

Pentwater Bible Church

Isaiah Message 113

May 30, 2021



The Good Samaritan by Eugene Delacroix Cir 1849

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Pentwater Bible Church

The Book of Isaiah

One-Hundred-Thirteen

THE LORD'S PROMISES TO ISRAEL

May 30, 2021

Daniel E. Woodhead

Isaiah 48:1–22

¹Hear ye this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah; who swear by the name of Jehovah, and make mention of the God of Israel, but not in truth, nor in righteousness ²(for they call themselves of the holy city, and stay themselves upon the God of Israel; Jehovah of hosts is his name): ³I have declared the former things from of old; yea, they went forth out of my mouth, and I showed them: suddenly I did them, and they came to pass. ⁴Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; ⁵therefore I have declared it to thee from of old; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. ⁶Thou hast heard it; behold all this; and ye, will ye not declare it? I have showed thee new things from this time, even hidden things, which thou hast not known. ⁷They are created now, and not from of old; and before this day thou heardest them not; lest thou shouldest say, Behold, I knew them. ⁸Yea, thou heardest not; yea, thou knewest not; yea, from of old thine ear was not opened: for I knew that thou didst deal very treacherously, and wast called a transgressor from the womb. ⁹For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. ¹⁰Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction. ¹¹For 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.

¹²Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last. ¹³Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together. ¹⁴Assemble yourselves, all ye, and hear; who among them hath declared these things? He whom Jehovah loveth shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans. ¹⁵I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous. ¹⁶Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit.

¹⁷Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go. ¹⁸Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: ¹⁹thy seed also had been as the sand, and the offspring of thy bowels like the grains thereof: his name would not be cut off nor destroyed from before me.

²⁰Go ye forth from Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, Jehovah hath redeemed his

servant Jacob. ²¹And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out. ²²There is no peace, saith Jehovah, to the wicked (ASV, 1901).

THE ANNOUNCEMENT

Isaiah 48:1–2

¹Hear ye this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah; who swear by the name of Jehovah, and make mention of the God of Israel, but not in truth, nor in righteousness ²(for they call themselves of the holy city, and stay themselves upon the God of Israel; Jehovah of hosts is his name) (ASV, 1901):

Chapter forty-eight, concludes the second major section of Isaiah's later prophecies.

It consists of a long address by God to His people, partly in the way of a complaint, partly of combined promise and exhortation. The address is divided into three sections, each commencing with a call on Israel to pay attention with exhortations such as "Hear ye this," "Hearken unto me," and "Come ye near unto me, to hear ye this,".

Here He discusses the deliverance and salvation of the Jews, and it is addressed directly to them from God. He begins by calling them by the name of the patriarch Jacob whose name was changed to Israel. And then begins to describe their hypocrisy in their professed obedience to His law.

He says that they are prone to idolatry, and then gives the reasons why He declared all the former things to them, before they came to pass. He wants them to know Him. This is the same reason He also declared unto them what will happen to them for their idolatry and then their deliverance by Cyrus. The prophet sternly confronted the preexilic nation and challenged it to hear the charge of infidelity against Him their Lord.

Judah was described as a "fountain" because it survived the ten tribes, and from it the Messiah would spring. That is, where both north and south would spring of the seed of Judah. However, despite their outward profession of loyalty, swearing by the name of the Lord (Deuteronomy 6:13; Isaiah 45:23; 65:16) and regularly of invoking the name of the God of Israel, they were hypocritical externalists. They did not act in truth or righteousness (Jeremiah 5 :2; 4:24). They were not sincere worshippers of God as they were externally. They were false professors of knowing and following God in Spirit and truth.

GOD SHOWED THEM MIRACLES, PAST AND FUTURE

Isaiah 48:3–6

³I have declared the former things from of old; yea, they went forth out of my mouth, and I showed them: suddenly I did them, and they came to pass. ⁴Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; ⁵therefore I have

declared it to thee from of old; before it came to pass, I showed it thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. ⁶Thou hast heard it; behold all this; and ye, will ye not declare it? I have showed thee new things from this time, even hidden things, which thou hast not known (ASV, 1901).

The Lord says that, “*I have declared the former things from of old*” “former things are the events experienced by the people from the very earliest times. Then He says, “*I have showed thee new things from this time, even hidden things, which thou hast not known*” while the new things discuss the redemption of Israel from Babylon, through Cyrus, the glorification of the people in the midst of a world of nations converted to the God of Israel, and the future Messianic Kingdom. They were very obstinate people and He did all this because He did not want them to rely on the idols they were embracing and attribute the future miracles to them and not God. Therefore, God told them what He is going to do long before it came to pass.

He says, *will ye not declare it?* That is that which you cannot fail to see? Will ye not become “my witnesses” (Isaiah 43:10), and turn away from your idols? I have showed thee; rather, *I show thee*; and “I am about to show thee from this time new things, even hidden things, which thou knewest not”—things belonging to the new cycle of prophecy, not previously announced, but new things you did not know before. The new things are those about to be revealed in the next section of the prophecy (Isaiah 49–53), things regarding the coming of Christ, and the new creation which refers to the Messianic Kingdom.

GOD DECLARES HIS FUTURE PROPHECIES COULD NOT HAVE BEEN KNOWN

Isaiah 48:7–11

⁷They are created now, and not from of old; and before this day thou heardest them not; lest thou shouldest say, Behold, I knew them. ⁸Yea, thou heardest not; yea, thou knewest not; yea, from of old thine ear was not opened: for I knew that thou didst deal very treacherously, and wast called a transgressor from the womb. ⁹For my name’s sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. ¹⁰Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction. ¹¹For 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).

The revelation to man of what has formerly been a secret in God’s counsels from all eternity He speaks of as a creation. For example, the mystery of “the Servant of the Lord,” and of atonement and salvation through Him, had previously been hid away, “hid in God” (Ephesians 3:9), and was now for the first time to be made known to such as had “eyes to see” and “ears to hear” by the teaching of the Lord through the prophet Isaiah. There are eight such mysteries in the Old Testament that were hidden and called Mysteries until they were revealed in the New Testament.

1. The Mystery of the Kingdom Seen in Matthew 13 and in parabolic form.
 First parable (sower): there will be the sowing of the gospel seed throughout this age.
 Second parable (seed growing of itself): this seed which has been sown will have an inner energy so that it will spring to life of its own accord.
 Third parable (tares): the true sowing will be imitated by false counter-sowing.
 The next two parables are the results of the third parable.
 Fourth parable (mustard seed): the Mystery Kingdom will assume huge outer proportions until it becomes a monstrosity.
 Fifth parable (leaven): it will be marked by inward doctrinal corruption.
 The next two parables are the results of the first and second parables.
 Sixth parable (treasure): nevertheless, the Lord will gain a remnant from Israel.
 Seventh parable (pearl): God will also gain a people from among the Gentiles; both the Jews and Gentiles together, *the treasure* and *the pearl*, will form the Church.
 Eighth parable (net): the Mystery Kingdom will end with the judgment of the Gentiles; the unrighteous will be excluded from the Messianic Kingdom, and the righteous will be taken in.
 Ninth parable (householder): the Mystery Kingdom has both similarities and dissimilarities with the other facets of God's Kingdom Program.
2. The Mystery of the Seven Stars and Seven Golden Lampstands The mystery is the fact that each local church has a guardian angel, a truth not contained in the Old Testament. A mystery must always be an element not revealed in the Old Testament.
3. The Mystery of the Body
4. The Mystery of the Indwelling Messiah
5. The Church as the Bride of Messiah
6. The Translation
7. Israel's Hardening
8. Explanation of Israel's Rejection

Israel had not "ears to hear" to any highly spiritual truths as those that will be given in the next section. They had not profited by what was taught concerning Christ in the Law and in the Messianic Psalms. *From that time that thine ear was not opened; rather, from that time thine ear hath not been open.* "From that time" means "from of old," or "from the beginning"

Israel's insincerity, obstinacy, reliance on idols, blindness, and general resistance to God's will, was the reason they provoked God's anger. He says, He will not destroy Israel "*for His Name's sake.*" God, having selected one nation out of all the nations of the earth to be His "peculiar people" (Deuteronomy 14:2), and having declared this, and supported his people by miracles in their struggles with the other nations and peoples, was, so to speak, committed to protect and defend Israel "for His Name's sake," lest His Name should be blasphemed among the Gentiles (Exodus 32:12; Numbers 14:13; Deuteronomy 9:28; Psalm 79:10; 106:8). He was also bound by the promises which He had made. Israel was the nation who He chose to bring the Bible and the Messiah to the earth for its salvation. So, He would allow the nation to still exist, and therefore correct their its sins and restrain his anger. But finally, His vengeance was poured out at last. The refining He speaks of is not metallurgical as in the example of silver purification. The furnace of affliction is the Babylonian captivity. The

object of the Captivity was to “test” and “refine,” or purify God’s people to a certain extent— not with extreme severity, but in such sort as to fit them to “bear his Name before the Gentiles” for another five hundred years. Now, He says *how should My Name be polluted? i.e. how should I allow of its pollution or desecration?* I will not give my glory unto another such as the idols. God would have ceded His glory to some idolatrous god of the nations, had He completely forsaken Israel. In other words, if He had not followed through on all the promises to correct them given in the Mosaic Law, they would have given the origin of events to other gods.

THE MESSIAH NOW SPEAKS TO ISRAEL

Isaiah 48:12–16

¹²Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last. ¹³Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together. ¹⁴Assemble yourselves, all ye, and hear; who among them hath declared these things? He whom Jehovah loveth shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans. ¹⁵I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous. ¹⁶Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit (ASV, 1901).

This is one of the clearest passages in the Old Testament of the Trinity. The doctrine of the Holy Trinity, is generally assumed to be an exclusively Christian doctrine; but here it is obvious that it has been revealed much earlier than the Christian era. Now the Lord Jesus Himself begins to plead with the Israelites to *Come ye near unto Me*. He affirms this certainty by saying that *I am the first, I also am the last.* This parallels what He said to the apostle John recorded in Revelation 1:8. There He called Himself the *Alpha* and *Omega* which are the first and last letters of the Greek alphabet. Here in Hebrew, He says He is the *Rishon* (first) and *Acharon* (last) words not letters. This means that He existed before there was a creation and He will be after it is concluded and the eternal order is established. He created the earth and the heavens and organized them to be in the places wherein He set them. Because He loves Israel, He will correct the Babylonians too.

From here He says that they should listen to Him because of the way He shared all things with them. Not is secret but the things He did were done openly and He would not have spoken it if He could not have made it good. The speaker is the Servant our Lord Jesus, already introduced in chapter 42:1, and about to be brought increasingly into the picture in chapters forty-nine, fifty, and fifty-three. Here He declares that God had sent Him, for He is the true instrument who will accomplish the great redemption that alone can bring well-being and peace. For God will send forth His Son, and through Him will accomplish the world’s redemption.

THE GRACIOUS LORD IS ISRAEL'S FUTURE

Isaiah 48:16–22

¹⁷Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go. ¹⁸Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: ¹⁹thy seed also had been as the sand, and the offspring of thy bowels like the grains thereof: his name would not be cut off nor destroyed from before me. ²⁰Go ye forth from Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, Jehovah hath redeemed his servant Jacob. ²¹And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out. ²²There is no peace, saith Jehovah, to the wicked (ASV, 1901).

If Israel had only been obedient to the Divine commandment, it would have rejoiced in *Abounding prosperity*. Its peace (prosperity) would have been “as a river,” flowing on continuously, without break, night and day, generation after generation. Victory in war and fruitfulness in the field have been their happy heritage (Psalm 81:13–16). This is also the offer which Christ makes to His obedient disciples (Mark 10:29, 30). Not that prosperity always comes to the Christian disciple in the shape of the increase of material goods, but it *does come* in indwelling peace and overflowing joy. God laments that Israel had forfeited its heritage, had used its freedom to disobey, had cut itself off from His generosity. What God would gladly have given to them; the foolish nation refused. This awesome granting power of choice has the Creator given to His creature, mankind. And what fearful use have we made of this His freedom. It is not Israel alone that has elected to forego splendid opportunities in favor of much lesser evils to temporarily satisfy.

The Holy One is our *Redeemer*: He teaches us to profit, He leads us in the way. He comes in holy discipline, in fatherly correction, to call us from our sins, and to save us from them. If we will only know the profit of his truth, we may be restored and reinstated in fellowship with Him. Because there is no peace, saith the Lord, unto the wicked. For the wicked are, in rebellion against the Lord of all righteousness and power. They live with the constant thoughts of disturbance and disorder.

Ungodly people, that is, unbelieving people, frequently prosper physically but are troubled in their conscience. Then near death they begin to experience great alarm or great fear of where they are going. One truth is that guilt and peace never coexist. It is true that crime is almost always filled with a haunting dread of exposure and penalty. The conscience of the unbeliever also will be filled with a sense of guilt. He may have a false sense of temporary security, but this is not the peace that surpasses all understanding (Philippians 4:7). Peace is the blessed calm which belongs to a consciousness of righteousness before God. It belongs to those alone who *are* right with God, and who *realize that they are so*.

There is no situation in life or near death, where the unbeliever can experience God's peace, apart from a saving grace relationship with God. The mind of the unbeliever will be often filled with

alarm, and that his deathbed will be one of despair. There is no peace to the wicked beyond the grave. *That is he will have no peace in hell*, only eternal suffering awaits the unbeliever.

message ISRAEL'S MESSIAH WHO WILL BE A LIGHT TO THE GENTILES

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