

020



The Father Knows Best

School of the Bible Class

Isaiah

Isaiah 26

Jacob's Trouble Pt 4

020

August 14, 2022

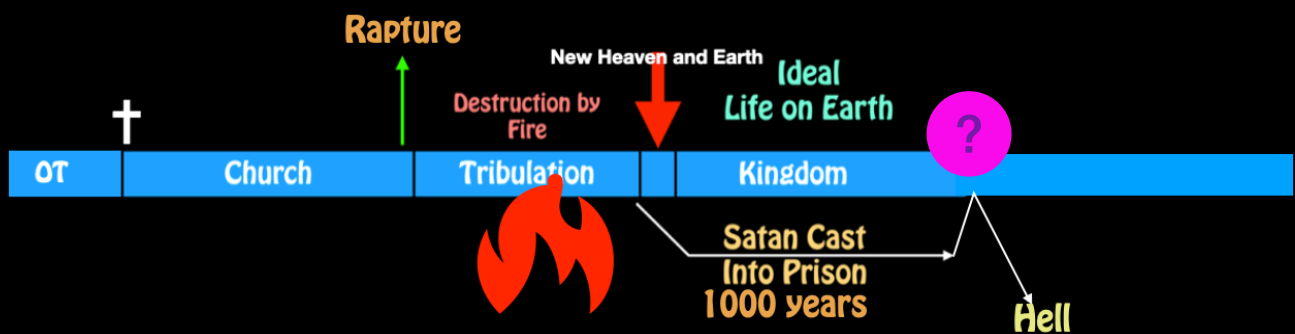
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Clues for the Detectives in Isaiah 24-27

The Proposed Certainty



Questions about the timing and extent of the New Heaven and Earth includes the New Jerusalem.

Isaiah 24-27



- Looking for—
- **Good things in the Kingdom?**
Make a list—
- If there are only good things in the Kingdom there is no need for the ES.
- **Bad things in the Kingdom?**
Make a list—
- If there are bad things in the Kingdom we must wait for the ES.

Assumptions—

- Of course, there is time/Kingdom beyond the 1000 yrs but **what conditions are new** —not present in the 1000 yr Kingdom?
- **There are none explicitly stated.**
- However two “improvements” are often suggested (by deduction) for the Eternal State:

The **Bad List** for the Kingdom

1. **Death in the Kingdom.**

- ★ **But who dies?**

2. **Sinners and Sinning in the Kingdom.**

- ★ **True partly. Sinners are born to the physical bodies of the righteous. The “bad list” suggests that the very presence of sinners “damages” the kingdom—also sinners after all sin. Therefore there is sin in the kingdom.**

1. Death is Vanquished

- The question about death in the Kingdom is answered directly by our text last week.
- “He will swallow up death for all time” Is. 25:8
BTW this is not the only time this is stated.
- Note Rev. 21:4 “and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”

The Kingdom is Forever Extra

- Notice that two explicitly stated claims about the end of death are 1st in **Isaiah 25:8** and the 2nd in **Revelation 21:4**.
- It would appear that we have to make a choice. Both are true but is one out of place? Don't forget first occurrence rule may apply here.
- Choice #1: Is to claim that Isaiah's statement is out of time and not for the Kingdom. (That prophecy goes back and forth claim.) Therefore, the "no death" promise is **not implemented until after the 1000 yrs in the Eternal State.** (Ed: Even though through there is no suggestion of an anachronism.
- Editor's Choice #2: The **two uses are for the Kingdom.** Rev. 21 etc., describes the Kingdom (New Earth, New Jerusalem) in the same way Isaiah 65:17ff and Ezek. 40ff does. **No adjustment is needed.**

Rev. 21 etc., Describes the Kingdom

- “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.” Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. (Revelation 21:1–12, NASB95)

Rev. 21 etc., Describes the Kingdom

- “I will give to the one who thirsts from the spring of the water of life without cost. “He who overcomes will inherit these things, and I will be his God and he will be My son. “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.” (Revelation 21:1–12, NASB95)

Rev. 21 etc., Describes the Kingdom

- IN TIME THE PROPHECY IS SPEAKING FROM THE END OF THE TRIBULATION: “Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, “Come here, I will show you the bride, the wife of the Lamb.” And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. (Ezekiel saw this city at the beginning of the kingdom. 40:2. 40-48 describes kingdom conditions and worship.)
- “Her (city) brilliance was like a very costly stone, as a stone of crystal-clear jasper. It had a great and high wall, with twelve gates, (Isaiah 26:1) and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel.” (Revelation 21:1–12, NASB95)

The New Jerusalem Isaiah 33:2-24

- “Look upon Zion, the city of our appointed feasts; Your eyes will see Jerusalem, an undisturbed habitation, A tent which will not be folded; Its stakes will never be pulled up, Nor any of its cords be torn apart. But there the majestic One, the Lord, will be for us A place of rivers and wide canals On which no boat with oars will go, And on which no mighty ship will pass— For the Lord is our judge, The Lord is our lawgiver, The Lord is our king; He will save us— Your tackle hangs slack; It cannot hold the base of its mast firmly, Nor spread out the sail. Then the prey of an abundant spoil will be divided; The lame will take the plunder. And no resident will say, “I am sick”; The people who dwell there will be forgiven their iniquity.” (Isaiah 33:20–24)

Isaiah 65:17-20a

- ““For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind. “But be glad and rejoice forever in what I create; For behold, I create Jerusalem for rejoicing And her people for gladness. “I will also rejoice in Jerusalem and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying. “No longer will there be in it an infant who lives but a few days, Or an old man who does not live out his days;

The “Good List” for the Kingdom

- Preamble: Satan and demons are bound.
- 1. Event: A lavish banquet.
- 2. Event: Veil is lifted for all.
- 3. Event: Death (physical) is no longer a threat (for believers. The unbeliever never escapes death, will live in it).
- 4: Event: Tears and sorrow end.
- 5: Event: Reproach ends (similar to #4)
- 6: The Jews are converted

- **We can conclude thus far that there is no death for the righteous in the Kingdom or ever.**
- **We can also conclude that while unrighteous are born into the Kingdom they have no power to shape the moral or holy condition of the Messianic reign.**
- **While this may seem impossible but we have been assured that in the announcement of the birth of the Messiah of these truth packed assurances—**

The Unbelievable Reality in the Kingdom

- “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.
- There will be no end to the increase (reach) of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this.” (Isaiah 9:6–7)

Isaiah 26

- These chapters (24-27) are roughly chronological. Chapters 26-27 speak as the Tribulation and the Kingdom have already been visited in the text (24-25).
- As narrative poetry 26-27 have a wide variety of information which is accessed as history and prophecy for rejoicing, admonishment and encouragement, etc. (Reflection.)
- Chapter 24 is a description of Jacob's trouble, followed by the glorious Kingdom in 25.
- In the remaining chapters 26-27 God's goodnesses and provisions are underscored and expanded.

Isaiah 26

Echo Chamber—

- Pursuant to our objective there is no hint in these chapters (24-27) that a more glorious Eternal State will follow the Kingdom of the Messiah.
- To mention again: If Rev. 21 ff is mistakenly believed to be in the Eternal State—**then Revelation does not mention Kingdom (1000 yrs) living.**
- Better both describe Kingdom experiences—the descriptions in Rev. 21 ff and all Isaiah mentions are of identical times.

Isaiah 26

- After dealing with the judgment and destruction and ignominy of Moab (25:10)—likely a representative of all the evil cities the text turns to a rejoicing. Praise, doxology— section in 26-27.

Isaiah 26:1-4

A Spiritual One?

- “In that day this song will be sung in the land of Judah: “We have a strong city; He sets up walls and ramparts for security. “Open the gates, that the righteous nation may enter, The one that remains faithful.
- “The steadfast of mind You will keep in perfect peace, Because he trusts in You. “Trust in the Lord forever, For in God the Lord, we have an everlasting Rock.” (Isaiah 26:1–4)

Reflections on God's Faithfulness

- Ed: Having endured the promises of Tribulation and the Restoration the prophecy turns to glorify the Lord for these acts of righteousness and justice.
- The end will be the glorious kingdom whose capital is the great city the New Jerusalem.
- The redeemed city (Jerusalem) stands for the salvation of the nation reduced to the salvation of the individual believer.

In the Day of the Lord—

- Repeat: “In that day this song will be sung in the land of Judah: “We have a strong city (contrasting); He sets up walls and ramparts for security.
- “Open the gates, that the righteous nation (Matt 25) may enter, The one that remains faithful.” (Isaiah 26:1–2)
- “A strong city” “wall” “ramparts” “for security” “gates” — That is why these defensive measures are listed in a perfect kingdom?—to describe a city.

Another Hymn Text

Thou will keep Him in Perfect Peace—

- “The steadfast of mind You will keep in perfect peace, Because he trusts in You. “Trust in the Lord forever, For in God the Lord, we have an everlasting Rock.” (Isaiah 26:3–4)
- As we said the promise stands for the salvation of the nation reduced to the salvation of the individual believer . “Blessed are those who wash their robes, so that they may have the right to (enter the city and eat of) the tree of life, and may enter by the gates into the city.” (See: Revelation 22:14)

The End of the Unrighteous

- **TEXT:** “For He has brought low those who dwell on high, the unassailable city; He lays it low, He lays it low to the ground, He casts it to the dust. “The foot will trample it, The feet of the afflicted, (and) the steps of the helpless (will trample the evil city).” (Isaiah 26:5–6)
- The Tribulation is on the mind in this section. The feet of God and the afflicted will trample down the cities and their population. The helpless become the powerful. Just a matter of time.

The Righteous in Contrast The Hope of the Abrahamic Covenant

- **“The way of the righteous is smooth; O Upright One, make the path of the righteous level. Indeed, while following the way of Your judgments, O Lord, We have waited for You eagerly; Your name, even Your memory, is the desire of our souls. At night my soul longs for You, Indeed, my spirit within me seeks You diligently; (Isaiah 26:7–9)**
- **The speaker is reflecting on God’s promises. While he may be troubled by events he is eager for justice.**

The Righteous in Contrast

- “For when the earth experiences Your judgments (as in the Tribulation) The inhabitants of the world (should) learn righteousness. **Though the wicked is shown favor, He does not learn righteousness;** He deals unjustly in the land of uprightness, And does not perceive the majesty of the Lord.” (Isaiah 26:9b–10)
- **The principle here applies to all fallen humanity.**

The Righteous in Contrast

- (Continuing) “O Lord, Your hand is lifted up yet they do not see it.
- “They see Your zeal for the people (Covenant) and are put to shame;
- “Indeed, fire (Tribulation or maybe Gog?) will devour Your enemies.
- “Lord, You will establish peace for us, Since **You have also performed for us all our works.**” (Isaiah 26:11–12)

The Promise to Abraham Typical of God's Promises

- **“O Lord our God, other masters besides You have ruled us; But through You alone we confess Your name.**
- **“The dead (the unrighteous will always continue, no promise for the fallen) will not live, the departed spirits will not rise; Therefore You have punished and destroyed them, And You have wiped out all remembrance of them.” (Isaiah 26:13–14)**

The Promise to Abraham

- “You have increased the nation, O Lord, You have increased the nation, You are glorified; You have extended all the borders of the land. (Isaiah 26:15)
- A look forward to the Kingdom with the extent of the land broadened. We will revisit this in the next chapter.

The Promise to Abraham

- O Lord, they (Jews) sought You in distress; They could only whisper a prayer, Your chastening was upon them.” (Isaiah 26:16)
- This is the history of the nation ending in the Tribulation judgment. They are chasten in the time of Jacob’s trouble.

Abrahamic Promises are Secure

- “As the pregnant woman approaches the time to give birth, She writhes and cries out in her labor pains, **Thus were we before You, O Lord. We were pregnant, we writhed in labor, We gave birth, as it seems, only to wind. We could not accomplish deliverance for the earth, Nor were (good) inhabitants of the world born.**” (Isaiah 26:17–18, NASB95)

Abrahamic Promises are Secure

- [But] “Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirit (Isaiah 26:19)
- The hope of the resurrection is clearly stated. The dew is the life giving power, the earth gives birth to the departed spirits. It could not be clearer. Later Daniel 12:2 states the resurrection truth again.

Abrahamic Promises are Secure

- “Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs its course. For behold, the Lord is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed And will no longer cover her slain.” (Isaiah 26:19–21)

Wait upon the Lord!

- The message from 730 b. c. remains the same. Be patient, be faithful, you will be rewarded and the justice so often missing will be meted out in due time.
- We may have an agenda, short sighted and impatience. The Lord's is quite different. Long suffering and patient and gathering his family from many centuries of time.
- We get impatient.

**Thou will keep him in perfect peace
Whose mind is stayed on Thee**

- **“Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs its course. (Isaiah 26:19**
- **“For His anger is but for a moment,**
 - **His favor is for a lifetime;**
- **Weeping may last for the night,**
 - **But a shout of joy comes in the morning.”**
(Psalm 30:5)

Thus far—