

# Pentwater Bible Church

*Isaiah Message 132*

*October 17, 2021*



The Healing of the Cripple of Bethesda by Pieter Aertsen Cir. 1575

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

The Book of Isaiah

One-Hundred-Thirty-Two

Zion in the Messianic Kingdom

October 17, 2021

Daniel E. Woodhead

Isaiah 60:15–22

*<sup>15</sup>Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. <sup>16</sup>Thou shalt also suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob. <sup>17</sup>For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace, and thine exactors righteousness. <sup>18</sup>Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. <sup>19</sup>The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah will be unto thee an everlasting light, and thy God thy glory. <sup>20</sup>Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended. <sup>21</sup>Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. <sup>22</sup>The little one shall become a thousand, and the small one a strong nation; I, Jehovah, will hasten it in its time (ASV, 1901).*

ISRAEL TO BE ETERNALLY EXCELLENT

Isaiah 60:15

*<sup>15</sup>Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations (ASV, 1901).*

God says that He knows that their nation has been *forsaken and hated*. This included His declaration of Him divorcing them as the Wife of Jehovah. After many attempts to reach Israel for her sins through the prophets, Israel still failed to return to God, her husband in obedience. Therefore, God was forced to finally issue the bill of divorcement and to divorce His wife, Israel. This is found in Jeremiah.

Jeremiah 3:6–10

*<sup>6</sup>Moreover Jehovah said unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. <sup>7</sup>And I said after she had done all these things, She will return unto me; but she returned not: and her treacherous sister Judah saw it. <sup>8</sup>And I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and given her a bill of divorcement, yet treacherous Judah her sister feared not; but she also went and played the harlot.*

*<sup>9</sup>And it came to pass through the lightness of her whoredom, that the land was polluted, and she committed adultery with stones and with stocks. <sup>10</sup>And yet for all this her treacherous sister Judah hath not returned unto me with her whole heart, but feignedly, saith Jehovah (ASV, 1901).*

God declared Israel as guilty of adultery. So, He issued His bill of divorcement. The Book of Hosea was God's bill of divorcement of the Northern Kingdom of Israel, and the Book of Jeremiah is the bill of divorcement of the Southern Kingdom of Judah. The bill of divorcement was given because of their adulterous pollution through idolatry and wicked sins of the Land God had given to Israel. So, in the days of Jeremiah the Prophet, the people of Israel were divorced from Him because of their chasing after idolatrous gods and their evil pagan practices. The primary reason for the Lord doing this to Israel is the refinement that God desired to accomplish in His children Israel.

Psalm 66:10-11

*<sup>10</sup>For thou, O God, hast proved us: Thou hast tried us, as silver is tried. <sup>11</sup>Thou broughtest us into the net; Thou layedst a sore burden upon our loins (ASV, 1901).*

This was their former condition and now He declares that their later condition after the national regeneration of the nation at the end of the Tribulation will be continual blessings.

The history of the nation is filled with enemies that the Lord brought against Israel (Egyptians, Philistines, Edomites, Syrians, Ammonites, Moabites, Assyrians, and Babylonians etc.). In fact, with the destruction of Jerusalem by the Babylonians in 586 B.C. the expression “*so that no man passed through thee*” was characteristic of the desolate city as she lay in ruins (Lamentations 1:1). However, there will come a time when she will no longer be the tail but become the head of all nations (Deuteronomy 28:13).

God promises that “*I will make thee an eternal excellency*” into something that is the total opposite of the punishment and divorce due to your past adultery and experiences. Zion will be eternally exalted, majestic, and glorious which will be a source of joy for all the generations of people who live in it. This joy and exalted status characterizes the marvelous way God will transform His people and His holy city after the spiritual national regeneration of the nation. The length of time the restoration of their relationship to the Lord will be eternal or forever. It will never end. This will commence with the Messianic age and flow into the Eternal Order following the Kingdom Age (Revelation 21:1–22:5).

THE GENTILE NATIONS WILL SERVE ISRAEL

Isaiah 60:16–17

*<sup>16</sup>Thou shalt also suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob. <sup>17</sup>For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace, and thine exactors righteousness (ASV, 1901).*

Zion's transformation from the little despised nation will give way to one of strength among the world's Gentile nations. During the Messianic Kingdom the nations and their rulers will give Jerusalem their strength and vital substance, as a mother or nurse gives a child milk from her breasts. In order to show the super abundant quality and richness of the material blessing that Zion will receive, the Lord says that she will suck the breast of kings. In all that, the nation, will realize and receive God's final redemptive plan for them (Romans 11:26–27).

So, God will make the mighty nations of the world and their kings to be the nursemaids of Israel. What God is saying is that a day will come when Israel will find herself cared for and supported by the great nations of the earth. It is important to see how the early stages of this are beginning to occur starting with their restoration as a sovereign nation in 1948.

God declares in what manner He will enhance the material blessing of Zion, namely by the replacement of good materials with better and more refined. Beginning with basic materials that serve for Israel's needs, the replacements will be better in value and desirability to all. Everything that before has been made of copper will from now on be made of gold. God emphasizes this exchange as coming from Him when He says, "*I will bring*" twice. The outward beauty and stability of these material visible elements will reflect their spiritual like condition of obedience to Jehovah in relationship to Him for guidance. God will make peace to be Zion's government. Likewise, righteousness will be her rulers. This is not merely a strong way of saying that the government will be peaceful and the rulers righteous, but rather, peace herself is to be the government, and righteousness the rulers. No longer will human rulers be needed because the Lord Jesus the Messiah will be running the government of the world from Jerusalem its headquarters. From there the Law of God will emanate to the world.

*I will also make thy officers peace.* Thy officers shall be appointed to promote peace and shall secure it. The sense is, that wars would be ended, and that universal concord and harmony would prevail in the Kingdom under the guidance of those appointed to administer to its affairs. The word 'officers,' here denotes those who should be appointed to superintend the affairs of the Messianic Kingdom and refers here to all who should be appointed to rule in the thousand-year kingdom. The word itself may be applicable either to civil magistrates or to the ministers of spiritual matters. Here it refers to magistrates, and it means that they would be mild and equal in the discharge of their duties. They will also not make unequal or oppressive burdens to the people. They will not oppress in the collection of taxes. The idea is, that righteousness would prevail in every department of the kingdom when the spiritual will be merged with the state to carry out God's Law in the Messianic Kingdom.

#### THE END OF VIOLENCE

Isaiah 60:18

*<sup>18</sup>Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise (ASV, 1901).*

The Lord also describes the political and social life that will be in Israel. The past life of the nation was characterized by political violence and destruction as nations, tribes, ethnic groups,



individuals, political opponents, and enemies struggled to gain more and more power and influence. Since peace and righteousness will guide the behavior of every person within the borders of the nation, television reports and world news will no longer be filled with stories about murders, rapes, muggings, home invasions, suicide bombings, wars, or any other violent crimes.

Isaiah 2:4

*<sup>4</sup>And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more (ASV, 1901).*

Instead, the people of Zion will “call, give a name to” your walls as “Salvation” and to your gates “Praise.” Instead, “Salvation” is personified as a wall of God’s protection around them. This expresses in non-physical terms, similar concerns about security and the peaceful state of the New Jerusalem. This is also explained in Zechariah.

Zechariah 2:1–5

*<sup>1</sup>And I lifted up mine eyes, and saw, and, behold, a man with a measuring line in his hand. <sup>2</sup>Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. <sup>3</sup>And, behold, the angel that talked with me went forth, and another angel went out to meet him, <sup>4</sup>and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. <sup>5</sup>For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her (ASV, 1901).*

In this vision there is a near-term view and a far-term view. The near-term view is the rebuilding of the city, and especially the Temple, by Ezra and Zerubbabel after the return from Babylon in the captivity. The far-term view looks forward in time to the Messianic Kingdom when Jesus returns and Jerusalem will become the capital of the world with Jesus seated on David’s throne running the government of the world (Isaiah 9:6). The Messiah is determining the boundaries of land, as a surveyor would do.

At the time of this vision, the near-term prophecy, Jerusalem was lying in ruins and was about to be inhabited again after seventy years of Gentile domination. In the far-term prophecy Jerusalem will again be laying in ruins after the end of the Great Tribulation. Jerusalem will then be rebuilt and made the capital of the world in the Messianic Kingdom, and as such will have significant governmental buildings with a large population that will require specifically defined land division. A far-term vision is also described in Ezekiel 38:11 where people live in peace and prosperity as compared to people living in walled cities, which result when populations are living in dangerous conditions. Jerusalem’s near-term and far-term restoration will include a significant enlargement, extending much beyond the boundaries of its ancient walls, “*by reason of the multitude of men and cattle therein.*” It will be inhabited as the text speaks, “*as villages without walls.*” This means living in confidence and safety, and free from the fear of invasion. This also means the population

will increase, the boundaries will be extended and the need for additional land after the city's restoration.

Ezekiel 36:37-38

*<sup>37</sup>Thus saith the Lord Jehovah: For this, moreover, will I be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock. <sup>38</sup>As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am Jehovah (ASV, 1901).*

The promise in this vision is much more significant than the mere expansion of land and elimination of fortifying walls. The fifth verse of the text says, “For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory (or for glory) in the midst of her”. This is a very beautiful promise. It is an assurance of divine protection from God that He will be present acting as a wall protecting Jerusalem and its people. The Lord protected ancient Israel from the advancing Egyptian army in the Exodus as a pillar of fire and a cloud above and behind them (Exodus 13:21-22; 14:19-20). In this vision the Angel of Jehovah is protecting Jerusalem in a similar manner.

The reason for calling the gates “Praise” is because all those who enter the city gates will be saved and praising the Lord.

ONLY THE CHOSEN SHALL ENTER THE MESSIANIC TEMPLE

Ezekiel 44:9

*<sup>9</sup>Thus saith the Lord Jehovah, No foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any foreigners that are among the children of Israel. (ASV, 1901)*

During the Messianic Kingdom there will be no unsaved person, or one who engages in sinful behavior, will allowed in to the Temple sanctuary in Jerusalem. During the Messianic Kingdom, there will be people born to those with natural bodies, and these are the Gentiles. Some of them will not accept the Gospel of the Messiah, and they will not be allowed into the Temple for any reason. God demands holiness of His people, especially in the houses of worship in both the Old and New Testaments. The Israelites were guilty of behaving immorally in God's Temple, and were warned not to repeat this behavior when they returned after the Babylonian captivity (Ezra 4:1-3; Nehemiah 13:1-9). God demands purity of belief and behavior of His children, and only the saved are to be allowed into the His Houses of worship.

GOD WILL BE THE LIGHT OF THE EARTH

Isaiah 60:19–22

*<sup>19</sup>The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah will be unto thee an everlasting light, and thy God thy*

*glory. <sup>20</sup>Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended. <sup>21</sup>Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. <sup>22</sup>The little one shall become a thousand, and the small one a strong nation; I, Jehovah, will hasten it in its time (ASV, 1901).*

Isaiah here is referencing two dispensations here, the Messianic Age and the Eternal Order. As Isaiah is saying here of the New Jerusalem in the Eternal Order “*Jehovah shall be unto thee an everlasting light, and thy God thy glory.*” This will also be true in that future day of the restored earthly city, “*The glory of the Lord shall lighten it, and the Lamb shall be the lamp thereof*” (Revelation 21:23). As described in Ezekiel, God owns Israel and His home will be Jerusalem (Ezekiel 43:2–7). But for the kingdom age the heavenly lights will continue to give their illumination but with and accelerated speed of light.

Isaiah 30:26

*<sup>26</sup>Moreover 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).*

These passages describe the account of the sinless, pure, and perfect state of the world in the personal reign of Christ. *Thy people also shall be all righteous.* The Jews will inherit the land and all which would grow up under the culture of the hand of Jehovah. This is one of the characteristics of the Messianic Kingdom. All going into the kingdom will be saved. The land promises made to Abraham will finally be fully realized. God will be glorified in having made so ample provision for their welfare, and in their being made happy by Him. He is always glorified when others enjoy the fruits of his benevolence, and when they are made pure and happy as the result of His purposes and plans, He is glorified, which is the reason for our salvation to glorify Him.

Zion’s insignificance will give way to their importance on the world stage. This chapter closes with a pledge of fulfillment of all that the Lord has promised. The least family in Israel shall become a thousand as the Lord is promising increase in the Kingdom. And the small (weak and humble) will increase to be a powerful nation. *I, Jehovah, will hasten it in its time* (Ezekiel 36:37–38). He pledged to expedite predictions contained in this chapter regarding Jerusalem’s restoration in His timing.

Next message: THE TWO ADVENTS OF THE LORD JESUS

E-mail: [Pentwaterbiblechurch@scofieldinstitute.org](mailto:Pentwaterbiblechurch@scofieldinstitute.org) Call: 877-706-247