

026



The Father Knows Best

School of the Bible Class

Isaiah

Isaiah 32-33

026

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Indian Hills Community Church



Detectives looking for Eschatological Clues in Isaiah

Tribulation and Kingdom Truth

Continuing

Why Study Eschatology

- This week after a reflective thought about the wisdom of my lesson series—that goes on and on! I was shocked back to reality when—
- I visited with a man in our community who observed that in recent church contacts he had had that these churches had decided to hold fast only to major themes.
- These pastors said that (I could add others) they were not going to make eschatology an issue. No set eschatological system would define them—apparently Amillennialism and Pretribulationism could be taught under the same roof—if any were taught at all! Q. Is it possible to be neutral?

Why Study Eschatology

- Now for a brief moment I could envy this open handed approach that permits diversity that holds no specific eschatology—only the basics!
- Frankly, in that case there is no need for my classes— actually we do not need the O.T., the Pauline Epistles, all prophecy— only the Sermon on the Mount, the life of Jesus to show us how to live our moral life—**you have just arrived at the WOKE Church.**
- Set aside that which divides us, surely the “unity of John 17” is reachable— if we just stop talking about the end times issues— that can only divide us.

Why Study Eschatology

- But peace comes at a horrible cost—without a defensible eschatology there is no way to stop Kingdom Building in the church—which is an eschatology (Postmillennialism). Eschatology cannot be avoided—Q. Just which one will it be?
- Noted: Building a spiritual kingdom—a false kingdom is held by a vast majority of Christians. The first step towards a biblical eschatology is to deny a “spiritual kingdom” in our now!

Why Study Eschatology

- “Kingdom Building” is to **advocate for issues, for causes—speak out for** any who are “victimized”— e.g. human enslavement/sex trafficking, anti-abortion, the youth, the poor, the homelessness, the disenfranchised, the addicted to drugs etc, certainly creation care—
- **This is a touchy subject—**
- It is easy to create a victim class—as the “Alphabet Soup of Sexual and Gender identification” and racial discrimination causes, women—

Why Study Eschatology

- All of these have honorable components supposing to make the world a better place— to build the kingdom—a “rescuing the perishing.”
- **There may be opportunities for personal involvement to alleviate the suffering**—But these efforts (some good and bad) distract the church from its mission to stand for the truth of the Gospel to evangelize.

Why Study Eschatology

- It is a truism—that if you give up on biblical eschatology the one developed by the literal sense of Scripture, it is a matter of time that the WOKE agenda will be adopted by the church.
- Those that stand for the narrow truth are branded and marginalized by the left wing—scoffed at—they end up opposing biblical truth.

Why Study Eschatology

- We opened with this warning to keep us focused on our study—why it is important that we know the **nature of our hope and to advocate for it.**
- **Our study of Isaiah is to confirm what has been revealed as the Jewish hope of the coming Davidic Kingdom — the hope of Mankind.** The promises made by God to Abraham are not for a temporary sojourn on earth then to be whisked away to some beautiful Isle somewhere beyond the blue. That is an Augustinian corruption!

Why Study Eschatology

- Heaven is **the Messianic Kingdom on His created then restored earth** (Heaven is where God is). We have it described in the book of Isaiah in the Messianic Kingdom. To it He brings the abode for the King and His glorified Bride—the New Jerusalem.
- **Mysteriously**, the new city is identified with the old earthly one — somehow is attached (in one location).
- **Commingling** the “heavenly and earthy Jerusalem” to become one may not be fully understood (we do not need to) but it satisfies the texts.

An immaterial Heaven is a new thought of Augustine.
The Gentiles did jettison the Jews and their earthly Kingdom

- New Testament witnesses that Abraham was looking from a city Hebrews 11:10
- Ezekiel saw a “millennial” Kingdom City 40:2— "In the visions of God He brought me into the land of Israel and set me on a very high mountain, and on it to the South there was a **structure like a city.**"
- John showed us **that city** in Revelation 21:2 And I saw the **holy city, new Jerusalem, coming down out of heaven from God,** made ready as a bride adorned for her husband.

New Testament Does Not Change Old Testament Expectations

- Hebrews 11:10 for he was looking for the **city which has foundations**, whose architect and builder is God.
- Hebrews 11:16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for **He has prepared a city for them**.
- Hebrews 12:22 But you have come to Mount Zion and to the city of the living God, the **heavenly Jerusalem**, and to myriads of angels,
- Hebrews 13:14 For here we do not have a lasting city, but we are **seeking the city which is to come**.

New Testament Does Not Change Old Testament Expectations

- **These verses are not hidden from the classical view. That view puts the new earth and Jerusalem at the end of 1000 yrs rather than as we have proposed to have the city and the renovation of the earth up front for the Kingdom (aka Millennium).**
- **The Augustinian idea of a super heaven is wrongly adopted for a time after the earthly kingdom. There are no “undeniable verses” suggesting this chronology.**

The Great Escape

- Remember the “best shot argument” against knowing the correct order of events is—“Prophecy is difficult and there are times when the text goes back and forth.”
- Therefore we do not really know how this works out between the Kingdom and the “Eternal State.”
- But this ambiguity suggests that Augustine lives in our minds without rent—not recognizing Greek influences.
- We insist: The Scriptures are clear even its eschatology.

Looking for the Kingdom—the Jewish Heaven

- **Therefore in our Isaiah passages (32-33) we have descriptions of common living in the kingdom.**
- **Notice that the activities in the Kingdom are those that are ordinarily encountered in our normal life—on this earth.**

Comparisons are with Now and Then

- Isaiah 32:1 Behold, a king will reign righteously And princes will rule justly.
- 2 Each (man/person) will be like a refuge from the wind And a shelter from the storm, Like streams of water in a dry country, Like the shade of a huge rock in a parched land.
- 3 Then the eyes of those who see will not be blinded, And the ears of those who hear will listen. 4 The mind of the hasty (irrational) will discern the truth, And the tongue of the stammerers will hasten to speak clearly.

Comparisons are with Now and Then

We ought not think that these bad things happen in the Kingdom

- Isaiah 32:5 **No longer** will the fool be called noble, Or the rogue be spoken of as generous. 6 **For a fool speaks nonsense**, And his heart inclines toward wickedness: To practice ungodliness and to speak error against the Lord, To keep the hungry person unsatisfied And to withhold drink from the thirsty. 7 **As for a rogue**, his weapons are evil; He devises wicked schemes To destroy the afflicted with slander, Even though the needy one speaks what is right. 8 **But the noble man devises noble plans; And by noble plans he stands.**

Warning the Women About Judgment

- **Isaiah 32:9–14** Rise up, you women who are at ease, And hear my voice; Give ear to my word, You complacent daughters. 10 Within a year and a few days You will be troubled, O complacent daughters; For the vintage is ended, And the fruit gathering will not come. 11 Tremble, you women who are at ease; Be troubled, you complacent daughters; Strip, undress and put sackcloth on your waist, 12 Beat your breasts for the pleasant fields, for the fruitful vine, 13 For the land of my people in which thorns and briars shall come up; Yea, for all the joyful houses and for the jubilant city. 14 Because the palace has been abandoned, the populated city forsaken. Hill and watch-tower have become caves forever, A delight for wild donkeys, a pasture for flocks;

Comparisons are with Now and Then

- Isaiah 32:15 Until the Spirit (recreation?) is poured out upon us from on high, And the wilderness becomes a fertile field, And the fertile field is considered as a forest. 16 Then justice will dwell in the wilderness And righteousness will abide in the fertile field. 17 And the work of righteousness will be peace, And the service of righteousness, quietness and confidence forever. 18 Then my people will live in a peaceful habitation, And in secure dwellings and in undisturbed resting places; 19 [The immediate context—] And it will hail when the forest comes down, And the city will be utterly laid low. 20 How blessed will you be, you who sow beside all waters, Who let out freely the ox and the donkey.

Warning to the Destroyer Assyrian and Babylon Sequences

- **Isaiah 33:1 (Historic)** Woe to you, O destroyer, While you were not destroyed; And he who is treacherous, while others did not deal treacherously with him. As soon as you finish destroying, you will be destroyed; As soon as you cease to deal treacherously, others will deal treacherously with you.
- **2 (Prophetic hope)** O Lord, be gracious to us; we have waited for You. Be their strength every morning, Our salvation also in the time of distress. **3 (Hope in judgment)** At the sound of the tumult peoples flee; At the lifting up of Yourself nations disperse. **4** Your spoil is gathered as the caterpillar gathers; As locusts rushing about men rush about on it.

Sovereignty in the Time of Trouble For Judah

- **Isaiah 33:5 The Lord is exalted, for He dwells on high; He has filled Zion with justice and righteousness. 6 And He will be the stability of your times, A wealth of salvation, wisdom and knowledge; The fear of the Lord is his treasure.**
- **The Lord is the anchor for Judah in the time of her trouble.**

Tribulation Judgement (?)

- **Isaiah 33:7 Behold, their brave men cry in the streets, The ambassadors of peace weep bitterly. 8 The highways are desolate, the traveler has ceased, He has broken the covenant, he has despised the cities, He has no regard for man. 9 The land mourns and pines away, Lebanon is shamed and withers; Sharon is like a desert plain, And Bashan and Carmel loose their foliage. 10 “Now I will arise,” says the Lord, “Now I will be exalted, now I will be lifted up. 11 “You (the unfaithful) have conceived chaff, you will give birth to stubble; My breath will consume you like a fire. 12 “The peoples will be burned to lime, Like cut thorns **which are burned in the fire.****

A Warning for all Ages of Coming Judgement

- Isaiah 33:13 “You who are far away (in time), hear what I have done; And you who are near, acknowledge My might.” 14 Sinners in Zion are terrified; Trembling has seized the godless. “Who among us can live with the consuming fire? Who among us can live with continual burning?”
- The Tribulation is characterized as burning with fire.—The conflagration!

Those Fit for the Kingdom

- **Isaiah 33:15 He who walks righteously and speaks with sincerity, He who rejects unjust gain And shakes his hands so that they hold no bribe; He who stops his ears from hearing about bloodshed And shuts his eyes from looking upon evil; 16 He will dwell on the heights, His refuge will be the impregnable rock; His bread will be given him, His water will be sure.**

Living in the Kingdom

- Isaiah 33:16 **He will dwell on the heights,** His refuge will be the impregnable rock; His bread will be given him, His water will be sure. 17 **Your eyes will see the King in His beauty;** They will behold a far-distant land.
- As now: 18 Your heart will meditate on terror: “Where is he who counts? Where is he who weighs? Where is he who counts the towers?”
- As then: 19 You will no longer see a fierce people, A people of unintelligible speech which no one comprehends, Of a stammering tongue which no one understands. (Foreign invaders).

Living in the Kingdom

- Isaiah 33: 20 Look upon (new) 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. 21 **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—(as threats to their existence).

Living in the Kingdom

Isaiah 33:22 For the Lord is our judge, The Lord is our lawgiver, The Lord is our king; He will save us—

Living in the Kingdom

- Isaiah 33:23 Your tackle hangs slack; It cannot hold the base of its mast firmly, Nor spread out the sail. (working against the elements for food will be past) Then the prey (reversed) of an abundant spoil will be divided; The lame will take the plunder. 24 And no resident will say, "I am sick"; The people who dwell there will be forgiven their iniquity.

How Long Will it Be?

- As we finished 33 chapters of Isaiah— we ought to see what kind of book Isaiah was and the role it played in the life of the Jews.
- Yes, there are many warnings of judgment for the near and far term as in the Tribulation but the overall impression is— as our section shows, that ultimate hope is repeatedly presented and pressed on its people.
- As believers, we identify with their long term hope of deliverance. This is what kept them going and remain faithful. There is little difference between how they handled discouragement and trouble and how we do. Our study of James underscores this very truth.

Thus far—