's wisdom and the world's resources. It is important to see that obedience to God's Word is paramount to our blessings. Without obedience to Him He will not provide blessings. God promised the Jews a full kingdom blessing but this was contingent upon their spiritual change of heart, a renovation if you will, of their spiritual condition as a nation. Without this change of heart, they will not get His full blessings. Only in the future, after the Great Tribulation, will they corporately cry out to God in belief that Jesus is their Messiah and be allowed to reign with Christ on the earth in the Millennial Kingdom. Until then their blessings will be limited to the level of belief they have in His Word.

The prophet calls the professing people of God back to spiritual reality. He warns against hypocrisy and empty worship. He pleads for faith, obedience, and those that delights in God, and a life that glorifies God.

The Lord is giving an assurance that those saints who will come to Him in repentance and obedience will themselves experience the blessings of the Messianic Jerusalem. The *heart* is regarded as the seat of the emotions, and the Lord is saying that they will be so overcome when they behold the fulfillment of the prophecy that they themselves would leap in joy. Such a sight would bring new vigor to the *bones*, which are described as sprouting *like grass* (Isaiah 27:6; 58:11). Then *the hand of the Lord shall be known*, in that it will be practically recognized that the cause of this happening is the personally applied power of God. Some other characteristics of Messianic Jerusalem are:

1. The Davidic Throne will be there and it will be the center of Gentile attention (Jeremiah 3:17).
2. It will be the center of Jewish attention as well (Jeremiah 31:6).
3. The quality of the peace and joy that will return to Jerusalem is described by Jeremiah (Jeremiah 33:9–11). All the former desolations of Jerusalem will be forever forgotten, for the streets of Jerusalem will bustle with the noise of joy and gladness, and with the happy voices of brides and bridegrooms
4. Jerusalem will be characterized by holiness and security because God will live there (Joel 3:17).
5. The city will have no walls for security and protection. While God will dwell in the midst of the city His Shechinah Glory will form a ring of fire around the city (Zechariah 2:5).
6. God has a special jealousy for Jerusalem (Zechariah 8:1–2).
7. The city will be inhabited by the very young and the very old (Zechariah 8:4–5). The very young will be those who will be born in the Kingdom, while the very old will be several hundred years of age in the closing centuries of the Millennium.
8. The geography of the Land will be greatly altered so that Jerusalem can be enlarged to a dimension of ten miles squared and exalted on the Mountain of Jehovah's House (Ezekiel 48:35). Only then will Jerusalem become truly the city of peace and live in total security

## GOD'S JUDGMENT ADMINISTERED

### Isaiah 66:15–17

*<sup>15</sup> For, behold, Jehovah will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire. <sup>16</sup> For by fire will Jehovah execute judgment, and by his sword, upon all flesh; and the slain of Jehovah shall be many. <sup>17</sup> They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah (ASV, 1901).*

Finally, the Lord announces the resulting judgment and salvation. At His enemies, however, God will have indignation. God's hand will bring blessing to His servants but *render his anger with fierceness* toward His enemies and the Lord describes that anger in these verses. The Day of the Lord will be a storm of judgment with fire and whirlwinds, and with the sword of God; "*and the slain of Jehovah shall be many.*" The chariot imagery is also found in the book of Ezekiel where God's golden chariot is supported by His ministering Cherubim as He departs from the Temple due to the leaders sins.

A final outpouring of God's vengeance upon His enemies precedes the inauguration of the New Covenant (Jeremiah 31:31–34) and the establishment of the Messianic Kingdom in its final glorious condition. These promises are seen in both the books of Isaiah and in the Revelation (Isaiah 34., 35; Revelation 19–21). The wicked have to be removed before the righteous can be established in peace. Here the tools employed against the wicked are "fire" and "sword". God Himself is represented as guiding and directing both agencies, to the punishment of the ungodly and the relief of those who trust in Him.

Apostate Jews engaged in special ceremonies to "sanctify" and "purify themselves, in a pagan practice of attaching themselves to a false deity in preparation for worshipping and serving it. Those rites were often performed in "gardens" (Isaiah 1:29; 65:3). Behind one tree in the midst is probably referring to an idol, which, in contempt of it, Isaiah will not mentioned by name. The Jewish apostates, defying the Mosaic regulations, ate swine's flesh, detestable things, and mice (Leviticus 11:7; Isaiah 65:4), which were ritually unclean (Leviticus 1:29). The Lord declares that they shall all be consumed (come to an end) together (Revelation 16:13-16; 19: 11-21).

Two other prophets were allowed to see the Shechinah Glory appearing on a golden chariot with the Cherubim transporting Him to enact vengeance.

### Ezekiel 1:15

*"<sup>15</sup> Now as I beheld the living creatures, behold, one wheel upon the earth beside the living creatures, for each of the four faces thereof." (ASV 1901)*

Ezekiel next sees "*the living creatures*" (Cherubim) as having mobility with a set of wheels, which in Hebrew the word is *opan*. Even though this vision was of a Heavenly scene, the wheels of the

Cherubim extend to the earth indicating God's sovereignty over the earth. He saw four wheels, one for each of the four faces on each Cherubim. The wheels are said to be "*beside*" the Cherubim. The wheels Ezekiel saw were the lowest part of the chariot-throne, and sat on the ground below the Cherubim. We get the image of the Cherubim being attached to the wheels, as if they themselves are the wagon or platform of the wheels. What is important for us to see is the purifying nature of God's correction. It is important to note that God is not one with the Chariot but above it, and the cherubim and chariot are obedient to Him as His need dictates.

The prophet Daniel was allowed to see a vision of a similar nature. He saw the glory of God on His Throne and the wheels of the Cherubim's chariot of fire:

Daniel 7:9-10

*"<sup>9</sup>I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. <sup>10</sup>A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." (ASV, 1901)*

Who will be slain? Those who have disobeyed God's Law in their pagan centered eating and worshiping. Instead of worshiping the true and living God, they turned to pagan idols and pagan practices. It is not enough to be "religious"; we must serve Him according to what He says in His Word (Isaiah 8:20).

JUDGMENT MUST PRECEDE RESTORATION

Ezekiel 20:45-48

*<sup>45</sup>And the word of Jehovah came unto me, saying, <sup>46</sup>Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the field in the South; <sup>47</sup>and say to the forest of the South, Hear the word of Jehovah: Thus saith the Lord Jehovah, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby. <sup>48</sup>And all flesh shall see that I, Jehovah, have kindled it; it shall not be quenched. (ASV, 1901)?*

As a sign of the coming purge, God tells Ezekiel to announce to "*the south*" a brief message of judgment. "*The south*" here is referencing the tribal area of Judah which contains the city of Jerusalem. God is promising that He will destroy all the trees, both green and dry, of "*the south*" by fire. The concept of God bring a refining judgment by means of fire is well developed in Scripture:

Isaiah 1:25

*<sup>25</sup>And I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy tin. (ASV, 1901)*

Psalm 66:10-12

*<sup>10</sup>For thou, O God, hast proved us: Thou hast tried us, as silver is tried. <sup>11</sup>Thou broughtest us into the net; Thou layedst a sore burden upon our loins. <sup>12</sup>Thou didst cause men to ride over our heads; We went through fire and through water; But thou broughtest us out into a wealthy place. (ASV, 1901)*

Isaiah 48:9-11

*<sup>9</sup>For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. <sup>10</sup>Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction. <sup>11</sup>For mine own sake, for mine own sake, will I do it; for how should my name be profaned? and my glory will I not give to another. (ASV, 1901)*

Malachi 3:2-4

*<sup>2</sup>But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: <sup>3</sup>and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. <sup>4</sup>Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years. (ASV, 1901)*

The destruction of Jerusalem and Judah would be of such a magnitude that everyone would recognize it as an act of Divine retribution. The fires of judgment would not be quenched until the complete destruction had occurred. All would realize that God had done this.

Judgment is always a prerequisite to God blessing His people. It is because of our fallen state and our unwillingness to respond to God on His terms. This pattern of behavior has been true since the Garden of Eden and it is true now as well. It is also the pattern of the final time when God will purge the earth (Revelation 6–19) in preparation for the rule of the Messiah when the government will finally be upon His shoulders (Isaiah 9:6).

Next message: FOREVER IN GOD'S PRESENCE

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