

# Pentwater Bible Church

*Romans Message*

*June 5, 2022*



The Young Jesus Among the Doctors by Albrecht Dürer Cir. 1506

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# Pentwater Bible Church

## The Book of Romans

### Message Three

#### THE PROMISES OF MESSIAH COMING PART II

June 5, 2022

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JESUS WAS PROPHECIED

Romans 1:2–3

<sup>2</sup> (which he had promised afore by his prophets in the holy scriptures,) <sup>3</sup> concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh (KJV).

#### 6. Isaiah 40:3–5 The Herald of the King

<sup>3</sup>The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. <sup>4</sup>Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: <sup>5</sup>and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it (ASV, 1901).

Jesus' precursor, John the Baptist (Matthew 3:3) is prophetically announced here. He is appropriately introduced as the *voice of Him that crieth in the wilderness* (Mark 1:3; Luke 3:4-6; John 1:23), the caller is hidden behind the Glory of the One of his call. He is but a "voice" sounding out his call like a long-drawn trumpet blast of a king's forerunner who goes on before an Eastern king to make sure the way is clear for the passage of the entourage. A voice is calling out so that all will expect and await the King. The forerunner having been presented; his message is given. It contains four things:

1. A command to prepare clear the way of the Lord (Malachi. 3:1; 4:5-6). The wilderness and to make a worldly highway for God. The simple "path" or "road" (Hebrew *derek*) has in view the first advent, but "*raised causeway*" embraces the Second advent.
2. A promise of justice and equity describes a moral and spiritual condition that will only be on earth during the Kingdom age (Isaiah 9:6-7; 11:3-5), when at the Messiah's second advent He will destroy all evildoers (Revelation 19:11-21) and smash the satanic world system. Then, incarcerating Satan and the powers of darkness in the abyss, which will begin the Kingdom conditions (Zechariah 13:2; Revelation 20:1-3) for the state of affairs described in verse 4.
3. A prediction of the revelation of God's glory (Isaiah 6:3; Habakkuk 2:14), which glory was mostly hidden at the first advent, but which shall be obviously evident at the second advent (Daniel 7:9-14; Zechariah 12:10; Matthew 24:27-30 25:31-34; Revelation 19:11-21) That fact is emphatically predicated in the phrase: And all flesh, meaning all mankind (Isaiah 49:26; Joel 2:23) shall see it together (Isaiah 52:10; Matthew 24:30; Revelation 1:7), at the same time.

4. The preaching against human vanity and depravity. The condition of the world brought salvation through the Messiah with the gospel of redemption. He brought this at His first advent. But complete deliverance of the earth, He will bring at His second coming. Mankind must see that we are weak, sinful, in strong contrast to the permanence and unchangeableness of God and His Word (Job 14:2; Psalms 102:11; 103:15; Peter 1:24-25). The word of our God shall stand forever (Isaiah 55:11; 59:21; Matthew 5:18).

Even though the earth's crops fade visibly with seasons the Glory of the Lord and His promises never change. He who is invisible as is the air or radio signals did appear in flesh the first time for all to see and will come again in His full Glory when He returns to set up the Messianic kingdom.

#### 7. Isaiah 42:1-6 The Servant of Jehovah

*<sup>1</sup>Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. <sup>2</sup>He will not cry, nor lift up his voice, nor cause it to be heard in the street. <sup>3</sup>A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. <sup>4</sup>He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law <sup>5</sup>Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. <sup>5</sup>Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: <sup>6</sup>I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; (ASV, 1901).*

While there are hundreds of verses prophesying the coming of Israel's Messiah, both His first and second comings, many of the orthodox Rabbis acknowledge what the Old Testament predicts. They do though deny that Christ Jesus is the promised One. One such title that they do affirm is that of the Messiah being used by God as the Servant. This messianic title is found throughout chapters 42 to 66 of Isaiah's book. This verse points four characteristics of the Messiah.

1. He is the Servant of Jehovah.
2. He is Jehovah's Chosen One in whom Jehovah will greatly delight.
3. He is anointed with the Spirit.
4. He will benefit the Gentile nations.

The general idea is that in the midst of the difficulty in establishing justice he will not give up or "cry out" in frustration and exasperation just because the responsibility is difficult. Instead, he will be guided by patient endurance, humility, and steadfastness in the face of opposition. That is, His methods shall be quiet and gentle. In fact, John the Baptist referred to Him as the Lamb of God (John 1:29). He also charged His apostles to be aware of the world's adversarial culture (Matthew 10:16).

Egypt was compared to a "bruised reed" by Sennacherib (Isaiah 36:6), as being untrustworthy and without physical strength. The image here represents the weak and depressed in *spirit*, the lowly and dejected. Christ would deal tenderly with these people, not violently. *a dimly burning wick will he not quench* rather, *the wick which burns dimly he shall not quench*. Where the flame of devotion

burns at all, however feebly and dimly, Messiah will take care not to quench it. Rather he will tend it, and trim it, and give it fresh oil, and cause it to burn more brightly. *He will bring forth justice in truth* references that with all this tenderness, this allowance for the shortcomings and weaknesses of individuals, He will be uncompromising in his assertion of absolute justice and absolute truth. He will allow nothing but the very highest standard of moral purity and excellence.

*He will not burn dimly nor be bruised.* He will Himself show no signs of that weakness which He will see in others. As a “Light” (Luke 2:32; John 1:4–9), he will burn brightly and strongly; as a Reed, or Rod, he will be firm and unbroken and *till he have set justice in the earth* that is, until he has succeeded in establishing the Law of God upon the earth, in the Messianic Kingdom. *And the isles shall wait for his law* references the cry for justice and fairness runs through the whole human race.

Although the Servant will be gentle enough not to break off a reed or quench the flax, He is in no way weak. He will not be a sputtering fading light like piece of candlewick going out or a bent reed. He will establish *justice on the earth*. This expresses the facts of what He will bring it forth.

He will bring it forth in truth and He will *establish* it. He will not merely present it or offer it as a possibility, He will put it in place. Years later, the people in Malachi’s day asked, “*Where is the God of justice* (Malachi 2:17)? they received a similar answer: God was sending a person, a messenger, in whom righteousness would triumph, and in Whom wickedness would be judged. In Himself the Servant of the Lord would establish justice in the earth. Because this is so, the nations await His instruction, His law. The Servant speaks as God, and having effected deliverance for the Gentiles, the Servant is entitled to instruct them in the way of the Lord.

This is the closing verse in this section which also acts as the introduction to the next section of Scripture. The magnitude of the message is now confirmed by God the Creator. The One who was to place judgment in the earth is ordained by God the Creator. He who has spoken is *’el*, the absolutely Mighty One; God. God has created the heavens and, having created them, has stretched them out.

God has stretched out the heavens. Isaiah had remarked in chapter 2:22 that man’s breath was in his nostrils. Now he affirms that it is from God that the people receive their breath, the fundamental principle of life without which men cannot live. The word *spirit* is a reference to the life-giving element of animation which God places in us. The word *people* points to the unity of the human race, whereas the participle *walk therein*, pictures these people pursuing their appointed courses of life

In this work of appointing a Servant, God was righteous. This is because He is righteous and could not provide salvation without a mediator and an atonement. Then, He sent Him into the world. He selected one who was eminently righteous to accomplish his purpose; and He came that He might establish righteousness on the earth, and confirm the earth to the just government of God in the Messianic kingdom. At the point of salvation God imputes His righteousness of the Messiah to the believer (Genesis 15:6; I Corinthians 1:30; II Corinthians 5:21). Christ came as a wholly righteous Person, holy in His nature, and character so as to impute it to the believers. When God says, “*and will hold thine hand*,” He is saying that the Father will always be near to Christ the Servant. He will provide His favor and affection for Him, His counsel and direction of Him. God the Father will provide continual support and assistance as well as strength to go about His earthly work. God continues by saying, “*and will keep thee*,” as the apple of My eye, and protect Him from being hurt by His enemies until the time would come to be delivered prophetically into their hands for the

atonement. The statement *and give thee for a covenant of the people*, says I will give or appoint thee as the medium, or means by which a covenant shall be made with the people; or a mediator of the new covenant which God is about to establish with Israel and the Church as a secondary blessing. Christ is instrumental in the covenant of grace; the representative of his people in it; the surety, Mediator, messenger, and ratifier of it, the great blessing in it and all the blessings and promises of it are in Him. Therefore, He is *given to the world* and it is God's free grace that He was appointed and intrusted with all this in eternity, and was sent in time and space to confirm and secure it for *the people*; given to Him by His Father. We are therefore redeemed by Him, and to whom the Spirit applies the blessings and promises of the covenant, who are the elect of God, both among Jews and Gentiles. Jesus is indeed given for *a light of the Gentiles*; who were in the dark as to the true knowledge of God and Jesus Christ, and the way of righteousness and salvation by Him, and of all divine and spiritual things; now Christ, through the ministry of the word by His spirit, was a light unto them.

#### 8. Isaiah 49:1–13 The Discouragement of the Servant

*<sup>1</sup>Listen, O isles, unto me; and hearken, ye peoples, from far: Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name: <sup>2</sup>and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me: and he hath made me a polished shaft; in his quiver hath he kept me close: <sup>3</sup>and he said unto me, Thou art my servant; Israel, in whom I will be glorified. <sup>4</sup>But I said, I have labored in vain, I have spent my strength for nought and vanity; yet surely the justice due to me is with Jehovah, and my recompense with my God.*

*<sup>5</sup>And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); <sup>6</sup>yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. <sup>7</sup>Thus saith Jehovah, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Jehovah that is faithful, even the Holy One of Israel, who hath chosen thee.*

*<sup>8</sup>Thus saith Jehovah, In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages: <sup>9</sup>saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. <sup>10</sup>They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them will lead them, even by springs of water will he guide them. <sup>11</sup>And I will make all my mountains a way, and my highways shall be exalted. <sup>12</sup>Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim <sup>13</sup>Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for Jehovah hath comforted his people, and will have compassion upon his afflicted.  
(ASV, 1901).*

The chapter begins with a strong command from the Lord Jesus to pay attention to the message that is about to be given. The references to the islands indicate faraway lands or distant nations. At the outset of this chapter and this section, therefore, the worldwide scope of the servant's work emerges as he calls the nations to give attention to his divinely appointed mission. The servant recognizes that God is with Him because God has called Him from his mother's womb. *The Lord hath called me from the womb*; to the office of a Mediator; to be Prophet, Priest, and King; to be the Savior and Redeemer of men; He did not assume this to Himself, but was called of God His Father, (Hebrews 5:4, 5, 10) and that not only from the womb of his mother Mary, or as soon as He was conceived and born of her; but previously from all eternity, in other words, from the womb of eternal Godly purposes and decrees. This is because He was pre-ordained by God the Father, to be the propitiation for sin, and was predestinated to be the Redeemer of all mankind before the foundation of the world. These poetic images indicate a characteristic of an individual's identity back to the beginning of His eternal existence (Psalm 51:5; 58:3). In Matthew 1:21, we are told that the angel said to Joseph at the time of Mary's conception, "... you are to call Him Jesus because He will save His people from their sins." Here again we have a reference to a mother but not a father, which is consistent with the virgin birth prophesied in Isaiah 7:14.

*And he hath made my mouth like a sharp sword*; in other words, "he hath put his words in my mouth as a sharp sword," the sword of the spirit, which is the word of God, and is sharper than a two-edged sword, and is said to come out of the mouth of Christ, (Ephesians 6:17; Hebrews 4:12; Revelation 1:16) with which He pierces into and cuts the hearts of men, and makes obvious all our sins and unrighteousness, and cuts down the worst and best in men, and slays all his enemies. So, his mouth was as a sharp sword in the days of His first Advent to condemn against the sins and to refute the errors of the Scribes and Pharisees as well as all heretics, false teachers, false shepherds and, opposition thereafter when He smites the nations of the earth, Revelation 19:15, 21). Messiah has been specifically called and equipped for His task.

Messiah, the Servant of Jehovah, is called "Israel *That Glorifies God*" because He will be the only Jew to completely and perfectly fulfill the Mosaic Law. This section ends with some discouragement from the Messiah regarding the rejection He will endure, from the time of His first Advent through the entire Church age and on to the Tribulation. The Servant, despite His perfection, will be rejected, and it is this which causes His sadness. Yet He still has hope: "*my reward is with my God.*"

From a New Testament point of view, the only place in the life of Jesus where this can find fulfillment is in the Garden of Gethsemane. In the Gospels, one reason for His discouragement is His fear of experiencing spiritual death, and He prays that the cup of God's wrath might pass from Him (Matthew 26:38–39; Mark 14:34–36).

An additional reason for discouragement is His rejection by the leaders of the nation Israel. He had ministered to the nation of Israel for three and a half years, and although He had come as their Messiah, the Jewish nation is rejecting Him. In fact, He stated that this was the primary reason He entered a human body and lived on the earth.

This section discusses four issues that the Messiah will experience.

1. To bring Israel to spiritual salvation
2. To gather the dispersed Israel to physical restoration
3. To be a light to and bring salvation to the Gentile nations

#### 4. To experience the temporary rejection of Israel

The “Servant” would be *honorable in the eyes of Jehovah* even with a partial conversion of the nation Israel which took place during His first Advent. All the original twelve apostles were Jews, and the early Church was a Church of Jews (Acts 2:41–47). All that was truly spiritual in Judaism flowed into the Church of Christ. In the first two centuries the church was largely Jewish in its background. They were the evangelists, and they were the apostles. As the Gospel grew and the Church spread, it became largely Gentile.

The Church as the Body of Christ is described in Ephesians chapter 2. Outside the Body of Christ, are the unsaved Jews and the unsaved Gentiles. The Jews are described as being very nearby. Strange, many have thought that they were a long way off, but the Scriptures describe the Jews as being nearby. The Gentiles are seen as being far off. Unsaved Gentiles are very far off, and between the two, Jews and Gentiles, there is a middle wall of partition. This was symbolized in the Temple, where no Gentile could pass the middle wall of partition, upon penalty of death. Outside of Christ, this wall remains, as forbidding as it ever was, and it’s never been removed. There is still this great wall between unsaved Jews and unsaved Gentiles.

We are seeing the beginnings of this process now, as the “dry bones” of Ezekiel’s prophecy are being gathered together in preparation for the Tribulation and the Millennium. Starting in the late 1800’s the emigration of the Jewish people of the world to the land on the eastern bank of the Mediterranean Sea has been continuous. After World War I and the defeat of the last caliphate, the Ottoman Turks emigration became even stronger due to the British Mandate and their role in fostering Jewish emigration. Since the establishment of the State of Israel in 1948, the conception of the ingathering of the exiles has been the phenomenon of the immigration of over one million Jews from over 100 countries to the State of Israel. This section of Scripture is telling the Jews that God will gather them out of all the nations into which He has scattered them.

*To be a light to, and bring salvation to, the Gentile nations*, Israel’s rejection of Messiah at His first Advent is part of God’s plan. It should not be a source of discouragement. It was always God’s plan that for a period of time, the first two objectives would be set aside in order that salvation may go out to the Gentiles. It was noted in Isaiah 42:1 that the Gentiles would somehow benefit from Messiah’s coming; now we are told exactly how. Furthermore, the Gentiles have a relationship to Israel. It is part of the Abrahamic covenant, and it’s either a promise or a warning to Gentiles: “*I will bless them that bless thee, and curse him that curseth thee.*” Thus, Gentiles can be blessed by God depending on how they relate to Israel: blessings for blessings, curses for cursings.

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This text also confirms that Israel will reject Her Messiah, but then the passage goes on to say that the

rejection will only be for a time and Messiah will one day be accepted. Unsaved Israel who have not confessed their Messiah the Lord Jesus and joined the Church will suffer the Tribulation. Near the end of it they will seek restoration to their Messiah and His vengeance on the Antichrist and the last Gentile empire's persecution of them.

They will plead for God to come down, to rescue them and to pour out His wrath on the Gentile nations. They will plead for the forgiveness of the sins of their forefathers (as demanded by Leviticus 26:40) who led the nation to the rejection of the Messiahship of Jesus, as well as for the forgiveness of their own sins. On the basis of what these Gentile nations have done to Israel, they will ask God to avenge them as He had promised and to save them from their enemies. Then they will give thanks and sing the praise of God forever. Isaiah says quite specifically that Messiah will initially be rejected. Rejection is stated as being one of the credentials of Messiahship. Israel's national rejection of Jesus actually substantiates His claim to be Messiah. The purpose of the rejection was so that God could bring salvation to the Gentiles. For a limited time, there will be more Gentile believers than Jewish believers. In Acts 15:14, God is said to be "taking from the Gentiles a people for Himself."

When Messiah's mission to the Gentiles is complete, then will come the final national restoration of Israel. The rest of the passage discusses various aspects on this final restoration. Messiah will become the covenant for the people (singular, meaning Israel), showing that they have at last accepted Him. With Israel's acceptance of Messiah comes the in-gathering of the dispersed Jews even from as far away as Sinim. "Sinim" is the modern Hebrew word for "China." Jews live in China today. It is important to note that at the time Isaiah wrote this, the Jewish people were not yet dispersed from the land; to China, or anywhere in the Far East.

At the present point in time Jesus is still being rejected as Messiah by Israel. Some trying to debunk Jesus' Messiahship saying if Jesus was truly the Messiah the leaders would have accepted Him. This passage makes it obvious, however, that that is the exact *opposite* of the truth. Every man who has been falsely cited as Messiah by the Jewish leadership has proved to be a false Messiah. Historically, Jesus was the first person who claimed to be The Messiah. After Him many deceivers would come stating they were the Messiah. After Jesus many Jewish men made that claim from Simon-Bar Cochba to Sabbetal Tzvi and Jacob Frank. They led many astray with their false claims. A number of Gentiles have done this too. Just as Christ said this was to be a general characteristic of the church Age.

Israel's national rejection of Jesus actually substantiates His claim to be Messiah. The purpose of the rejection was so that God could bring salvation to the Gentiles. For a limited time, there will be more Gentile believers than Jewish believers. In Acts 15:14, God is said to be "*taking from the Gentiles a people for Himself.*" In Romans 11:25–26 it says that this will continue "... *until the full number of the Gentiles has come in. And so, all Israel shall be saved ...*" It is important to realize that these things were written by the Jewish leaders of the first Jewish Church in Jerusalem. This present time will continue until the number of Gentiles is numerically complete, at which point the Second Coming will occur. God will then again be dealing with Israel and, as Paul says above, "*all Israel will be saved.*" Paul is building on what is written in Isaiah 49:7. In the first half of the verse, Messiah is to be despised and abhorred by Israel, but is later destined for glory and honor, to be worshipped by kings and princes world-wide.

These thirteen passages teach us that:

1. The Messiah's First Coming would be rejected by the nation Israel
2. For a time, the message of salvation through Messiah will go out to the Gentiles
3. Eventually, Israel will receive Her Messiah; He will become their leader when they finally receive the fulfillment of the New Covenant of Jeremiah 31
4. Israel's acceptance of Messiah will herald the final re-gathering of all Jews to the Land of Israel

Isaiah is so joyful knowing that the Lord has comfort, and compassion on His people. He expresses it as a personification of nature to demonstrate his pleasure regarding the Lord who *will have compassion upon his afflicted*. He says Heaven and earth are called upon to rejoice and *break forth into singing* because the glory of God will be realized through the Redeemer for Israel and the world. Continuing this expression of joy Isaiah says that even the mountains are called upon to break forth into joyful shouting for the compassion Jehovah will have on His people. Now every obstacle to the restoration of Lord's people to their Messianic Kingdom promise has been removed.

Next message: ROMANS CHAPTER ONE CONTINUED

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