

Pentwater Bible Church

Isaiah Message 60

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Vineyards with beautiful mountain vistas Burntshirt Vineyards Photo from Trip Advisor

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Pentwater Bible Church

The Book of Isaiah Message Sixty

LITTLE APOCALYPSE OF ISAIAH PART XII

April 5, 2020

Daniel E. Woodhead

THE LORD'S VINEYARD WILL FINALLY BLOOM

Isaiah 27:2–6

²In that day: A vineyard of wine, sing ye unto it. ³I Jehovah am its keeper; I will water it every moment: lest any hurt it, I will keep it night and day. ⁴Wrath is not in me: would that the briers and thorns were against me in battle! I would march upon them, I would burn them together. ⁵Or else let him take hold of my strength, that he may make peace with me; yea, let him make peace with me. ⁶In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit (ASV, 1901).

Now that the Devil, Satan also known as the serpent, or here in chapter twenty-seven as leviathan has been subdued the Millennial Kingdom almost ready to start. God placed him in the abyss for the entire thousand-year period of the Messianic Kingdom. Our Lord now begins *In that day* to describe His chosen people in terms of the imagery He used in chapter five, the Vineyard but, with a complete change in their attitude toward Him. Here He describes Himself as the Keeper of the Vineyard when He says, “*I Jehovah am its keeper.*” After, and upon the destruction of Israel’s enemies both within and outside, there will be great rejoicing and singing at the start of the Messianic Kingdom. The Vineyard will begin to finally bloom.

The language is seen more in the Hebrew as a halting speech, to show the excitement that Isaiah has in transmitting the Lord’s message. This message here reflects upon and concludes the parables of the vineyard in the fifth chapter and also in the Psalms, Jeremiah, Matthew, Mark, as well as in Luke. In these passages the Lord uses the imagery of a vineyard to describe Israel in of their various stages of development as a nation. First the Lord had planted a vineyard, but, the vineyard had failed Him. He sought to destroy it. Here, the purpose is the opposite. Here, the Lord uses the figure of the vineyard in order to show that He will regather His people for the Messianic kingdom after they finally accept His only begotten Son who is their Messiah. Both Isaiah passages have this in common, that the Lord is the speaker, and the Lord’s speech is brought to the Scripture by the chosen prophet Isaiah. Restoration of Israel as the lord’ Vineyard (27:2-6.2).

So precious will restored Israel be to the Lord that He Himself will be her keeper, guardian, and protector No longer will the Lord be angry with His people, Israel’s days of their sin and rebellion will be over. The Lord will rejoice that they will no longer will be at war with Him. He wanted them to be His beloved vineyard, but rather they brought forth wild grapes, briers and thorns.

These passages conclude with the Isaiah’s commentary on the prophetic meaning of the Lord’s prophecy. It is translated: *In days to come shall Jacob take root; Israel shall blossom and bud; and*

they shall fill the face of the world with fruit. After the worldwide judgment of the Tribulation the Lord destroyed those who defied Him namely, the godless and rebellious, the real foes. Has the His own people as severely as He has those whom He used to punish Israel. Now Israel (Jacob) will be finally given the land promised to Abraham and the nation will flourish and have a prominent role in the government under Messiah in the Messianic Kingdom. The concept of the vineyard is appropriate to explore so as to see its development related to Israel in parabolic form.

Isaiah 5:1–7

¹ Let me sing for my wellbeloved a song of my beloved touching his vineyard. My wellbeloved had a vineyard in a very fruitful hill: ²and he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

³ And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. ⁴What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? ⁵And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down: ⁶and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. ⁷For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry (ASV, 1901).

This song begins with the Prophet Isaiah, about to represent the state and condition of the people of Israel by way of parable imbedded within a song. Up to now he has not been able to reach them by reasoning to them with repeated warnings (Isaiah 1:18). This song is one of the most beautiful and sublime as well as effective poetic expressions of communication in the Bible.

In the first section (vv. 1–2) of this song which Isaiah sings is about God's care for His vineyard and the condition of the vineyard. The second section (vv. 3–6) he details what God said in view of her condition. In the third and final section (v. 7) the vineyard in the figure is identified.

The first time Israel is referred to as a vine is in Genesis 49:11 when Jacob prophesied his son Judah's destiny. God has referred to Israel as a vineyard in other places (Isaiah 3:14; Psalm 80:8–18; Jeremiah 2:21; 12:10; Ezekiel 15:6–8; Hosea 10:1).

The prophet describes how much the Lord did to plant and cultivate a vineyard that would produce grapes of a superb quality. The vineyard's owner then built a fence (*digged*) around it for protection from the wild animals, invaders, and thieves. He then gathered the stones from the ground in the vineyard so as to leave only good earth into which He planted the *choicest vine* which would produce fine seedless grapes (*choicest vine*). God planted the elite of the vines. Once the planting was underway a tower was built right in the middle of it to provide a higher elevated watch post for a sentry to guard the vineyard. With God being the sentry, the tower gave him a place to live as he protected the vineyard from predators during the harvest season. This tower is a reference to the Tabernacle and later the Temple where He would meet with the Children of Israel as He provided protection for them. However, the owner had hoped this well-built vineyard planted with the choicest

of vines would bring forth the best product, but it only produced rotten grapes. The Hebrew word here for rotten is from a root word *baash*. It means offensive or corrupt like the poisonous herb *monk's head*, which is very offensive in smell and produces berries that look like grapes.

This is an example of the history of Israel. Israel was chosen and blessed of God through His incredible grace, but despite God's blessings she was worthless and fit only to be cast out, as rotten grapes. This indeed did happen to them when they were essentially vomited from the land after they engaged in adulterous, idolatrous acts against the owner and developer of the vineyard.

JESUS'S PARABLE OF HIS TREATMENT BY ISRAEL

Mark 12:1-12

¹ And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. ² And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. ³ And they caught him, and beat him, and sent him away empty. ⁴ And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. ⁵ And again he sent another; and him they killed, and many others; beating some, and killing some. ⁶ Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. ⁷ But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. ⁸ And they took him, and killed him, and cast him out of the vineyard. ⁹ What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. ¹⁰ And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: ¹¹ this was the Lord's doing, and it is marvellous in our eyes? ¹² And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way (KJV).

The parable the Lord Jesus is about to relate is addressed to the obstinate or bullheaded religious leaders of Israel. He was still in the Temple and this was Tuesday of the last week of His life. They had just questioned him “*by what authority*” He turned over the moneychanger’s tables in the Court of the Gentiles. They tried to trap Him in a question designed to allow them to charge Him with blasphemy, which was punishable through death. They had failed to trick Him and He would not tell them who He was and who sent Him. In this particular parable Jesus is building a truth from the passage in Isaiah chapter five.

In this parable of Jesus is describing judgment too. Galilee had many farmers who were absentee landlords who had hired tenant farmers to care for the fields and crops. The tenant farmer would pay their rent by giving some of the crops to the landowner. He in turn would send servants to the farmer to collect his rent. The key features of this parable are:

1. The man who planted the vineyard (God)
2. The vineyard (nation Israel)
3. The tenant farmers (the Jewish religious leaders)

4. The landowner's servants (the prophets and priests who were faithful to God and preached to Israel)
5. The son (Jesus)
6. The other to whom the vineyard was given (the Gentiles)

God planted Israel as a vineyard to bring salvation to the world. He gave them His Word and Messiah. The religious leaders just caused the nation Israel no small amount of harm as they hampered their divine purpose for which God had chosen them. Further they killed those who tried to fulfill the original purpose for which they were chosen (Matthew 23:37; Luke 13:24). They were corrupt and, in their self-centeredness, they ignored the welfare of the people that they were to cultivate to God. As Jesus tells this parable He is exposing in the hidden part of the parable their plot to kill Him. He through this parable is essentially warning them that their sins would be punished. The Sanhedrin interrogators who plotted against Him would be warned here against their hostile intentions toward Him.

When the grapes had reached ripeness for harvest the absentee landowner sent servants to collect the rent. In general terms of that day the levied rent was a quarter to a half of the harvest. The tenant farmers either beat the servants or killed them. Jesus is referring to Israel's prophets and priests including John the Baptist who was recently executed. God had sent them many prophets over Israel's history and the ruling authorities refused to listen to them. One example is King Zedekiah putting Jeremiah in prison in 587 B.C. for prophesying that the Babylonians would invade and capture Judah (Jeremiah 37:6-10; 15-16). Within eighteen months of Jeremiah's imprisonment Zedekiah was captured by the Babylonians and subsequently punished.

Jeremiah told Zedekiah what would happen and he chose to put Jeremiah in jail. God sent His servant to the king of Judah and he persecuted him. So instead of listening to the prophets and taking their godly advice they mistreated them and stubbornly refused to listen to them. Some were even killed such as John the Baptist.

The son refers to Jesus. The land owner (God) now sends His Son to provide for the Nation Israel. He was sent to Israel with the intent of Him being respected by the tenant farmers (Israel) and allowed to win them back to God. God referred to Jesus twice in the Scriptures as the well-beloved Son. Once at His baptism (Mark 1:11) and the other at the Transfiguration (Mark 9:7).

Now Jesus lets the religious leaders through the story of the tenant farmers that He knows they will not receive His message but will kill Him. In the parable the tenants probably thought that arrival of the son the father (land owner) had died so they would do as they wish with the property. In Israel at the time of Jesus ownerless property could be claimed by anyone who made claim first. So, if they murdered the heir of the landowner they could claim the property for themselves (*Mishnah Baba Bathra* 3.3). So, they conspire against Him, killing Him and throwing Him out of the vineyard. The son knowing that other servants have been mistreated knowingly allows Himself to be killed by the wicked tenant farmers. The emphasis here is the mistreatment of the Son that takes place within the vineyard (Israel) and He is ejected after being killed. The Son of God after He was resurrected went back to Heaven without setting the expected earthly Kingdom.

So now the landowner has to retaliate against the wicked land tenants for mistreating his servants and killing his son. The first divine retribution came in 70 AD When Titus Vespasian, the Roman general, invaded Jerusalem fulfilling part of Christ's prophecy, he destroyed the Temple, sacked the

city, and scattered the Jews who lived there to other countries, sending them to join others of the Diaspora. This added to the population of the earlier Diasporas, which took place in 722 B.C and 586 B.C. Then around 132-135 A.D. the Jews under Simon Bar Cochba rose up against the Roman rule, and the Romans tried unsuccessfully to put down the rebellion for three years. Hadrian finally put it down in 135 A.D., and the remaining Jews were scattered to regions outside Israel and the Romans renamed their land *Palestina*.

The Gentiles would be in full control over Israel with the Romans fully conquering and ejecting the last remnants of the priests and Sanhedrin. There was now no center of Jewish worship in Jerusalem with the Temple gone and the Christian Church began to flourish as a new entity. Even though faithful Jews started it Gentiles entered the new entity (Church) and eventually became the dominant group exerting their persecution on the unsaved Jewish population. God will not totally reject Israel. Jesus' prophecy from this parable predicted future persecution of the Jews.

Jesus through this parable then quotes Psalm 118:22-23. Like the son who was rejected by the tenant farmers and killed, He referred to Himself as the stone rejected by the builders. The cornerstone is the most important stone in a building, which was used as the standard to make sure the other stones of the building are straight and level. Israel's leadership did not care to the appropriate cornerstone to make their lives right, straight and true. They wanted a political king not a spiritual one. God's plan will always prevail and He will bring His Messiah back for a second visit. This time He will conquer the Antichrist and his armies when Israel finally begs for Him to return (Matthew 23:39). He began a new building separate from the Commonwealth of Israel called the Church where members are called out from all nations of the world, both Jew and Gentile. Jesus' life and teaching is the church's foundation. This was a mystery in the Old Testament.

Because they feared the people who loved Jesus they initially left Him alone. They really wanted to kill Him as they realized that He was on to them and their motives. The authorities did not want a riot. The Romans would not be pleased by them upsetting the Pax Romana and would pay for it. So, they left to strategize how to legally eliminate this threat to their authority Jesus.

THE SCRIBES AND PHARISEES OF THE SANHEDRIN HAD DECIDED TO KILL JESUS.

John 11:47-53

⁴⁷The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. ⁴⁸If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. ⁴⁹But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, ⁵⁰nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. ⁵¹Now this he said not of himself: but, being high priest that year, he prophesied that Jesus should die for the nation; ⁵²and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. ⁵³So from that day forth they took counsel that they might put him to death (ASV, 1901).

They were fearful that all people who believed on Jesus and followed Him would riot if He were unjustly killed. This then would cause them to lose their powerful political position with the Romans perhaps even losing the meager remnants of their sovereignty. They met in an emergency session to

plot Jesus' death. Their political position with Rome was precarious at best. Their present course of action had been to disapprove of Jesus, seek to excommunicate Him and engage in blasphemous teaching countering Jesus truthful exposition of the Scriptures. It was simply not working as thousands of people continued to follow Him and sought His miraculous healing and clear teaching. Not only did they fear Rome taking away their Temple and their nation but also, they knew the people would riot if they openly killed Him without a just cause. This would also bring the wrath of Rome quickly upon them as soldiers came to quell the rioting citizens.

Caiaphas the High Priest had been appointed by the Romans and was in the office from A.D 18 to 36. It was his decision to sacrifice Jesus had to take place in order to preserve Rome's favor. He viewed the other Sanhedrin members as ignorant. In offering his direction in killing Jesus he was arguing that the ends justified the means. He stated that if a person were regarded as worthless then that person could be sacrificed for the common good and even handed over to the hostile Gentiles. Otherwise such an act should have been contrary to Jewish principles. This was the crafty manner they decided to utilize in defending their plan to kill Him. So, Caiaphas authorized the killing of Jesus not realizing that it was God the Father directing him to sacrifice Jesus for the sins of the world. They charged Him with blasphemy making Himself out to be God (Matthew 26:65; Luke 5:21; John 10:33).

Mark 15:25-28

“²⁵ And it was the third hour, and they crucified him. ²⁶ And the superscription of his accusation was written over, THE KING OF THE JEWS. ²⁷ And with him they crucify two thieves; the one on his right hand, and the other on his left. ²⁸ And the scripture was fulfilled, which saith, And he was numbered with the transgressors.”
(KJV)

THE VINEYARD FINALLY BLOOMS

After the Church Age, the Tribulation, the national regeneration of Israel, and the seventy-five-day interval the 1000-year Kingdom will begin.

CHARACTERISTICS OF THE FUTURE EARTHLY KINGDOM

The general characteristics of the Kingdom are revealed through a great many of the Old Testament prophets. In general, they are:

1. Man will be rightly related to God
2. Universal peace between men
3. Animals will return to their Edenic state
4. Renovation of the heavens and earth
5. Elimination of infant mortality
6. Minimum human longevity is one hundred years
7. Death in the Kingdom is limited to unbelievers
8. The incentive for sin will be greatly reduced
9. Many of the effects of the curse will be removed
10. Warfare and inter-human calamity will be removed
11. The Church Age saints as well as Tribulation and OT saints will have glorified bodies

12. God will control the entire government from Jerusalem

Those going into the Messianic Kingdom in resurrected bodies will be:

- The people who are in the Church from the first Pentecost until the Rapture (I Thessalonians 4:14-17; I Corinthians 15:54; Jude 1:14; Revelation 19:14).
- Old Testament Saints (Isaiah 26:19).
- Great Tribulation Saints (Revelation 20:4).
- Possibly the 144,000 Jewish evangelists (to be described later).

Those going into the Messianic Kingdom in natural bodies will be:

- The Jews who made it through the Tribulation.
- The Gentiles who survived the Tribulation and the Lord's judgment in the Valley of Jehoshaphat.

It is impossible to determine the population numbers of the Messianic Kingdom for these reasons:

- Unknown number of the members of the Church for its entire length of time.
- Unknown number of the Old Testament saints.
- Unknown number of Tribulation Saints.
- Unknown number of the Gentiles who enter the Kingdom.

Even while the nation of Israel rejected their Messiah and the kingdom, the apostles expected it even after His crucifixion. Right before his ascension, the disciples said in Acts 1:6 '*Lord, is it at this time You are restoring the kingdom to Israel?*' Jesus replied that he could not reveal this knowledge. Jesus did not reject the idea of the Messianic Kingdom or spiritualize it He simply discussed it. Rather, his answer affirmed the prophetic Scriptures. He just could not reveal the timetable. It was not until the book of Revelation was written that its timing was revealed. It will come after the Great Tribulation immediately after the seventy-five-day interval. Revelation also reveals that the duration of the Kingdom will be one thousand years. Since all the prophecies in the Old Testament related to the Messiah's first advent have been literally fulfilled, therefore we can expect that the prophecies related to the Messiah and His Kingdom will be fulfilled literally also. With the world in increasingly worse turmoil it is obvious that the Kingdom has not yet arrived and it is still yet future to us.

The chief characteristics of the Mosaic system were law and obedience. The chief characteristics of the present system, the Church age are belief and grace. The chief characteristics of the Messianic Kingdom will be peace and righteousness (Isaiah 2:1-5, Isaiah 11:1-10, Jeremiah 23:5-8. Other characteristics are long life, perfect environment, and wealth).

During this period the New Covenant (Jeremiah 31:31–34) will be completely established with the House of Israel and the House of Judah where Israel will become a nation of priests. This covenant will be fundamentally different from the Mosaic Covenant, which Israel could not obey. God will write his laws upon their hearts rather than on stone (Jeremiah 31:31-37). The Church has been the benefactor of this covenant since Jesus announced it at the Last Supper. The Jews will realize fully it during the millennial reign as it comes to its complete effectiveness.

There are many verses in the Old Testament prophesying the Messianic Kingdom. The Jews had long awaited it. Some Old Testament references to the Kingdom are listed below.

1. Isaiah 52:1 Jerusalem will be pure and no longer trodden down by the Gentiles. (Uncircumcised and unclean ones)
2. Isaiah 60:3 Gentiles with their leaders will serve the Jews
3. Psalm 15:1-5 People in the Kingdom will possess a kind of righteousness
4. Isaiah 11:6-9 Universal peace will be prevalent and the world's animals will be at peace with each other and be vegetarians
5. Isaiah 65:17-25 Here Isaiah describes the Millennial Kingdom's new heaven and new earth. This is a renovation. This is not a description of the eternal order, which will be a complete new order.
6. Micah 4:1-5 Jehovah's house becomes a center of attention, with Messianic teaching, the absence of war and universal peace

It was this kingdom that John the Baptizer proclaimed, "Repent, for the kingdom of heaven is at hand" (Matthew 3.2). Jesus proclaimed the same message that John had begun, "Repent, for the kingdom of heaven is at hand" (Matthew 4.17). Even while the nation of Israel rejected their Messiah and the kingdom the disciples expected it even after his crucifixion. Right before his ascension, the disciples said, "And so when they had come together, they were asking Him, saying, 'Lord, is it at this time You are restoring the kingdom to Israel?'" (Acts 1.6). Jesus replied that he could not reveal this knowledge. His answer affirmed the prophetic Scriptures. He just could not reveal the timetable. All the prophecies in the Old Testament related to the Messiah's first advent have been literally fulfilled, therefore we can expect that the prophecies related to the Messiah and his Kingdom will be fulfilled literally also. Some New Testament references to the Kingdom are shown below.

1. Mark. 1:15 – "the kingdom of God is at hand"
2. Luke. 17:20,21 – "the kingdom of God is not coming with signs to be observed... behold, the kingdom of God is in your midst"
3. John. 3:3 – unless one is born again, he cannot see the kingdom of God
4. Romans. 14:17 – "the kingdom of God is righteousness and peace and joy in the Holy Spirit"
5. Matthew. 3:2; 4:17 – "the kingdom of heaven is at hand"
6. Matthew. 5:3,10 – "theirs is the kingdom of heaven"
7. Matthew. 5:19,20 – "enter the kingdom of heaven"
8. Ephesians 5:5 – "inheritance in the kingdom of Christ and God"
9. Colossians. 1:13 – "the kingdom of His beloved Son"
10. II Peter. 1:11 – "eternal kingdom of our Lord and Savior Jesus Christ"
11. Matthew. 6:33 – "seek first His kingdom and His righteousness..."
12. John. 18:36 – "My kingdom is not of this world/realm"
13. Acts 20:25 – "went about preaching the kingdom"

As Jesus taught His apostles to pray: Thy Kingdom come Thy will be done on earth as it is in heaven. It is coming. (Matthew 6:10) He let them know that the Kingdom would come upon earth, it would mirror God's heavenly Kingdom and it was sometime yet future to the time of the Sermon on the Mount and as we have seen yet future to Acts 1:6-7. With the world in increasingly worse turmoil we can say that the Kingdom has not yet arrived and it is still yet future to us. Then the vineyard will finally bloom.

NEXT MESSAGE: THE LITTLE APOCALYPSE PART XIII

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