

Pentwater Bible Church

Isaiah Message 145

February 6, 2022



The Syrophenician Woman by Melville Cir. 1846

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Pentwater Bible Church

The Book of Isaiah

One-Hundred-Forty-Five

THE GENTILES IN THE MESSIANIC KINGDOM PART I

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GENTILES WILL SEE THE SHECHINAH GLORY

Isaiah 66:18–19

¹⁸ For I know their works and their thoughts: the time cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory. ¹⁹ And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations (ASV, 1901).

So here begins this transition from the previous section discussing His judgment on the world by announcing that He will appear in all His glory before the nations of this world. The following verses indicate that many nations (Gentiles) that did not know about God will suddenly respond positively at this time. The *Shechinah* Glory, which will be especially manifested in the Kingdom, will be seen by many of the Gentiles, and those who do see it will set off to travel among the Gentiles all over the world who have not seen it to tell them of it. The nations cited are indicative of the farthest reaches of the world.

That I will gather all nations and tongues is an affirmation of the Gentiles who speak all languages. During the period at the end of the Tribulation, God will collect all nations to witness the execution of His vengeance on his foes. *And see my glory* which is, His manifestation in time and space to witness the destruction of His enemies, and the deliverance of His people. At the end of the Tribulation and the beginning of the seventy-five-day interval just prior to the inauguration of the New Covenant and the Messianic Kingdom, God will manifest Himself as the punisher of His enemies, and all the nations also would be permitted to behold His glory, because at that time they will be assembled together during the assault on Jerusalem in the Campaign of Armageddon. All this will be led by the Lord Jesus as He will return to finish the Campaign of Armageddon and begin His duties in the Seventy-five-day interval before taking up His throne for the Messianic Kingdom. Then He will truly have the government of the world upon His shoulders (Isaiah 9:6).

When Jesus came to the earth during His first advent, He declared that He was sent only for the last sheep of the nation Israel (Matthew 15:24). This did not mean that He was going to neglect the Gentiles. It was simply a matter of order. As the apostle Paul writes to us affirming this saying:

Romans 1:16

¹⁶For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (KJV).

One of the earliest events affirming Jesus' inclusion of the Gentiles is the story of the Syrophoenician woman. Psalm 87:4 prophesied that the people of Tyre and vicinity would one day share the blessings of the Messianic age. That prophecy was in its early stages of fulfillment when people from there traveled to Galilee to hear Jesus and to be healed of their illnesses (Matthew 4:24, 25; Luke 6:17). In this story it is Jesus who is coming to them a Gentile nation.



SOURCE: <https://www.pinterest.com/msniecy/study-to-show/>

Mark 7:25-26

²⁵ For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: ²⁶ the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the |demon| out of her daughter (KJV).

In Tyre an unnamed woman, a Greek Gentile, prostrated herself before Him and begged Him to exorcise her demonically possessed daughter who remained at their home. The gentiles had been

used by God to correct the Jews including the Assyrian invasion of the north in 722 B.C. and the final Babylonian invasion of the south in 586 B.C. Additionally a rabbi was not supposed to have any direct contact with a woman, especially one of her Gentile nationality of Syrophenicia. She was demonstrating a strong faith and desperately needed to have her daughter relieved of demonic oppression. Therefore, in her desperation and belief that Jesus could heal her daughter, she decided cross all these barriers and begs Jesus to heal her daughter.

Mark 7:27

²⁷ But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs (KJV).

Jesus uses figurative language to describe this situation and its relationships. First, He refers to His disciples as His “*children*” (Mark 9:35-37) and the “*children's bread*” was the out-pouring of His ministry and teaching to them. The word “*dogs*” used here by Jesus means a household pet, and it represents the Gentiles. He was not being like the Pharisees and Scribes who used the word “*dogs*” (referring derogatorily to the Gentiles as “*dogs*”), which meant wild, scavenger, and viscous dogs. Here it means a household pet that would be fed from the leftovers of the family meal only after the children had received their meals. He is also clearly stating that His first priority is to feed (teach) His disciples, and in an illustrative sense He says it is inappropriate to take from the disciples and give the “*bread*” (teaching) to the Gentile “*dogs*” (Matthew 15:24). Jesus was saying that this was an issue of priority to have the Jews accept Him as their Messiah so they could bring this message to the world (Genesis 12:3). He was not preventing the Gentiles from receiving Him, it was just a matter of priority and order. There are other passages in the Bible that clearly reveal that the message is to go to the entire world (Psalm 22:27; Isaiah 56:7; Matthew 28:19; Romans 15:9-12).

FAITH IS REWARDED

Mark 7:28-30

²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. ²⁹ And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. ³⁰ And when she was come to her house, she found the |demon| gone out, and her daughter laid upon the bed (KJV).

As she answered Him, she was extremely humble in that she acknowledged her place as a Gentile “*dog*” that is only fit to eat the scraps of Spiritual blessings that fell from the table of Israel. She quickly realized what He was saying and positioned herself in the relationship by saying, “*the dogs under the table eat of the children's crumbs.*” What she means is that the leftovers of the children's meal (disciples of Israel's Spiritual teaching) fall to the floor and can be eaten by the dogs (Gentiles) that are also hungry. There was more than enough of Jesus spiritual benevolence to go around and the disciples would never assimilate it all. This is a picture of the future deliverance of the Gentiles from the bondage of sin through faith in the Jewish Messiah who came to deliver the whole world. Interestingly the Jews would reject their Messiah while many Gentiles, whom the Jews rejected too, would accept Jesus.

So, Jesus grants her request because of her faith demonstrated through her persistence. This was in direct contrast to His disciple's lack of early faith in Him (Mark 6:52; 8:14-21). His words tested her faith and she passed. She understood Jesus's Lordship and He was aware of her genuine faith in Him so He healed her daughter. She went home to find that "*the [demon] gone out.*" He has power to control the spirit world even without being in the immediate presence of the demons or a possessed person. We should realize that even though Jesus is not physically with us, He can heal and comfort us through prayer. The Gospel of Matthew closes with the Great Commission which sends the Gospel to the entire world.

Matthew 28:18–20

¹⁸ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰ teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen (KJV).

THE SEVENTY-FIVE DAY INTERVAL:

The Millennium does not start right away at the close of the Great tribulation. Jesus has returned and the Campaign of Armageddon is over. A comparison of Scripture passages that reference the Great Tribulation's duration demonstrate that there is a *seventy-day interval* at the end of the Tribulation prior to the establishment of the Messianic Kingdom. The interval is described in the book of Daniel:

Daniel 12:11-12

¹¹And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days. ¹²Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. ¹³But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days (ASV 1901).

Scripture tells us that the duration of the first half of the Great Tribulation is 1,260 days (3 ½ years). This is the duration of the time between two significant events. They are the signing of the covenant with Israel by the Antichrist initiating the Great Tribulation, and the Abomination of Desolation, which is the mid-point event. Scripture also tells us that the last half of the Great Tribulation will also be 1,260 days counting from the Abomination of Desolation to the demise of the Antichrist. This is a total of seven years.

The Daniel passage gives us two additional figures. The first is 1,290 days, or an additional thirty days, during which time the Abomination of Desolation will remain in the Temple before it is removed. The second figure is 1,335 days which is another 45 days beyond the 1,290, and 75 days beyond the 1,260 days. A special blessing is pronounced upon those who survive to the 1,335th day. The blessing is that those who survive will enter into the Messianic kingdom. Many

will not make it that far, even though they made it to the end of the Great Tribulation. Here is a summary of the different events and time points:

- | | |
|---|-----------|
| 1. Antichrist Signs Covenant with Israel | Day 1 |
| 2. Abomination of Desolation (mid-point) | Day 1,260 |
| 3. Demise of Antichrist (end of Great Tribulation) | Day 2,520 |
| 4. Daniel 12:11 (mid-point to removal of Abomination) | Day 2,550 |
| 5. Daniel 12:12 (mid-point to special blessing) | Day 2,595 |

Great Tribulation Duration	2,520 days
Middle of Trib. to Millennial Kingdom	<u>2,595 days</u>
Difference	= 75 days

So, from the end of the Great Tribulation of 2,520 days to the beginning of the Millennial Kingdom (special blessing), there is a total of seventy-five days.

One of the eight *major* biblical events, which occur during this period is the judgment of the Gentiles.

THE JUDGMENT OF THE GENTILES

Even though a significant number of Gentiles will be killed during the Great Tribulation and their armies will suffer the slaughter in the Campaign of Armageddon, some will make it through alive. They will be gathered together for the purpose of a special judgment. There are two passages of Scripture, which provide us the insight into this judgment:

Joel 3:1-3

¹For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, ²I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land, ³and have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink (ASV 1901).

Joel tells us that this judgment is to occur near the time of the national restoration of the Nation Israel. All the Gentiles left after the war will be gathered into the Valley of Jehoshaphat for the judgment. This is the same place east of the Temple Mount, next to the Mount of Olives where the final battle took place. The term Gentiles is the same as nations. This is a determination of their individual final destination of eternal life or eternal hell; therefore, it is a very serious event. The basis for the judgment will be whether they were pro-Jew or anti-Jew during the reign of the Antichrist. The sins committed are listed as:

1. Scattering the Jews in the middle of the Great Tribulation.
2. Parting the land during the Campaign of Armageddon.
3. Selling the Jews into slavery (Zechariah 14:1-2)

Each Gentile will be judged on the basis his participation in or his refusal to participate in these actions. A pro-Jewish Gentile is indicative of his having been saved beforehand, and conversely the anti-Jewish Gentiles actions are indicative of their unsaved status.

The Lord Jesus gave us the results of the judgment during the Olivet Discourse (Matthew 25:31-46). The Judge, the judgment, and those who are judged are all identified by Him in Matthew 25:31-33:

Matthew 25:31-33

³¹When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ³²And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: ³³And he shall set the sheep on his right hand, but the goats on the left (KJV).

Jesus is the judge who will sit on a throne in the all His glory in the Valley of Jehoshaphat. All the living Gentiles will be gathered before Him for the Judgment. Note the positional aspect of the decision, to the right hand or to the left hand. There will be two individual divisions, the pro-Jewish known as the “sheep camp”, and the anti-Jewish known as the “goat camp”. First Jesus discusses the pro-Jewish sheep camp:

Matthew 25:34-40

³⁴Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: ³⁶Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ³⁷Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? ³⁸When saw we thee a stranger, and took thee in? or naked, and clothed thee? ³⁹Or when saw we thee sick, or in prison, and came unto thee? ⁴⁰And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (KJV).

Jesus describes those who have helped Jesus’ brethren, who are the Jews during the Great Tribulation. A failure to frame the Bible in a natural chronology will provide difficulties in understanding terms such as “brethren”. The Church had not yet been initiated when Christ’s Olivet Discourse was given, and it will leave the earth prior to the Great Tribulation. Therefore, His usage of the term “brethren” in this context refers to the Jews. The pro-Jewish “sheep” will provide them with food, clothing and shelter. They will identify with the Jews by visiting them in prison, and in general exhibit kindness toward them. The result of their judgment is their permission to enter into the Messianic Kingdom (i.e. the special blessing).

The anti-Jewish are called “goats” and they have an entirely different destination. Jesus states:

Matthew 25:41-46

⁴¹Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ⁴²For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: ⁴³I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. ⁴⁴Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? ⁴⁵Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. ⁴⁶And these shall go away into everlasting punishment: but the righteous into life eternal (KJV).

The anti-Jewish “goats” are the ones who helped the Antichrist in destroying the Jews. They will be killed and sent directly to Hell. This judgment, which sends those who helped the Jews to eternal life and those who harmed the Jews to Hell, is not judging them on works. The sheep are simply showing their faith in Christ through their works. A believer will not follow the Antichrist and will follow Christ’s commandments. So only believing Gentiles will enter into the Kingdom, and their belief will be evidenced through their works in saving Jews.

Next message: THE GENTILES IN THE KINGDOM PART II

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