

Pentwater Bible Church

Isaiah Message 70

June 21, 2020



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Pentwater Bible Church

The Book of Isaiah

Message Seventy

OBEYING GOD BRINGS BLESSINGS

June 21, 2020

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Isaiah 30:12–26

¹²Wherefore thus saith the Holy One of Israel, Because, ye despise this word, and trust in oppression and perverseness, and rely thereon; ¹³therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant. ¹⁴And he shall break it as a potter's vessel is broken, breaking it in pieces without sparing; so that there shall not be found among the pieces thereof a sherd wherewith to take fire from the hearth, or to dip up water out of the cistern. ¹⁵For thus said the Lord Jehovah, the Holy One of Israel, In, returning and rest shall ye be saved; in quietness and in confidence shall be your strength. And ye would not: ¹⁶but ye said, No, for we will flee upon horses; therefore, shall ye flee: and, We, will ride upon the swift; therefore, shall they that pursue you be swift. ¹⁷One thousand shall flee at the threat of one; at the threat of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill.

¹⁸And therefore will Jehovah wait, that he may be gracious unto you; and therefore, will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him. ¹⁹For the people shall dwell in Zion at Jerusalem; thou shalt weep no more; he will surely be gracious unto thee at the voice of thy cry; when he shall hear, he will answer thee. ²⁰And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden anymore, but thine eyes shall see thy teachers; ²¹and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left. ²²And ye shall defile the overlaying of thy graven images of silver, and the plating of thy molten images of gold: thou shalt cast them away as an unclean thing; thou shalt say unto it, Get thee hence.

²³And he will give the rain for thy seed, wherewith thou shalt sow the ground; and bread of the increase of the ground, and it shall be fat and plenteous. In that day shall thy cattle feed in large pastures; ²⁴the oxen likewise and the young asses that till the ground shall eat savory provender, which hath been winnowed with the shovel and with the fork. ²⁵And there shall be upon every lofty mountain, and upon every high hill, brooks and streams of waters, in the day of the great slaughter, when the towers fall. ²⁶Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound (ASV, 1901).

DESPISING GOD BRINGS JUDGMENT

Isaiah 30:12–13

¹²Wherefore thus saith the Holy One of Israel, Because, ye despise this word, and trust in oppression and perverseness, and rely thereon; ¹³therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant, ¹⁴And he shall break it as a potter's vessel is broken, breaking it in pieces without sparing; so that there shall not be found among the pieces thereof a sherd wherewith to take fire from the hearth, or to dip up water out of the cistern. (ASV, 1901).

Now the Lord replies identifying Himself as the Holy One of Israel. The rebellious people had despised His Word and trusted or put confidence in oppression and perverseness relying on them instead of God. This iniquity described here would be to them like a break in a high wall, bulging out, and about to collapse. Its crash would come suddenly, in an Instant. and its breaking would be like that of a potter's vessel which is smashed so ruthlessly that among its fragments not piece remained large enough to use for other purposes. This then is how the Lord compares the sin of relying on Egypt to a bulge in a high wall, caused by the deterioration of the mortar. Since the material used to make the wall is heavy, its weight on the weak spot, which is in the middle causes the entire wall to collapse and the stones to break. He compares it to a fortified wall because the people believed that they would be protected by Pharaoh, just like a wall. God will break the wall, behind which they sought refuge.

Anyone who makes clay vessels is called a potter. The breaking of this wall will so be thorough that it will be like the breaking of an earthenware jug that the potter believes to be defective and not truly representative of the quality of his work. He smashes it without pity because he has no intention of leaving any pieces even big enough scoop fire from a hearth or water a cistern. He goes on to say, you put your trust in oppression and perverseness. You put your trust in your riches, acquired through oppression and robbery, as well as perversion of the Law. You believe that you will be assisted by Pharaoh if you bribe him with your ill-gotten gains.

The Lord gave them a promise regarding how He would respond to their obedience and disobedience in the Mosaic Law.

Leviticus 26:1–21

Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am Jehovah your God. ²Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.

³If ye walk in my statutes, and keep my commandments, and do them; ⁴then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. ⁵And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full,

and dwell in your land safely. ⁶And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. ⁷And ye shall chase your enemies, and they shall fall before you by the sword. ⁸And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. ⁹And I will have respect unto you, and make you fruitful, and multiply you, and will establish my covenant with you. ¹⁰And ye shall eat old store long kept, and ye shall bring forth the old because of the new. ¹¹And I will set my tabernacle among you: and my soul shall not abhor you. ¹²And I will walk among you, and will be your God, and ye shall be my people. ¹³I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

¹⁴But if ye will not hearken unto me, and will not do all these commandments; ¹⁵and if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant; ¹⁶I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it. ¹⁷And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you. ¹⁸And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins. ¹⁹And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass; ²⁰and your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the land yield their fruit.

²¹And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. ²²And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate (ASV, 1901).

DENYING THE LORD DOES NOT BRING PEACE

Isaiah 30:15–17

¹⁵For thus said the Lord Jehovah, the Holy One of Israel, In, returning and rest shall ye be saved; in quietness and in confidence shall be your strength. And ye would not: ¹⁶but ye said, No, for we will flee upon horses; therefore, shall ye flee: and, We, will ride upon the swift; therefore, shall they that pursue you be swift. ¹⁷One thousand shall flee at the threat of one; at the threat of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill (ASV, 1901).

Now the Lord, goes on to give them His best advice, which is as follows: *in returning and rest shall ye be saved; or may be saved.* This is the right and the only way, namely, by *returning* from their evil ways, particularly their purpose of going to Egypt for help, and by returning to God through repentance and reformation if they truly believe Him. *In quietness* refers to a collected,

quiet state of mind. And *in confidence* means by putting simple trust in God. These are the results of resting in God quietness and confidence regarding one's life choices. If they are truly believers they will be saved. If not and they return to Him they might put their confidence in Him for future salvation. As, the text says, *shall be your strength* means that you shall be safe. Which is to say that your enemies shall not be able to overcome and subdue you. Therefore, the salvation is twofold, one, spiritual and two, physical.

But ye would not. Later when Jerusalem was threatened by Sennacherib the Assyrian general, Hezekiah did put this confidence in God, and was able to calmly and securely rely on God's promises (Isaiah 36:15, 18, 21). When the city was first threatened, and Hezekiah heard of the preparations made by the Assyrians, he was concerned and even worried what they would do to Jerusalem. Unbeknownst to him a group of his advisors proposed an alliance with Egypt, and that was known to Sennacherib (Isaiah 36:6). Isaiah had warned him of this, and told him to put his trust entirely in the Lord. This is a positive example of the outcome of trusting in God.

The text here goes on to say that the leaders of the nation at the time Isaiah wrote these things took a different course which, is not trusting in God but themselves and the Egyptians. The Lord describes their response saying, *But, you said, no,* that is, we will not compose ourselves, for *we will flee upon horses and we will ride upon the swift;* we will hurry to get foreign aids. They think themselves wiser than God, and that they know what is good for themselves better than He does. *Therefore, shall ye flee* explains that they will flee before your enemies. They will actually be defeated and scattered. *We will ride upon the swift.* That is, upon fleet horses. They were probably describing the thoroughbred horses from Arabia. They have been celebrated, and still are, for producing fine running steeds, and the same was formerly true of Egypt. Then, *One thousand shall flee at the threat of one; at the threat of five shall ye flee:* provides the sense that you shall be easily alarmed and overcome by those who are inferior in numbers and strength. *At the rebuke of one* describes the number *one* which here is put to state the ratio of the number in the ordinary course of warfare, entirely disproportionate to those who would be vanquished. The Lord promised this in the Mosaic Law.

Deuteronomy 32:30:

³⁰How should one chase a thousand, And, two put ten thousand to flight, except their Rock had sold them, And Jehovah had delivered them up? ³¹For their rock is not as our Rock, Even, our enemies themselves being judges. ³²For their vine is of the vine of Sodom, And, of the fields of Gomorrah: Their grapes are grapes of gall, Their clusters are bitter: ³³Their wine is the poison of serpents, And the cruel venom of asps. ³⁴Is not this laid up in store with me, Sealed up among my treasures? ³⁵Vengeance is mine, and recompense, At the time when their foot shall slide: For the day of their calamity is at hand, And the things that are to come upon them shall make haste. ³⁶For Jehovah will judge his people, And, repent himself for his servants; When he seeth that their power is gone, And, there is none remaining, shut up or left at large. ³⁷And he will say, Where, are their gods? The, rock in which they took refuge; ³⁸Which did eat the fat of their sacrifices, And drank the wine of their drink-offering? Let them rise up and help you, Let them be your protection (ASV, 1901).

THE LORD BRINGS BLESSINGS FOR OBEDIENCE

Isaiah 30:18–22

¹⁸And therefore will Jehovah wait, that he may be gracious unto you; and therefore, will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him. ¹⁹For the people shall dwell in Zion at Jerusalem; thou shalt weep no more; he will surely be gracious unto thee at the voice of thy cry; when he shall hear, he will answer thee. ²⁰And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden anymore, but thine eyes shall see thy teachers; ²¹and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left. ²²And ye shall defile the overlaying of thy graven images of silver, and the plating of thy molten images of gold: thou shalt cast them away as an unclean thing; thou shalt say unto it, Get thee hence (ASV, 1901).

The Lord here changes to an attitude toward His people to *be gracious unto you; and therefore, will He be exalted, that he may have mercy upon you*. This begins a conclusion to this whole section on refusing to listen to God. For what that refusal does is not merely to bring judgment upon them, but also to block the grace which God wants to provide. He will not give us His grace when we are purposefully disobeying Him. *The Lord is a God of justice* means that God's grace must wait because he is a just God and his justice must be experienced when sin is in full strength before his grace can be received in moderation and order. God does not simply go into a rage and destroy whole peoples. He is not an evil tyrant. He allows the sin to continue for some time before He brings His justice. Then grace and forgiveness are provided. In some ways these verses reveal one message of the prophets. Those who exalt themselves in an effort to meet their own needs are bound to fail, because only God is exalted in this universe (Isaiah 2:12–17) and because only He can meet their needs (Isaiah 40:27–31). The key to life is found in letting Him be God and in training ourselves to have complete dependence upon Him until we discover that He can supply our needs a hundred times better than we can ourselves. Never make God in our own image.

The people in Zion will weep no more. Zion, which is sometimes viewed as part of the city of Jerusalem, is the dwelling place of the Lord. It is symbolized by the Temple, and as such was the center of Israel's worship. It is often described as the "safe refuge" for all believers (Isaiah 28:16; 8:18; 11:9).

The LORD will hear the cries of his people because they eat "*the bread of adversity*" and drink "*and the water of affliction*. He will show his grace. *Yet shall not thy teachers be hidden anymore but thine eyes shall see thy teachers.*" Obviously, the LORD Himself is the teacher. It also means those prophets who are sent By Him to truly teach them the Word of God (Amos 3:7). These teachers will teach the revealed way; the people will hear the instruction and will not deviate to either right or left. This is the way of holiness where silver-covered graven images and gold-plated molten images will no longer be tolerated. These should be thrown away as unclean things. In refusing to tolerate the wicked idols the people will express their attitude of abhorrence, *thou shalt say unto it, Get thee hence* and then cast it out, declaring abhorrence of idols,

repentance for worshipping them, and signifying that they would have nothing more to do with them. This shows the efficacy of the Word of God when it comes not in Word only, but with the power and spirit of God to bring about changes of heart.

THE LORD CONTINUES TO BRING BLESSINGS FOR OBEDIENCE

Isaiah 30:23–26

²³And he will give the rain for thy seed, wherewith thou shalt sow the ground; and bread of the increase of the ground, and it shall be fat and plenteous. In that day shall thy cattle feed in large pastures; ²⁴the oxen likewise and the young asses that till the ground shall eat savory provender, which hath been winnowed with the shovel and with the fork. ²⁵And there shall be upon every lofty mountain, and upon every high hill, brooks and streams of waters, in the day of the great slaughter, when the towers fall. ²⁶Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound (ASV, 1901).

Besides spiritual blessings, the people will also enjoy national blessings for general prosperity and peace that will benefit all including even the animal kingdom. This is a description of some of the aspects of the Messianic Kingdom, prosperity. The blessing of rain and fertility will bring foundational blessings so as to allow the crops to grow and therefore provide ample food. In the past Israel had been tempted by the Canaanite worship of Baal, who was believed to be the giver and source of fertility (Hosea 2:2). Now cattle will graze in large pastures. Even the oxen and asses that till the ground will receive the best food prepared for them, described as *savory provender* that has been carefully winnowed. Besides the incidental blessings of rain at appropriate times, there will be a permanent water supply. The wells will not dry up, and down the slopes of lofty mountains and high hills there will be “*brooks and streams of waters.*” The speed of light will increase to provide for the enhanced production of crops and longevity of life.

Sir Isaac Newton, the British physicist (1642–1727), viewed light as a stream of particles called “corpuscular theory.” Christian Huygens (1629–1695) developed “the wave theory” of light, called, “The refraction and reflection of light.” By the 17th century, several men such as Johannes Kepler and Rene Descartes believed that light was instantaneous and therefore infinite. In 1677, Olaf Roemer measured the elapsed time between eclipses of Jupiter with its moons, which yielded a finite speed of light. In 1729, James Bradley confirmed Roemer’s work. Over the next 300 years, the velocity of light was measured 164 times by sixteen different methodologies. The net result of all these measurements was that light is slowing down over time. So, we can infer that if light has been slowing down for the last several centuries, then it must have been slowing down since the fall of man. For example, using the same regression as observed by Roemer, we could surmise that light was 10–30% faster during the time Christ was on the earth (A.D. 33). We can then believe that light was 2 times faster during the time of Solomon (900 B.C.) If we go back further with the same regression to the time of Abraham (2164 B.C.), light could have been 4 times faster than now. Using the same regression and understanding, the decay caused by the “Fall,” light could well have been 10 million times as

faster at the time of the Creation. It is possible that light was able to travel so fast that it was instantaneous at Creation, and at the origin of the stars and the earth almost at once! This information is challenging to some of the critics of Creation and the six-day time frame. Critics seem to believe that the speed of light has always been constant at 299,792-kilometers/per sec, so it would have taken a long time for the light of Proxima Centauri, the star nearest to our sun, to reach the earth (4.25 Light Years). However, as research shows, light was much faster at Creation than it is now, and the six-day Creation account is therefore very accurate.¹

In the Millennial Kingdom, God will bring the Jews back one by one to the boundaries of the Promised Land that He gave to Abraham. The aspect of this that pertains to these passages in Isaiah is the increased productivity of the land and crops because the speed of light increases to enable that.

Next message: GOD DESCRIBES THE JUDGMENT AGAINST ASSYRIA

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¹ Setterfield, Barry, *The Velocity of Light and the Age of the Universe* Originally published in *Creation* 4 no. 1 (March 1981): 38-48, <https://answersingenesis.org/astronomy/starlight/the-velocity-of-light-and-the-age-of-the-universe/> accessed 1-17-2019