

Pentwater Bible Church

Isaiah Message 122

August 1, 2021



King David in Prayer by Pieter de Grebber cir 1637

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Pentwater Bible Church

The Book of Isaiah

One-Hundred-Twenty-Two

SALVATION THROUGH GOD'S GRACE

August 1, 2021

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The chapter has two basic divisions

1. An invitation to participate in God's provisions and the New Covenant verses 1–5
2. An invitation to repent and see God's words fulfilled verses 6–13

COME REDEEMED COME

Isaiah 55:1–5

¹Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, ²Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. ³Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. ⁴Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. ⁵Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee (ASV, 1901).

These are not the words spoken of the prophet, but of the Lord, and what follows throughout the chapter is obviously from Him plus He is directing it basically to the Gentiles.

This chapter begins with five imperatives which gives it a strong sense of urgency and importance to what follows. We know that what is being said here is to be closely observed.

1. Ho, (woe, Ha or alas)
2. Come
3. Buy
4. Eat
5. Hear

Food and water are two of man's most critical needs. A person is willing to pay an extreme price or consume almost anything that could potentially satisfy these needs. So, it is to these basic life sustaining requirements that the Lord in illustration makes reference as a desire to fulfill spiritual thirst in the Messianic kingdom. There will be no cost to learn of the Lord in the Kingdom, for the basic spiritual principles will be given freely.

The wonderful gospel invitation, has gone forth to sinners through ages since Calvary, is here directed specifically to the Gentiles, who have been saved during the Tribulation. They include the sheep who survived the judgment in the valley of Jehosaphat now will respond to the Lord's loving plea to return to Him at His second advent. Then His anger will turn away, and their restoration in Kingdom blessing will begin. The Invitation is enforced by a call to carefully consider the foolhardiness of neglecting and refusing this great invitation. God asks, "why do ye spend money (you who really do not have any, and are spiritually bankrupt) for that which is not bread?" Essentially that which does not genuinely nourish body or soul (Ecclesiastes 6:2; Hosea 8:7; John 6:27), and labor (wages for toil) for that which does not satisfy the deepest longings of the human for connection to God (Hebrews 11:25). It is enforced by a call to consider most diligently the benefits only received by responding to the invitation is like sitting down to a banquet to eat good food, delighting oneself in culinary delight of the finest fare, figuratively speaking. The offer is for dining on the very best, as the poor people of Bible times rarely even had meat, much less fat, which was considered a delicacy for the wealthy. This was especially true in times of war and siege which was usually the result for not trusting in the meal of God in favor to the poor food of the enemies in their false promises of security.

Food and water are two of man's most critical needs. A person would be willing to pay an extreme price or consume almost anything that could potentially satisfy these needs. In Isaiah 36:12, the Assyrian Sennacherib's representative, the Rabshakeh had attempted to intimidate the people of Jerusalem by warning them that under siege they would "*have to eat their own filth and drink their own urine.*" In an earlier siege against Samaria, "*a donkey's head sold for eighty shekels of silver, and a fourth of a cab of dove's dung for five shekels*" (II Kings 6:25). That same siege exposed the most drastic illustration of this principle, when parents resorted to cannibalizing their own children (II Kings 6:26).

EVERY KNEE WILL BOW

All shall know that the Lord reigns in Zion, and shall come and be desirous of learning His judgments and laws in accordance with the New Covenant. For in the Messianic Kingdom when the Gentiles come into the Kingdom they will be thirsting for the Law of Jesus. The New Covenant affirms all will know the Law.

Jeremiah 31:33–34

³³But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more (ASV, 1901).

This is the invitation and very openly and publicly expressed and has in it the nature of a Gospel call or invitation, to persons described as *thirsty*; not in a natural sense, but in a spiritual one. All coming in will realize that Jesus is the King of the world and will want to know what He has for them to learn of His Law.

Psalm 25:14

¹⁴The secret of the Lord is with them that fear Him; and He will show them His covenant. (ASV, 1901)

THE ZADOKITES WILL HAVE THE WORK OF TEACHING

Ezekiel 44:23

²³And they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean. (ASV, 1901)

The Zadokites are ordered to provide for the education of the people in the fundamental principles of the services and God's law, which will make a distinction between the holy and profane, or "common." This also included teaching the practical discernment between the unclean and the clean. They also must teach the difference between truth and error, and between the doctrine of the government, which is of God, and that which is corrupt and inappropriate.

God promises to *make an everlasting covenant with you, even the sure mercies of David*. It means receiving the gift of eternal life wherein your soul shall live (spiritually John 3:16) The Servant's vicarious death and resurrection (Isaiah 53:1-10) makes possible the Lord's *everlasting covenant* (also known as the Davidic Covenant) guaranteeing the sure mercies of David. That is, the mercies of God's grace (Isaiah 63:7; John 1:16-17) covenanted to David and especially to the Messiah David's Lord (II Samuel 7:16). It was only made possible by His atoning death (Isaiah 53:1-10) which was sealed by His resurrection. This covenant is an aspect of the "New Covenant" (Jeremiah 31:31-34). The covenant is "everlasting (II Samuel 23:5; Jeremiah 32:40) because it is based on the "sure" mercies, that is, accomplished by the Messiah's atoning sacrifice, and therefore irrevocable (II Samuel 7:15-16; Psalm 89:2-4, :8-29,34-36; Jeremiah 33:20-21; Romans 11:29). It is not in any way forfeitable in terms of salvation to the believer. In other words, one who is genuinely saved cannot lose their salvation.

This Messianic Person Himself Who is established forever, and not merely the Dynasty, Kingdom, and Throne. In essence, then, the Davidic Covenant promised four eternal things: an eternal Dynasty, an eternal Kingdom, an eternal Throne, and an eternal Person. The eternity of the Dynasty, Kingdom, and Throne are guaranteed only because the Seed of David culminated in the Person Who is Himself eternal.

The Messiah holds three offices: prophet, priest, and king. However, He does not function in all these offices simultaneously. Rather, the functioning of these three offices is to be carried out in a chronological sequence. During His ministry on earth at His First Coming, Jesus functioned in the office of a prophet. But this ceased at the time of His death. Since His death and resurrection, and until He returns, He is functioning in the office of a priest. This duty will cease at the Second Coming. Jesus has never yet functioned in the office of a king. For Him to do so, there must be the reestablishment of the Davidic Throne upon which He will sit to rule as King over Israel and King

of the world. This duty will begin at the Second Coming when He establishes the Messianic Kingdom.

In the New Testament, the reestablishment of the Davidic Throne is found in the Gospel of Luke.

Luke 1:26–33:

²⁶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ²⁷ to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. ²⁸ And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. ²⁹ And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. ³⁰ And the angel said unto her, Fear not, Mary: for thou hast found favour with God. ³¹ And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ³³ and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (KJV).

All four key aspects of the Davidic Throne are mentioned here. The Son of Mary is to sit upon the eternal Throne over the eternal Kingdom, for He was born into the eternal Dynasty. The eternality of the Dynasty, Throne, and Kingdom is assured because they all culminate in the Person Who is Himself eternal: the Son of God.

The promises that God made to Israel have not been reneged. Israel will yet in the future enjoy all the promises of the four unfulfilled unconditional covenants, each of which points respectively to the four facets of Israel's final restoration. They are the Abrahamic Covenant, the Land Covenant, the Davidic Covenant, and the New Covenant.

Romans 11:25–27

²⁵ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: ²⁷ for this is my covenant unto them, when I shall take away their sins (KJV).

God now says that “Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.” This will be David's role in the Messianic kingdom.

DAVID, THE PRINCE, WITH HIS PEOPLE

Ezekiel 46:10–12

¹⁰ And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth together. ¹¹ And in the feasts and in the solemnities the meal-offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as

he is able to give, and a hin of oil to an ephah. ¹²And when the prince shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto Jehovah, one shall open for him the gate that looketh toward the east; and he shall prepare his burnt-offering and his peace-offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. (ASV, 1901)

One of the most precious views of the attitude of Prince David's attitude, and why he was chosen for this role, is the love and obedience he has for God. As the great leader, he is not pushing the people to properly worship God, but is showing them how to obey by doing it with them. Here he is in the midst of them, and as verse 10 says, "*when they go forth, they shall go forth together.*" David consistently put God first, for example, as shown in his writing of his lament in 1 Samuel 26:19, to the Sons of Korah Psalm 42:4, and in David's godly resolve in Psalm 132:1–5. God says in verse 12 that David "*shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto Jehovah, one shall open for him the gate that looketh toward the east; and he shall prepare his burnt-offering and his peace-offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.*" In verse 12 the gate on the east of the inner court will be open for him to make his obeisance to the King of the world. After he comes in with the people, he will then ceremonially go in and out of the eastern gate in obedience to God. The gate will be opened for him, and closed after he has made his ceremonial offering and lead the people in worship with the specified offerings in the volumes required. The outer eastern gate will be permanently closed after Messiah enters the temple compound. The lesser leader David will obey a model of that by using the inner eastern gate as directed to do so by God. The New Year offerings, the Passover offerings, the offerings for the Feast of Tabernacles, and the Sabbath offerings, all will take place at the inner eastern gate. The inner eastern gate will be shut for six days but will always be opened on the Sabbath throughout the kingdom period.

THE RULES OF INHERITANCE OF THE PRINCE

Ezekiel 46:16–18

¹⁶Thus saith the Lord Jehovah: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. ¹⁷But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance, it shall be for his sons. ¹⁸Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession, that my people be not scattered every man from his possession (ASV, 1901).

David the prince will have some special rights, or privileges, because of his exalted position in the temple. By decree in the Messianic kingdom, whatever gifts David bestows shall clearly be their possession by inheritance.

Verse 17 introduces the idea of "*the year of liberty,*" also known as the Jubilee year, originally established as part of the Mosaic Law. During the one thousand-year Messianic kingdom there will be twenty Jubilee years. According to the Mosaic Law, the Jubilee Year was celebrated after seven sabbaths of years, or 49 years. Then in the 50th year, counting from Israel's entry into the

Promised Land, certain practices were commanded that were meant to set particular entities free. For example, the land was to lie fallow during the Jubilee year, Hebrew slaves were to be set free, and hereditary lands that had been sold or leased were returned to the original owner. In a sense the Jubilee was an entire festival year, as well as a year of liberty that restored the nation to the state it had enjoyed when God first established it.

With the Messianic kingdom being set free of sin, Satan, and the curse on the earth at the fall will be greatly reduced with Satan's imprisonment, the kingdom will experience true liberty in Jubilee fashion too. So, it is in verse 17 we read that requirement of the prince when he gives gifts to those outside his family, such as his servants, these gifts will revert to the original owner in the year of Jubilee, which is him. In verse 18, God sets limits on this practice and references the abominable practices of the Jewish leaders who confiscated the people's land in the period leading up to the Babylonian captivity, and unfortunately afterwards as well. In the Messianic kingdom (as in the Mosaic Law) verse 18 tells us that compliance with one of the laws for the Jubilee will be that property will revert to its original owner. David, while not guilty of these practices during his reign as Israel's king, is nevertheless charged with providing for his offspring from his own personal property, and not that of others. The people will be protected as to their own personal property. This Jubilee return of gifts, which are not land, only pertains to that which Prince David gave to others outside his family. This is in keeping with the fact that all the land is really the possession of God:

Leviticus 25:23–24

²³And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me. ²⁴And in all the land of your possession ye shall grant a redemption for the land. (ASV, 1901)

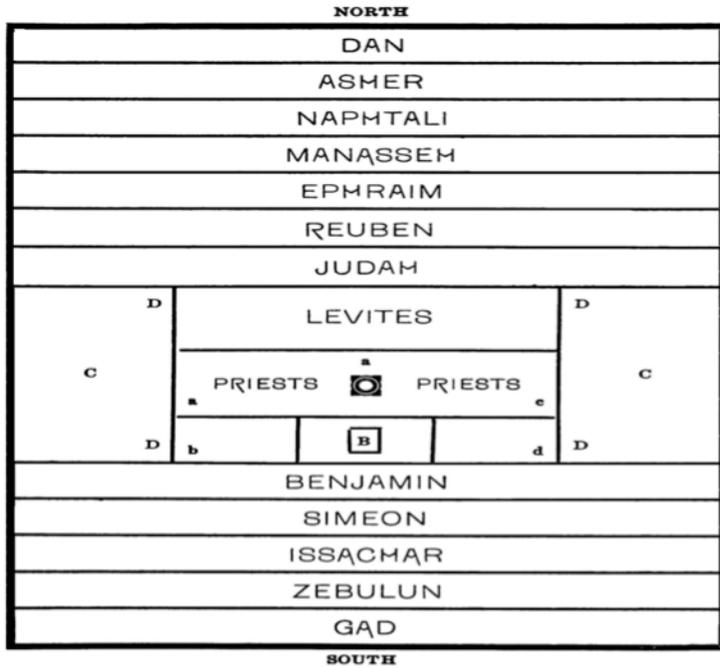
AREA OF THE PRINCE

Ezekiel 48:21–22

²¹And the residue shall be for the prince, on the one side and on the other of the holy oblation and of the possession of the city; in front of the five and twenty thousand of the oblation toward the east border, and westward in front of the five and twenty thousand toward the west border, answerable unto the portions, it shall be for the prince: and the holy oblation and the sanctuary of the house shall be in the midst thereof. ²²Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, it shall be for the prince. (ASV, 1901)

David “*the prince*” will receive the property situated to the east and west of the sacred *Oblation*. David will have one-thirteenth of all the total landmass, which measures 1,814.8 square miles. David alone will get a large portion equal to what the other tribes get individually for his role in ushering in the Messiah to the temple. Interestingly, David will be situated within the *Oblation* close to Judah on the north. As we will see in the next verse, the area devoted to Benjamin will be on the southern border of the *Oblation*. Both Judah and Benjamin remained loyal to David during

the defection of David’s dynasty. God remembers all loyalty to Him and rewards it in many ways. Here these two tribes are in close proximity to the *Terumah*, just like Zadok is the closest to Messiah the King.



- A=The Sanctuary and its Area.
- B=The City of Jerusalem.
- C=The Possession of the Prince.
- D=The Entire Oblation.
- a-b-c-d=Territory belonging to City.¹

¹ Gaebelein, A. C. (1918). *The prophet Ezekiel: an analytical exposition* (p. 339). New York: Publication Office “Our Hope.”

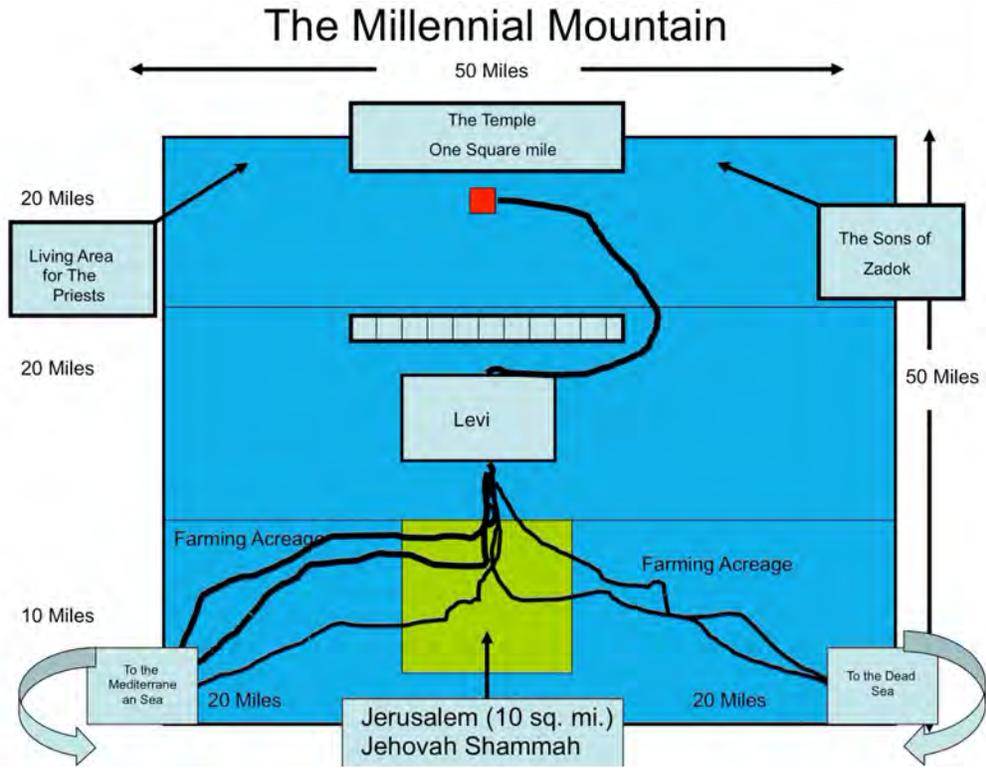


Chart by Author

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