

024



The Father Knows Best

School of the Bible Class

Isaiah

Isaiah 29:20f

024

October 9, 2022

Donald L Goertzen Presenter

Indian Hills Community Church

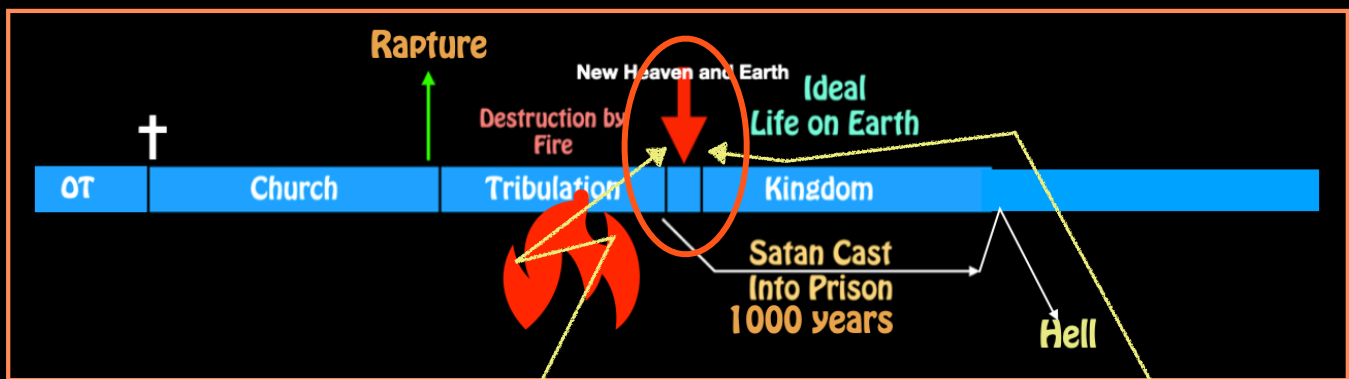
Continuing

Clues in Isaiah for the Detectives

Tribulation and Kingdom Truth



The Background Texts



- “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.” (Revelation 21:1–5)



- “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. I will give to the one who thirsts from the spring of the water of life without cost. ⁷“He who overcomes will inherit these things, and I will be his God and he will be My son. ⁸“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 21:6–8)



- ⁹“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.**” ¹⁰And 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,” (Revelation 21:10)



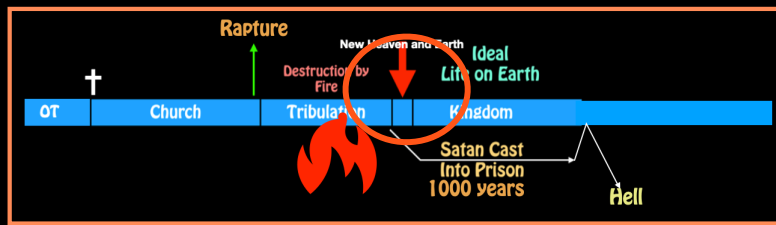
- Last week we had 2 Peter 3:10-13—That agrees with the chronology of the Revelation.
- “But the **day of the Lord** will come like a thief, in which the heavens will pass away with a roar and the elements will be **destroyed** with intense heat, and the earth and its works will be burned up. Since all these things are to be **destroyed** in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be **destroyed** by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.” (2 Peter 3:10–13)



- The New Testament reflects Isaiah 65:17f
- 17““For behold, **I create new heavens and a new earth**; And the former things will not be remembered or come to mind. 18“But be glad and rejoice forever in what **I create**; For behold, **I create Jerusalem** for rejoicing And her people for gladness. 19“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. (Isaiah 65:17–25)



- The New Testament reflects the Isaiah 65:17f
- 20“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; For the youth will die at the age of one hundred And the one who does not reach the age of one hundred Will be thought accursed. (Isaiah 65–20)



- ²¹“They will build houses and inhabit them; They will also plant vineyards and eat their fruit. “They will not build and another inhabit, They will not plant and another eat; For as the lifetime of a tree, so will be the days of My people, And My chosen ones will wear out the work of their hands. “They will not labor in vain, Or bear children for calamity; For they are the offspring of those blessed by the Lord, And their descendants with them. “It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear. ²⁵“The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent’s food. They will do no evil or harm in all My holy mountain,” says the Lord.” (Isaiah 65:21–25)

Kingdom Living

- Last week we discovered a section in Isaiah 29:20 that sheds light on a question that will be raised in Isaiah 65:20 “For the youth will die at the age of one hundred **And the one who does not reach the age of one hundred Will be thought accursed.**”
- We have stated that this verse (65:20) shows how the Kingdom is kept morally pure and safe for everyone—by the removal of the unrighteous (cursed)—those who would harm someone.

Kingdom Living

- Other verses support that idea.
- (To solve) In a Kingdom that has unrighteous dwellers in it, some factor must be in play that will render the Kingdom safe and peaceful for all.
- By implication we have— They will do no evil or harm in all My holy mountain Isa. 65:25
- By direct statements Ps 2:9 Rev. 19:15 “rule with rod”

Kingdom Living

- Isaiah 65:20 does not elaborate on any mechanism by which the Kingdom is kept pure (**thought** accursed).
- From that verse—we surmised that any act of the **unrighteous cannot be carried without because of its consequences to the quality of the Kingdom.**
- While it is possible for the unrighteous to entertain an idea of “hurting someone” in the Kingdom we have concluded that without notice or warning and before he can act on his intent he is cut off—removed.

Checking Our Literal Hermeneutic

- Thus far in our discussion— we need to ask if there is anything we have suggested that impinges the character of God—that is in keeping the Kingdom safe (pure)?
- That is, can God morally “force” 100% compliance with the threat of death (cut off from the living)?
- When God removes the unrighteous is He not acting in righteousness? Note: Leaving any now is grace.

Checking Our Literal Hermeneutic

- Also for consideration, the presence of the unrighteous in the Kingdom does not make the Kingdom an unrighteous place. Physical proximity does not contaminate God. Moral compromise with the unrighteous does.
- E.g. God allows Satan in the throne room. We allow the unrighteous to come into our worship service without “contamination” we may have friends that are unrighteous. They cannot contaminate Christians unless by influence we begin acting immorally.

With that Said!

- Last week we discovered a section in Isa. 29:20f that did **confirm our explanation**—that is how God will keep the Kingdom pure. The modus operandi?
- E.g. **They are simply eliminated**, without funeral or burial, apparently “zapped!” (As Rev. 20:9 fire devoured them) —we point out that one of the characteristics of the Kingdom is that there are no funerals i.e. no mourning, sadness, or hurt, or pain— all get to the idea.
- No exceptions are stated—this is hard to imagine!

Kingdom Living

- The reason we are covering this material again is that it slips from memory—
- We want to be sure that our treatment of Isaiah 29:20f is fair.
- First is this section talking about the Kingdom?
- Yes, it is. The Day of the Lord is a clear marker and Jesus' use of the **deaf hearing** and the **blind seeing** will happen only in His presence at his 1st coming He healed and 2nd coming all will receive healing (never afflicted).

Rereading the Section

A Kingdom Passage

- “Is it not yet just a little while Before Lebanon will be turned into a fertile field, And the fertile field will be considered as a forest? **On that day** the deaf will hear words of a book, And out of their gloom and darkness the eyes of the blind will see. The **afflicted** also will increase their gladness in the Lord, And the needy of **mankind** will rejoice in the Holy One of Israel. (Isaiah 29:17–21)

The End of the Wicked Enemy

They will not survive in the Kingdom

- “For the ruthless will come to an end and the scorner will be finished,
- Indeed all who are intent (see evil) on doing evil will be cut off;
 - Intend to— Who cause a person to be indicted by a word,
 - Intend to—And (who) ensnare him who adjudicates at the gate,
 - Intend to—And (who) defraud the one in the right with meaningless arguments.

A Word of Proximity

- We have in the prophetic sections many comparisons between “our day” and the “day of the Kingdom.”
- We need to be alert that when the comparisons are made about Kingdom experiences, the original idea is in “non-Kingdom conditions” compared to Kingdom conditions.
- For example—

Pedagogical Moment

- Isa. 29:20 “For the **ruthless** will come to an end and the **scorner** will be finished—
- The ruthless is not a comparison “within the kingdom” but with “our day”
- The ruthless actors of our day will **never enter nor survive in the Kingdom.**
- **Thus the comparison should not be used to argue that the ruthless run roughshod in the Kingdom—the opposite is meant.**

The End of the Wicked Enemy As we know them today!

- “Therefore thus says the Lord, who redeemed Abraham, concerning the house of Jacob:
- **Kingdom Living:** “Jacob shall not now be ashamed, nor shall his face now turn pale; But when he sees his children, [Isa. 65:23 children not for calamity] [and] the **work of My hands**, in his midst, [Isa. 65:21f]
- They will [**all in the kingdom**] sanctify My name; Indeed, they [**all people former enemies, Jer. 31:34**] will sanctify the Holy One of Jacob **And will stand in awe of the God of Israel.**
- **Kingdom living of the unrighteous:** “Those who **err in mind** [intention] will know the truth, And those who [would] criticize will accept instruction.” (Isaiah 29:20–24)

The End of the Wicked Enemy

- We have taken time to cover material from our past lessons.
- Because—It is on this point that most of the objections come regarding the perfected Kingdom—(they say) that it must wait until the unrighteous are removed at the 2nd Magog event—**because the Kingdom cannot achieve perfection with sinful men in it.**
- But sinful Man in it makes the previous point—sinful men cannot pollute Kingdom waters (not permitted), **yet this perfected environment does not change him in the slightest**—because when he is given the opportunity to revolt he is like the dog who returns to his vomit.

Checking Commentaries

- Isaiah Steveson: 20-21 “The “terrible one, **the oppressor of others, will fail.** The one who **scorns God** and godliness will be consumed. Those who **watch for iniquity**; seeking the chance to do evil, will be cut off in judgment, V. 20. **Isaiah takes up those who offend legally.** Those who make a man an offender for a word" are perjurers, whose false words cause another to be considered an “offender” guilty of some wrong. **The perjurer will now receive punishment.** The one who reproves in the gate is a judge. Some set a trap for him in order to cast doubt on his credibility **They will now receive judgment.** Those who make an unjust accusation, “a thing of nought (see 24:20),” “trying to turn aside the just,” **will be condemned V. 21.”**

Checking Commentaries

- In all of these examples we have the crime and then the punishment**

Assuming Steveson's Idea

- Peter Steveson a Dispensationalist makes the comparison we made earlier. [Comparing] The activities of the perverse in our day will just not be tolerated in the Kingdom.
- I believe he is on the right track. He just needs to explain how this is (or is not) carried out in the Kingdom.
- Without the timing or trigger of the “cutting off”— we are led to believe that the preserve things are carried on in the Kingdom (the sticking point)—the difference then in the Kingdom from today is that criminals just do not get away with it. I expect this is commonly held.

Assuming Steveson's Idea

- But the “deeds of evil” world critically change the character of the Kingdom. Then—actually the Kingdom has crime—then there is no real difference in what any good law enforcement provides today. Which is how the Kingdom with its flaws is expectantly understood.
- But if just dealing with evil is a “just punishment” then the murderer (when someone is killed) will be punished (capital) fine! But then the deceased must be raised from the dead(?)
- Irony? And this is considered “not hurting?” But the sense of the text is that the crime never ever happened. How is that possible? The crime is stopped at the intention stage—no one will ever know about it! Wall-a— a perfect society.

Expositors follows the same line

- Grogan: “The former spiritual insensitivity of the people will be a thing of the past. Isaiah shows a concern for the godly poor. The fact that the reference to them in verse 19. Is followed by a promise that evil men, especially those who “deprive the innocent of justice,” will be cut down certainly suggests that it is the restoration of justice to the oppressed in the Messianic Kingdom. That is in view, even though this messianic reference is not made explicit.”
- Ed: This is like Steveson. The kingdom will simply be just and the actual acts apparently permitted with corresponding justice.

Interpreting Isaiah

- Herbert Wolfe: “The restoration of the ability to see and to hear. Is linked with the rule of the Righteous King. A messianic interpretation of verse 18 is supported by the context and by 35:5. “The Lord will defend the rights of the helpless and judge those who pervert justice. Isaiah condemned the scoffers 28:14 and 22. And he used “ruthless” to describe the hordes of nations in 29:5 all the ungodly—whether Jews [sic] or Gentiles will vanish under God's hand of judgment.”
- Wolfe seems to agree with what we have said but he has not made is explicit enough to differentiate himself from Steveson for example.

**This is how the kingdom is kept perfect—
No act of unrighteousness can be carried out.
It is judged at the “intention stage.”**

Conclusion of Isa. 28-29

- **Let us not doubt for a moment what is clearly the plan of God for the redemption of His entire creation.**
- **The Millennial phase of the Kingdom will once and for all time show that Man is desperately wicked and by himself unredeemable.**
- **In this the grace of God is magnified in the nature of the stock He has redeemed and made whole.**

Thus far—