

Pentwater Bible Church

Isaiah Message 114

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Pentwater Bible Church

The Book of Isaiah

One-Hundred-Fourteen

THE MESSIAH OF ISRAEL

June 6, 2021

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Isaiah 49:1–12

¹Listen, O isles, unto me; and hearken, ye peoples, from far: Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name: ²and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me: and he hath made me a polished shaft; in his quiver hath he kept me close: ³and he said unto me, Thou art my servant; Israel, in whom I will be glorified. ⁴But I said, I have labored in vain, I have spent my strength for nought and vanity; yet surely the justice due to me is with Jehovah, and my recompense with my God.

⁵And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); ⁶yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. ⁷Thus saith Jehovah, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Jehovah that is faithful, even the Holy One of Israel, who hath chosen thee.

⁸Thus saith Jehovah, In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages: ⁹saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. ¹⁰They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them will lead them, even by springs of water will he guide them. ¹¹And I will make all my mountains a way, and my highways shall be exalted. ¹²Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim (ASV, 1901).

JESUS DECLARES HE IS GOD'S SERVANT

Isaiah 49:1–4

¹Listen, O isles, unto me; and hearken, ye peoples, from far: Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name: ²and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me: and he hath made me a polished shaft; in his quiver hath he kept me close: ³and he said unto me, Thou art my servant; Israel, in whom I will be glorified. ⁴But I said, I

have labored in vain, I have spent my strength for nought and vanity; yet surely the justice due to me is with Jehovah, and my recompense with my God (ASV, 1901).

The chapter begins with a strong command from the Lord Jesus to pay attention to the message that is about to be given. The references to the islands indicate faraway lands or distant nations. At the outset of this chapter and this section, therefore, the worldwide scope of the servant's work emerges as he calls the nations to give attention to his divinely appointed mission. The servant recognizes that God is with Him because God has called Him from his mother's womb. *The Lord hath called me from the womb*; to the office of a Mediator; to be Prophet, Priest, and King; to be the Savior and Redeemer of men; He did not assume this to Himself, but was called of God His Father, (Hebrews 5:4, 5, 10) and that not only from the womb of his mother Mary, or as soon as He was conceived and born of her; but previously from all eternity, in other words, from the womb of eternal Godly purposes and decrees. This is because He was pre-ordained by God the Father, to be the propitiation for sin, and was predestinated to be the Redeemer of all mankind before the foundation of the world. These poetic images indicate a characteristic of an individual's identity back to the beginning of His eternal existence (Psalm 51:5; 58:3). In Matthew 1:21, we are told that the angel said to Joseph at the time of Mary's conception, "... *you are to call Him Jesus because He will save His people from their sins.*" Here again we have a reference to a mother but not a father, which is consistent with the virgin birth prophesied in Isaiah 7:14.

And he hath made my mouth like a sharp sword; in other words, "he hath put his words in my mouth as a sharp sword," the sword of the spirit, which is the word of God, and is sharper than a two-edged sword, and is said to come out of the mouth of Christ, (Ephesians 6:17; Hebrews 4:12; Revelation 1:16) with which He pierces into and cuts the hearts of men, and makes obvious all our sins and unrighteousness, and cuts down the worst and best in men, and slays all his enemies. So, his mouth was as a sharp sword in the days of His first Advent to condemn against the sins and to refute the errors of the Scribes and Pharisees as well as all heretics, false teachers, false shepherds and, opposition thereafter when He smites the nations of the earth, Revelation 19:15, 21). Messiah has been specifically called and equipped for His task.

Messiah, the Servant of Jehovah, is called "Israel *That Glorifies God*" because He will be the only Jew to completely and perfectly fulfill the Mosaic Law. This section ends with some discouragement from the Messiah regarding the rejection He will endure, from the time of His first Advent through the entire Church age and on to the Tribulation. The Servant, despite His perfection, will be rejected, and it is this which causes His sadness. Yet He still has hope: "*my reward is with my God.*"

From a New Testament point of view, the only place in the life of Jesus where this can find fulfillment is in the Garden of Gethsemane. In the Gospels, one reason for His discouragement is His fear of experiencing spiritual death, and He prays that the cup of God's wrath might pass from Him (Matthew 26:38–39; Mark 14:34–36).

An additional reason for discouragement is His rejection by the leaders of the nation Israel. He had ministered to the nation of Israel for three and a half years, and although He had come as their Messiah, the Jewish nation is rejecting Him. In fact, He stated that this was the primary reason He entered a human body and lived on the earth.

Matthew 15:24

²⁴But he answered and said, I am not sent but unto the lost sheep of the house of Israel (KJV).

THE SERVANT WILL RESTORE ISRAEL AND BE A LIGHT TO THE GENTILES

Isaiah 49:5–7

⁵And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); ⁶yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. ⁷Thus saith Jehovah, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Jehovah that is faithful, even the Holy One of Israel, who hath chosen thee.

This section discusses four issues that the Messiah will experience.

1. To bring Israel to spiritual salvation
2. To gather the dispersed Israel to physical restoration
3. To be a light to and bring salvation to the Gentile nations
4. To experience the temporary rejection of Israel

The “Servant” would be *honorable in the eyes of Jehovah* even with a partial conversion of the nation Israel which took place during His first Advent. All the original twelve apostles were Jews, and the early Church was a Church of Jews (Acts 2:41–47). All that was truly spiritual in Judaism flowed into the Church of Christ. In the first two centuries the church was largely Jewish in its background. They were the evangelists, and they were the apostles. As the Gospel grew and the Church spread, it became largely Gentile.

The Church as the Body of Christ is described in Ephesians chapter 2. Outside the Body of Christ, are the unsaved Jews and the unsaved Gentiles. The Jews are described as being very nearby. Strange, many have thought that they were a long way off, but the Scriptures describe the Jews as being nearby. The Gentiles are seen as being far off. Unsaved Gentiles are very far off, and between the two, Jews and Gentiles, there is a middle wall of partition. This was symbolized in the Temple, where no Gentile could pass the middle wall of partition, upon penalty of death. Outside of Christ, this wall remains, as forbidding as it ever was, and it’s never been removed. There is still this great wall between unsaved Jews and unsaved Gentiles.

We are seeing the beginnings of this process now, as the “dry bones” of Ezekiel’s prophecy are being gathered together in preparation for the Tribulation and the Millennium. Starting in the late 1800’s the emigration of the Jewish people of the world to the land on the eastern bank of the Mediterranean Sea has been continuous. After World War I and the defeat of the last caliphate, the

Ottoman Turks emigration became even stronger due to the British Mandate and their role in fostering Jewish emigration. Since the establishment of the State of Israel in 1948, the conception of the ingathering of the exiles has been the phenomenon of the immigration of over one million Jews from over 100 countries to the State of Israel. This section of Scripture is telling the Jews that God will gather them out of all the nations into which He has scattered them.

To be a light to, and bring salvation to, the Gentile nations, Israel's rejection of Messiah at His first Advent is part of God's plan. It should not be a source of discouragement. It was always God's plan that for a period of time, the first two objectives would be set aside in order that salvation may go out to the Gentiles. It was noted in Isaiah 42:1 that the Gentiles would somehow benefit from Messiah's coming; now we are told exactly how. Furthermore, the Gentiles have a relationship to Israel. It is part of the Abrahamic covenant, and it's either a promise or a warning to Gentiles: *"I will bless them that bless thee, and curse him that curseth thee."* Thus, Gentiles can be blessed by God depending on how they relate to Israel: blessings for blessings, curses for cursings.

This text also confirms that Israel will reject Her Messiah, but then the passage goes on to say that the rejection will only be for a time and Messiah will one day be accepted. Unsaved Israel who have not confessed their Messiah the Lord Jesus and joined the Church will suffer the Tribulation. Near the end of it they will seek restoration to their Messiah and His vengeance on the Antichrist and the last Gentile empire's persecution of them.

They will plead for God to come down, to rescue them and to pour out His wrath on the Gentile nations. They will plead for the forgiveness of the sins of their forefathers (as demanded by Leviticus 26:40) who led the nation to the rejection of the Messiahship of Jesus, as well as for the forgiveness of their own sins. On the basis of what these Gentile nations have done to Israel, they will ask God to avenge them as He had promised and to save them from their enemies. Then they will give thanks and sing the praise of God forever. Isaiah says quite specifically that Messiah will initially be rejected. Rejection is stated as being one of the credentials of Messiahship. Israel's national rejection of Jesus actually substantiates His claim to be Messiah. The purpose of the rejection was so that God could bring salvation to the Gentiles. For a limited time, there will be more Gentile believers than Jewish believers. In Acts 15:14, God is said to be "taking from the Gentiles a people for Himself."

This will be a fulfilment of the prophecy of Romans 11:25–27:

²⁵For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part has befallen Israel, until the fulness of the Gentiles be come in; ²⁶and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: ²⁷And this is my covenant unto them, When I shall take away their sins (ASV, 1901).

The *all Israel* means just that—every Jew living at that point of time, meaning the third that are left from the original number of Jews living at the start of the Tribulation (Zechariah 13:8–9). Israel's national confession and regeneration will be accomplished within two days after the issuance of the call.

Therefore, the calling of the Messiah is not only on behalf of Israel to regather the scattered nation, but also to be the light and the salvation to the Gentiles. So, at the time of the final restoration of Israel, the Messiah will be manifested in the most complete sense as the light to the Gentiles, and all the kings of the Gentiles will worship Him.

ISRAEL'S RESTORATION BY THE MESSIAH

Isaiah 49:8–12

⁸Thus saith Jehovah, In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages: ⁹saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. ¹⁰They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them will lead them, even by springs of water will he guide them. ¹¹And I will make all my mountains a way, and my highways shall be exalted. ¹²Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim (ASV, 1901).

When Messiah's mission to the Gentiles is complete, then will come the final national restoration of Israel. The rest of the passage discusses various aspects on this final restoration. Messiah will become the covenant for the people (singular, meaning Israel), showing that they have at last accepted Him. With Israel's acceptance of Messiah comes the in-gathering of the dispersed Jews even from as far away as Sinim. "Sinim" is the modern Hebrew word for "China." Jews live in China today. It is important to note that at the time Isaiah wrote this, the Jewish people were not yet dispersed from the land; to China, or anywhere in the Far East.

At the present point in time Jesus is still being rejected as Messiah by Israel. Some trying to debunk Jesus' Messiahship saying if Jesus was truly the Messiah the leaders would have accepted Him. This passage makes it obvious, however, that that is the exact *opposite* of the truth. Every man who has been falsely cited as Messiah by the Jewish leadership has proved to be a false Messiah. Historically, Jesus was the first person who claimed to be The Messiah. After Him many deceivers would come stating they were the Messiah. After Jesus many Jewish men made that claim from Simon-Bar Cochba to Sabbetal Tzvi and Jacob Frank. They led many astray with their false claims. A number of Gentiles have done this too. Just as Christ said this was to be a general characteristic of the church Age.

Matthew 24:24

²⁴For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect (KJV).

Israel's national rejection of Jesus actually substantiates His claim to be Messiah. The purpose of the rejection was so that God could bring salvation to the Gentiles. For a limited time, there will be more Gentile believers than Jewish believers. In Acts 15:14, God is said to be "*taking from the*

Gentiles a people for Himself.” In Romans 11:25–26 it says that this will continue “... *until the full number of the Gentiles has come in. And so, all Israel shall be saved ...*” It is important to realize that these things were written by the Jewish leaders of the first Jewish Church in Jerusalem. This present time will continue until the number of Gentiles is numerically complete, at which point the Second Coming will occur. God will then again be dealing with Israel and, as Paul says above, “*all Israel will be saved.*” Paul is building on what is written in Isaiah 49:7. In the first half of the verse, Messiah is to be despised and abhorred by Israel, but is later destined for glory and honor, to be worshipped by kings and princes world-wide.

These twelve passages teach us that:

1. The Messiah’s First Coming would be rejected by the nation Israel
2. For a time, the message of salvation through Messiah will go out to the Gentiles
3. Eventually, Israel will receive Her Messiah; He will become their leader when they finally receive the fulfillment of the New Covenant of Jeremiah 31
4. Israel’s acceptance of Messiah will herald the final re-gathering of all Jews to the Land of Israel

Next message: ISRAEL’S MESSIAH WHO WILL BE A LIGHT TO THE GENTILES, CONT.
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