

# Pentwater Bible Church

*Isaiah Message 118*

*July 4, 2021*



*Miraculous Healing of a Lame man by Peter and John, by Pieter Aertsen Cir. 1575*

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

The Book of Isaiah

One-Hundred-Eighteen

THE EXHORTATION TO THE REMNANT CONT.

July 4, 2021

Daniel E. Woodhead

Isaiah 51:12–23

*<sup>12</sup>I, even I, am he that comforteth you: who art thou, that thou art afraid of man that shall die, and of the son of man that shall be made as grass; <sup>13</sup>and hast forgotten Jehovah thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy? and where is the fury of the oppressor? <sup>14</sup>The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail. <sup>15</sup>For I am Jehovah thy God, who stirreth up the sea, so that the waves thereof roar: Jehovah of hosts is his name. <sup>16</sup>And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.*

*<sup>17</sup>Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah the cup of his wrath; thou hast drunken the bowl of the cup of staggering, and drained it. <sup>18</sup>There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand among all the sons that she hath brought up. <sup>19</sup>These two things are befallen thee, who shall bemoan thee? desolation and destruction, and the famine and the sword; how shall I comfort thee? <sup>20</sup>Thy sons have fainted, they lie at the head of all the streets, as an antelope in a net; they are full of the wrath of Jehovah, the rebuke of thy God.*

*<sup>21</sup>Therefore hear now this, thou afflicted, and drunken, but not with wine: <sup>22</sup>Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of staggering, even the bowl of the cup of my wrath; thou shalt no more drink it again: <sup>23</sup>and I will put it into the hand of them that afflict thee, that have said to thy soul, Bow down, that we may go over; and thou hast laid thy back as the ground, and as the street, to them that go over (ASV, 1901).*

THE LORD INSISTS IN OUR TRUST

Isaiah 51:12–13

*<sup>12</sup>I, even I, am he that comforteth you: who art thou, that thou art afraid of man that shall die, and of the son of man that shall be made as grass; <sup>13</sup>and hast forgotten Jehovah thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy? and where is the fury of the oppressor (ASV, 1901)?*

Jehovah places a strong emphasis on the people realizing that it will be Himself who will intervene for them. The law may be given by the disposition of angels, but He will assign no one to redeem as this is for Himself only to provide. Thus, He cries here, “I, even I, and no other; no archangel, principality, or power of heaven will I permit to comfort Zion.” Remembering that this chapter is focusing on the time period of the end of the Tribulation and the beginning of the Messianic Kingdom. His eye has watched those trembling saints. They had been trembling, yet maintaining a true witness against the demands of the Beast (Antichrist) and the False Prophet. Both of them combine in strong persecution all who will not worship the image of the Antichrist.

Countering this God says, I am God, Myself your sole Protector and Comforter. He says that they *shall die, and of the son of man that shall be made as grass*. The mortal men and their offspring will all go to the grave and return to the dust of the earth. God is most content if Israel and the true Church serves Him properly in trust and obedience, so that He can bless us; His children. He asks why are you afraid? Since you have divine protection, why should you fear mortal man. This teaches that when faced with danger from humans, one should put his trust in God. This does not mean that we discard personal protections. It simply means that we trust God to do what He has promised in His word.

Such fear reveals their attitude, showing they had forgotten the Lord, their maker who stretched out the heavens, and laid the earth’s foundations. Their trepidation appears all the more absurd and inexcusable given the extent the nation Israel had experienced God in the past. They did not deny God—they only left Him out of sight, neglected Him, forgot Him and above all did not rely on Him. What is there to dread? The idea is, that the enemies of the Jews would be cut off, and that they should therefore put their confidence in God, and rely on his promised aid.

#### GOD DEMONSTRATES HIS CAPABILITIES

Isaiah 51:14–16

*<sup>14</sup>The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail. <sup>15</sup>For I am Jehovah thy God, who stirreth up the sea, so that the waves thereof roar: Jehovah of hosts is his name. <sup>16</sup>And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people (ASV, 1901).*

God provides a poetical description of a prisoner bowed under the chain who will soon speedily be set free, and will not die in the dungeon (Isaiah 48:20; 52:2), nor will his bread (nourishment) be lacking. The omnipotent Lord, who has absolute control over all nature, who can *who stirreth up the sea, so that the waves thereof roar*, can therefore affect any deliverance for His people. His name is, *Jehovah of hosts is his name* is an appropriate name which He has given being the Lord of all the heavenly armies and Controller of the armies. He exerted control over Babylon’s army in crushing their military might and will overthrow the Antichrist and his armies (Revelation 16:13-16; 19:11-21), as well as satanic and demonic powers (Zechariah 13:2; Revelation 20:1-3), at His glorious second advent and establishing His Messianic Kingdom (Revelation 20:4-6).

*That I may plant the heavens, and lay the foundations of the earth;* reveals the fact that the nation Israel and subsequently the Lord Jesus would be the Servant who will come to the remnant of Israel at the end of the Messianic Kingdom to plant (establish) the heavens (Isaiah 65:17; 66:22) and to lay the foundations of the earth. This is a reference to the new heavens and the new sinless, perfect state following the Messianic Kingdom (Revelation 22:5). The restoration of Zion, to whom the Servant—in bringing them kingdom blessings—will say, “*Thou art my people* is a final divine declaration announcing a perfect, sinless eternity for only His redeemed people of the earth.

*And I have put my words in thy mouth* that is, to form and establish synagogues for the teaching of His Word, Gospel churches in the entire world, both by the words and doctrines of the Gospel, by the ministry of the apostles, and other preachers of the word, all through the hand of the Almighty God.

#### THE WRATH OF GOD AGAINST DISOBEDIENCE

Isaiah 51:17–20

*<sup>17</sup>Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah the cup of his wrath; thou hast drunken the bowl of the cup of staggering, and drained it. <sup>18</sup>There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand among all the sons that she hath brought up. <sup>19</sup>These two things are befallen thee, who shall bemoan thee? desolation and destruction, and the famine and the sword; how shall I comfort thee? <sup>20</sup>Thy sons have fainted, they lie at the head of all the streets, as an antelope in a net; they are full of the wrath of Jehovah, the rebuke of thy God (ASV, 1901).*

This is a continuation of the address begun at the end of the preceding verse which is a command given by God Himself, who has just spoken. The same voice which there He said, *Thou art my people*, is here saying, *Awake, awake, stand up! Arise, Jerusalem! (thou) who hast drunk at the hand of Jehovah the cup of his wrath; the bowl of the cup of staggering, and drained it.* The cup is used here for its contents which is a common biblical figure for anything administered or given by a higher power. (Jeremiah 25:15, 16, 49:12, 51:7, Lamentation 4:21, Obadiah 16, Ezekiel 23:34, Revelation 14:10). In the second line *the bowl of the cup of staggering* is the cup that brings about the reeling similar to the state of drunkenness to those who drink from it. God has brought this cup to Jerusalem and she has been compelled to drink the entirety of it, even to the last drop. The two final verbs are very effective, *thou hast drunken, thou hast drained it dry* (Ezekiel 23:32–34).

The call from God is to cause Jerusalem to be recalled to consciousness. The attention is directed to the remaining bodily strength of Jerusalem. She is not merely to awaken but to stand up, erect, as she should be. What Jerusalem has drunk is *from the hand of the Lord*, and this phrase recalls chapter 40:2. The *cup of his wrath* is the cup that contains His wrath. When it refers to the elect, *cup* indicates the moderation of the divine judgment. It is only a cup of wrath, or a bowl not an ocean full. Herein demonstrates the Lord’s divine correction to His children which does not totally destroy but refines.

*There is none to guide her among all the sons whom she hath brought forth.* With respect to her leaders there is no one adequately leading from among all the sons she has borne. Emphasis falls upon the miserable condition of Jerusalem rather than upon the particular details of that condition.

Continuing with the imagery of drunken persons staggering in the streets, that can scarcely stand upright, and do not know their way, they also have nobody to hold them up and guide them, not even of their friends and relations. The text says *neither is there any that taketh her by the hand of all the sons that she hath brought up;* to hold her up from falling, of which there is danger by reeling to and fro, through the intoxication. This, is either because they were dead, or because they did not take their responsibility seriously and abrogated it. This was characteristic of all the kings in the Northern Israel and many in the Southern Judah. This was also true of Jerusalem, at the time of the destruction in AD 70, by the Romans, when she had no king, priest, nor prophet, to counsel and direct, defend and protect her; and will be the case of the Tribulation for those becoming believers at the slaying of the two witnesses, when their own friends will be shy of them, and refuse or neglect to do any kind measures, or show any respect to them, signified by not allowing their dead bodies to be put into graves. Being chosen by God for this work the witnesses will be obedient and faithful to Him. As a result, God will bless them as He has promised all who love Him and obey Him.

#### Revelation 11:9–13

*<sup>9</sup>And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. <sup>10</sup>And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. <sup>11</sup>And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them. <sup>12</sup>And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. <sup>13</sup>And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven (ASV, 1901).*

*These two things are befallen thee,* These two things. The “two things are desolation, or rather “wasting” within, produced by “famine;” and “destruction” without, produced by “the sword.” Who shall be sorry for thee? Jerusalem is without friends; no man consoles with her over her misfortunes. God alone feels compassion. No human comforter could render any peace or comfort, only the Lord Himself.

*Thy sons were faint (or helpless).* This explains why they did not come to her assistance. —*They lie at the head of all the streets.* The prophet now gives the reason why Jerusalem’s sons, i.e., leaders and the inhabitants, could not help her. Their senses have become so dulled that they have fainted away. As a result, they are lying down *at the head of all the streets*, where they would be conspicuous and in full view. What is significant is that a conspicuous place is intended here. Thus, Jerusalem sees her streets filled with her own inhabitants, who cannot aid her. A comparison describes the condition of the fallen ones. They are said to be like an antelope caught in a net, so that it cannot escape. The reason why they thus lie is that they are *filled with the wrath of the Lord.*

They have drunk exhaustively of the cup of His wrath, and being filled with this wrath they are unable to deliver themselves. This wrath is identified as the rebuke of Israel's God, and *rebuke* here has a strong sense, almost approaching the force of *curse*.

Isaiah 51:21–23

*<sup>21</sup>Therefore hear now this, thou afflicted, and drunken, but not with wine: <sup>22</sup>Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of staggering, even the bowl of the cup of my wrath; thou shalt no more drink it again: <sup>23</sup>and I will put it into the hand of them that afflict thee, that have said to thy soul, Bow down, that we may go over; and thou hast laid thy back as the ground, and as the street, to them that go over (ASV, 1901).*

Now hear now this (or please hear this). How much agony do the Lord's backsliding people have to go through before they are willing to listen? They are addressed as those afflicted and drunken, but not with wine. He gives them a wonderful message of assurance as their Lord (Adonai), their Master, in which capacity they had utterly failed to honor Him in His lordship over their lives: the Lord, even their God, who pleadeth the cause and contends for his people. He chastens them (Psalm 35:1; Jeremiah 50:34; Micah 7:9). The final repentance of Israel will be when they finally turn to God and their Messiah at the end of the Tribulation

Then the Lord will pour out His "*spirit of grace and of supplication*" which causes the Jews to realize that it was *them* who persecuted Jesus and had Him nailed to a cross at Calvary. The mourning process the Jews will go through when they finally realize that it was God Himself who died for them as Jesus, the Messiah will be that like losing a first-born male child. This is the extent of pain the Nation Israel will experience when they finally realize what they have done to their Messiah Jesus.

The extent of the mourning will be in every family from the leaders of the government and the Temple down to the general population. All will mourn in national repentance for the way they rejected the Lord Jesus when He came the first time.

When God pours out His Spirit upon the Israelites, they will immediately realize that the false prophets and their idols are an anathema; and God will cause them to be removed from Israel. False prophets lie, and typically promised peace when there was no peace to be had (Jeremiah 6:13-14; 8:11; 14:3; 23:17; 27:14 28:2, 11; Ezekiel 13:10; Zechariah 13:3; Micah 3:5). They deceive the people with their dreams, and their visions were drawn out of their own demonically fed hearts (Jeremiah 14:14; 23:16; 29:8; Ezekiel 13:2-3; 22:28). They prophesy by the alleged authority of pagan gods, such as Ba'al, and threaten the lives of the true prophets (Jeremiah 2:8; 23:13; 26:7). The false prophets gave the people what they wanted to hear and "whitewashed" over every situation, no matter how perverse it appeared (Ezekiel 13:10-12,14-15; 22:28).

We are to call them out as false prophets, and not fear them. If they are the leaders in a particular fellowship we are in, then we must leave it. It is a test of obedience to God. We have the example of the Bereans of Acts 17:11 to provide us with guidance, which says to always test what a prophet, pastor, or teacher says

against Scripture. Make sure they live their life in accordance with their teaching (Matthew 7:15-16). Some examples of modern-day false prophets are those who:

- Engage in legalism, which is making non-biblical rules binding for salvation and or sanctification.
- Set dates for Christ's return.
- Encourage immoral behavior, including abortion and sexual deviancy.
- Encourage fellowship with religious groups that do not hold to the inerrancy of Scripture.
- Follow after the occult and occultic groups.
- Deny the deity of Christ.
- Deny the Second Coming.
- Deny the virgin birth.
- Deny the authority of the Bible.
- Deny the substitutionary atonement.
- Deny the sanctity of marriage as being between one man and one woman.

We must not be unequally yoked together with them and we must separate from them (II Corinthians 6:14). Separation is not an optional part of Christianity; it is a commandment (Romans 16:17-18; II Cor. 6:14-17; I Timothy 6:5; II Timothy 2:16-18; 3:5; Titus 3:10; 2 John 7-11; Revelation 18:4). Separation is not mean or unloving; it is obedience to God. Look at the verbs used in these passages:

- “Mark them . . . avoid them” (Romans 16:17, KJV)
- “Be ye not unequally yoked together with unbelievers...” (II Corinthians 6:14, KJV)
- “Come out from among” (II Corinthians 6:17, KJV)
- “Have no fellowship with” (Ephesians 5:11, KJV)
- “Withdraw yourself from every brother that walketh disorderly” (II Thessalonians 3:6, KJV)
- “Withdraw thyself” (I Timothy 6:5, KJV)
- “Shun” (II Timothy 2:16, KJV)
- “Purge himself from” (II Timothy 2:21, KJV)
- “From such turn away” (II Timothy 3:5, KJV)
- “Reject” (Titus 3:10, KJV)
- “Receive them not into your house neither bid them Godspeed” (II John 1:10 KJV)

Separation provides a wall of protection against spiritual danger. Failure to separate as commanded leaves one open to the *influence* of error (I Corinthians 15:33). The reason a shepherd separates the sheep from wolves is to protect them. Likewise, a faithful and godly Bible teacher will seek to separate his flock from spiritual dangers that are even more destructive than wolves.

During the Great Tribulation, and even leading up to it, there will be a seven-fold increase in false prophets due to the intense demonic prevalence of this era (Matthew 12:43-45). The greatest evidence will be the world's worship of the Antichrist and the False Prophet culminating with Israel's treaty with him (Daniel 9:27). At the time of Israel's national salvation, which rejects any connection to the Antichrist, God will be starting the Millennial Kingdom, which will be a Theocracy, and will have His will enacted into Law. One of these will be the elimination of false prophets by death.

As a result of this divine pouring out of God's Spirit, many false prophets will feign righteousness, claiming to be ashamed for "*every one of his vision*". They will even take off the attire of a righteous prophet, which they wore and described as the "*hairy mantle to deceive*"(Zechariah 13:4). Elijah wore such a mantle of rough sheep or goatskin called an *addereth* meaning to be "wide or great". Elijah cast his off and gave it to his successor Elisha (II Kings 19:13, 19). The false prophets of future Israel will act ashamed that they put on the genuine prophet's clothes as part of their deception, and they will be exposed as the wolf under the sheep's clothing!

Next message: BLESSINGS TO MILLENNIAL JERUSALEM

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