

Pentwater Bible Church

Isaiah Message 134

October 31, 2021



The Good Samaritan by Eugene Delacroix Cir 1849

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Pentwater Bible Church

The Book of Isaiah

One-Hundred-Thirty-Four

Israel's Leading in The Messianic Kingdom

October 31, 2021

Daniel E. Woodhead

Isaiah 61:3–11

³to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.

⁴And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. ⁵And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vine-dressers. ⁶But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves. ⁷Instead of your shame ye shall have double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them. ⁸For I, Jehovah, love justice, I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them. ⁹And their seed shall be known among the nations, and their offspring among the peoples; all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed.

¹⁰I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. ¹¹For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations (ASV, 1901).

THE END OF THE TRIBULATION

Isaiah 61:3

³ to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified (ASV, 1901).

It is still the Lord Jesus, God the Father's Servant that speaks here. Continuing with verse two regarding bringing the Day of Vengeance of God on this earth through the Tribulation. Here He begins to discuss the end of the Tribulation when He describes the national regeneration of the nation Israel. To *appoint unto them that mourn in Zion* means that He will give them splendor instead of the ashes that mourners typically adorned themselves with along with sack clothes

indicating their sorrowful state. The congregation puts ashes on the part of the head where tefillin are placed. Tefillin are placed upon the head and upper arms to draw God's Word close the men in a visible fulfillment of Deuteronomy six.

Deuteronomy 6:8–9

⁸And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. ⁹And thou shalt write them upon the door-posts of thy house, and upon thy gates (ASV, 1901).



Photo from Chabad House: https://www.chabad.org/library/article_cdo/aid/1918251/jewish/What-Are-Tefillin.htm

The imagery here is changing from the state of sorrow to the worship of God by bringing Him close to them in love and faithfulness to His Word when they finally realize that Jesus is their Messiah. The tefillin are used of joy instead of mourning. Often times people smeared oil on themselves as a luxurious practice. The perfumed ointment was poured on guests at joyous feasts (Amos 6:6) instead of mourning. A mourner may not smear himself with oil. Their spirit will become clothed with a cloak of praise. Because of the persecution they encountered with other nations abusing them for thousands of years, Israel will become a mighty nation, and they will not abuse that power, rather they will continue to act toward others in righteousness. Their acts of righteousness will sprout and spread out, as a mighty tree sends out its branches which has bestowed the Messiah's mighty name upon them.

It will be a ministry of comfort for all that mourn (Isaiah 57:18 5; Jeremiah 31-13; Zechariah 12:10—13:1), focusing first upon the saved and delivered godly remnant of Israel, who are those who mourn in Zion. This comfort will also be given to godly Gentiles, who will turn to the Lord during the Tribulation and await His deliverance from the Antichrist and his followers (Revelation 13:1-1). The imagery includes colorful clothes worn by the joyful, instead of clothing made from material such as sackcloth, signifying despondency (John 16:20). That they (the righteous) might be called trees (oaks) of righteousness. emblematic of the spiritually transformed to whom God's

righteousness has been imputed by faith in the Messiah (Zechariah 13:1). They will demonstrate that righteousness before the world by godly conduct. Therefore, they will be the planting of the Lord (Isaiah 1), that He may be glorified (John 15:8) through the grace He bestows upon the world during the Messianic kingdom.

CONSTRUCTION IN THE TRIBULATION'S AFTERMATH

Isaiah 61:4–9

⁴And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. ⁵And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vine-dressers. ⁶But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves. ⁷Instead of your shame ye shall have double; and instead of dishonor they shall rejoice in their portion: therefore, in their land they shall possess double; everlasting joy shall be unto them. ⁸For I, Jehovah, love justice, I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them. ⁹And their seed shall be known among the nations, and their offspring among the peoples; all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed (ASV, 1901).

After the Messiah's Second Advent Israel will rebuild her ruined cities, even those that had been destroyed many years before. Israel will be so revered that Gentiles (aliens and foreigners) will join her (Isaiah 14:1; 60:10) in her farming and shepherding.

Many Gentile nations sought to destroy Israel from time immemorial. For example, the Babylonians sacked Jerusalem in 586 B.C. and the Romans destroyed Jerusalem the Temple in AD 70. Some other examples are:

After the second World War when the Nazi's Jewish genocide became known the General Assembly of the United Nations voted with a 2/3 majority to partition western Palestine into a Jewish and an Arab state. ¹ The Jews were to be granted what was desert. Desperate to find a haven for the remnants of European Jewry after the Holocaust, the Jewish population accepted the plan which accorded them a diminished state. The Arabs, intent on preventing any Jewish entity in Palestine, rejected it.²

The Arabs not only rejected the UN Partition Plan, but attacked Israel from all sides. On the day that Israel declared its independence, the Arab League Secretary, General Azzam Pasha declared "jihad", a holy war. He said, "This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the Crusades".³The Mufti of Jerusalem,

¹ Walter Laqueur (ed.), *The Arab-Israeli Reader; A Documentary History of the Middle east Conflict* (New York: Bantam Books, 1969), pp.113-122

² *The New York Times*, Nov. 30, 1947. Within two days, the Arab governments declared their opposition to partition: *The New York Times*, Dec. 1, 2, 1947.

³ Howard M Sachar, *A History of Israel* (New York: Knopf, 1979), p. 333.

Haj Amin Al Husseini stated, "I declare a holy war, my Moslem brothers! Murder the Jews! Murder them all!"⁴ The armies of Lebanon, Syria, Jordan, Egypt and Iraq invaded the tiny new country with the declared intent of destroying it.⁵

During the war for Israel's independence, many Jewish villages were destroyed, synagogues and cemeteries desecrated, and fields and buildings burned. The Jewish quarter of the Old City of Jerusalem was besieged, and kept without food or water, and eventually the Jordanians expelled the Jews from the Old City.⁶

The Jordanians took over East Jerusalem and a large portion of land on the west bank of the Jordan River, thereby narrowing Israel, seen here in blue, to approximately nine miles at its narrowest point. Egyptian troops overran the Gaza strip in the west as well as the southern outskirts of Jerusalem. Despite tremendous losses, the new Jewish state survived.



Map from the Israeli Jewish Agency

Approximately 720,000 Arabs, encouraged by their leaders to leave, fled from what is now Israel between April and December, 1948.⁷ The Arab leaders promised them that they would soon be

⁴ Leonard J. Davis and M. Decter (eds.), *Myths and facts* 1982; a Concise Record of the Arab-Israeli Conflict (Washington DC: near east report, 1982), p. 199

⁵ John N. Moore (ed.), *The Arab-Israeli Conflict; Readings and Documents* (Princeton, NJ: Princeton University Press, abridged and revised edition, 1977), pp. 938-943.

⁶ Larry Collins and Dominique Lapierre, *O Jerusalem!* (London Pan Books, 1972).

⁷ Irving Howe and Carl Gershman (eds.), *Israel, the Arabs and the Middle East* (New York: Bantam, 1972), p. 168

able to return following Israel's destruction. In some cases, the Jews, including Israel's first Prime Minister, David Ben-Gurion, urged the Arabs to remain, promising that they would not be harmed.⁸ Those who remained became full and equal citizens of Israel, while those who chose to leave went to neighboring Arab states. Instead of welcoming their Arab brothers, and integrating them into the mainstream of their societies, the Arab states kept them in squalid refugee camps and used these Palestinians refugees as political pawns in their fight against Israel.

In 1945 there were more than 870,000 Jews living in the various Arab states. Many of their communities dated back 2,500 years. Throughout 1947 and 1948 these Jews were persecuted. Their property and belongings were confiscated. There were anti-Jewish riots in Aden, Egypt, Libya, Syria, and Iraq. In Iraq, Zionism was made a capital crime. Approximately 600,000 Jews sought refuge in the State of Israel.⁹ They arrived destitute, but they were absorbed into the society and became an integral part of the state. In effect, then, a veritable exchange of populations took place between Arab and Jewish refugees. Though, while the Jewish refugees became full Israeli citizens, the Arab refugees remained "refugees" according to the wishes of the Arab leaders.

There have been many prior efforts to destroy Israel but the greatest will be the Campaign of Armageddon.

THE FALL OF JERUSALEM-THE THIRD STAGE OF THE CAMPAIGN OF ARMAGEDDON:

The Antichrist will have all his allied forces with him when he receives the news that the world capital, Babylon has fallen. He will not move eastward to counterattack his enemies at Babylon. It is Satan who will be in control and it is his program to complete the destruction of the Jews. Being led by Satan the antichrist will move southwest to attack Jerusalem. Zechariah describes that third stage of the Campaign.

Zechariah 12:1-3

¹The burden of the word of Jehovah concerning Israel. Thus saith Jehovah, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him: ² behold, I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it be in the siege against Jerusalem. ³ And it shall come to pass in that day, that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it (ASV 1901).

Zechariah 14:1-2

¹ Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. ² For I will gather all nations against Jerusalem to battle; and the city shall be taken,

⁸ *The Economist*, Oct. 2, 1948, for a description of Jewish efforts in Haifa to persuade the Arabs to stay.

⁹ Irving Howe and Carl Gershman (eds.), *Israel, the Arabs and the Middle East* (New York: Bantam, 1972),

and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city (ASV 1901).

From the Valley of Jezreel the armies of the Antichrist will move south, and the armies of the nations will gather against Jerusalem. Once again, Jerusalem will fall into Gentile hands, and half the population will be taken into slavery while the other half (the residue) will be allowed to remain in the city to await a later fate. The capture of Jerusalem by the forces of the Antichrist will not come easily. God will greatly equip the Jews to withstand the attack to a great degree causing heavy losses to the Antichrist's armies. Zechariah 12:3 stated that all these nations that burden themselves with Jerusalem will be sorely wounded, and Jerusalem will become truly burdensome to them. Jewish forces that receive this Godly empowerment are described in Zechariah 12:4-9.

These verses describe how God deals with the events of the Campaign of Armageddon before the return of Jesus the Messiah. In the battle for Jerusalem, the Jewish military leaders will be so energized that they appear to strike down the enemy as quickly as a torch begins to burn up wood that is very dry. The feeble among the Jews take on the strength of David. The brave among the Jews take on the strength of the Angel of Jehovah. The meaning of God's saving the tents of Judah first, that is, before Jerusalem means that He saves the poor living outside the city walls first. This is one of the ways that God will begin destroying the nations that have come out against Jerusalem.

The important concept to grasp is that *all nations* come against Israel not just a few. It has never happened in the history of the world yet. It will only occur during the future Campaign of Armageddon.

The supernatural godly strengthening of Israel is also discussed in Micah chapter four.

Micah 4:11-5:1

¹¹And now many nations are assembled against thee, that say, Let her be defiled, and let our eye see our desire upon Zion. ¹²But they know not the thoughts of Jehovah, neither understand they his counsel; for he hath gathered them as the sheaves to the threshing-floor. ¹³Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples: and I will devote their gain unto Jehovah, and their substance unto the Lord of the whole earth. ⁵ ¹Now shalt thou gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek (ASV 1901).

The nations will be assembled against Jerusalem for the purpose of destroying it. But in the course of doing so, these nations will become like sheaves on the threshing floor. The Jewish forces will be able to thresh them completely. However, the battle will be lost and the Gentiles will capture Jerusalem and symbolize it by smiting, Jerusalem's leader on the cheek. After such heavy fighting and great losses, the soldiers of the Antichrist will plunder the Jewish homes of Jerusalem, and Jewish women will be subjected to massive raping. With this, the third stage comes to an end.

When the final regathering takes place (Matthew 24:31), Israel will rebuild their country from the destruction caused by the Tribulation. At that time, the Gentiles will become servants to Israel,

and will feed the flocks and plow the fields. As for Israel, they will be the ministers of the Word of God to the Gentiles and will receive the wealth of the Gentiles for their personal use. Israel will never again be shamed by the Gentiles, but rather they will receive a double portion of all blessings and possessions. This will be the result of the New Covenant.

Jeremiah 31:31–34

³¹Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. ³³But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more (ASV, 1901).

The Jews will be known among the Gentiles, and all the Gentiles will acknowledge that it is the Jews who have been especially chosen by God for special blessings.

Israel is to be regathered in order to possess the Land, and this regathering will be accompanied by miracles. When the Gentiles see this, they will cease reproaching the Jews and will have a reverential fear of the Jews. They will then submit to the God of Israel.

That Israel's final restoration will cause the Jews to become the center of Gentile attention was also revealed in Zephaniah and Zechariah.

Zephaniah 3:20:

²⁰At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, says Jehovah (ASV, 1901).

Zechariah 8:23

²³Thus says Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you (ASV, 1901).

In the past, when ten Gentiles grabbed the clothes of the Jew, it was for other reasons than to say, let us go with you, for we have heard God is with you. At the time of the final restoration, the Jews will no longer be reproached. Instead, Jews will be treated with reverential respect, for they will be known as the ministers of God.

Isaiah 61:10–11

¹⁰I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. ¹¹For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations (ASV, 1901).

Concluding this chapter is the voice of the Messiah as it was in the first verses. The clothing expresses character and commitment. To be clothed with *garments of salvation* is to be commissioned and fitted to be Savior. This concept will be expanded in chapter 63 where Jesus is shown to come from Bozrah in the Tribulation with His clothes blood soaked. He speaks there in righteousness. Jesus the Anointed One is now seen bringing salvation to the world. The Lord's distress over his helpless people was such that He robed Himself as Savior bringing Salvation. This is the task given to the Anointed One, who accepts the task with *delight* and rejoicing. *Salvation* is that which meets the world's needs. *Righteousness* is what Messiah brings which meets the Lord's holy standards. *The robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels.* Only God is righteous. This He imputes to us as believers in the Church (Romans 4:11, 22). This righteousness He imputes to the Church is viewed as a garment for us who are the bride of Christ. As our garments proclaim to all that we are bride and our bridegroom Jesus announces His commitment to us through marriage, so with the same care that God the Father has fitted His Anointed One for the saving work. This, then, is the first reason for His joy. He has been designated and equipped by the God the Father. The second reason is that the work is destined to succeed. It is as certain as the processes of germination and growth. As with *come up* ('sprout') and *seeds*, the *Sovereign Lord* will Himself see to it that this will come to universal (*nations*) fruition (*spring*). *Righteousness* is the saving work as it satisfies God, *praise* is the response it excites in the recipients. The final events regarding the marriage ceremony will occur when the Lord Jesus returns to earth at His Second Coming.

Revelation 19:7–9

⁷ Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, ⁸And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. ⁹And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God (KJV).

Next message: DIVINE UNREST UNTIL ISRAEL IS RESTORED

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THE LORD BLESS YOU AND KEEP YOU

The Lord bless you and keep you, The Lord lift His countenance up -

on you, and give you peace

and give you peace and give you
and give you peace. The Lord The Lord make His face to shine up -

peace The Lord
on you, and be gra - cious un - to you, and be gra - cious

The Lord be gra - cious, gra - cious un - to you.