

029



# The Father Knows Best

School of the Bible Class

## Isaiah

Isaiah 36-39

029

November 13, 2022

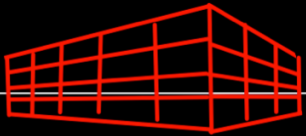
Donald L Goertzen Presenter  
Indian Hills Community Church

# Detectives looking for Eschatological Evidences in Isaiah

Tribulation and Kingdom Truth

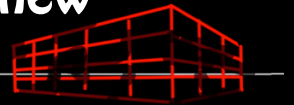


**Continuing**



# Building a Framework

- In our study of Isaiah we are committed to the literal sense of Scripture. It is a wise choice since an **indestructible framework for the entire Bible** can render the Bible useful.
- It can be built using the most common hermeneutic in the human language—literalism, it means what it says.
- Contrary—it is a truism that Man does not like what the Bible text says literally therefore he invents a new meaning— for one to his liking.

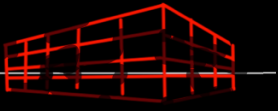






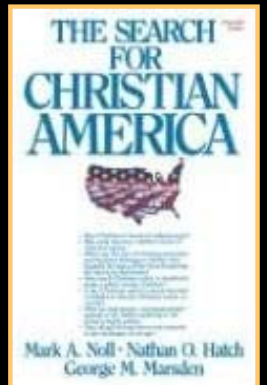
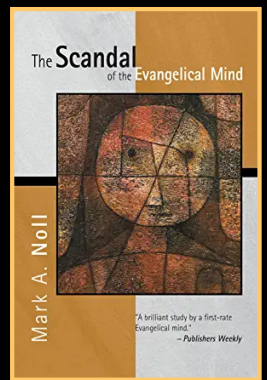
## Scholarship so Admired Is so Destructive

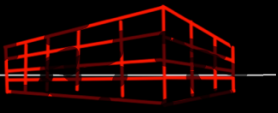
- But the scholar **does not want to be caught changing the meaning** (it would destroy his credibility) so **he impinges on God's intent and forms a frame work that suits himself**. But it is a partial framework without a foundation.
- It is quite a feat to substitute God's clear meaning for one created by those who reject the Plan—based on “a reasonableness.” What God would do!



## Scholarship so Admired Is so Destructive

- There is a hostility towards the literal sense by the scholars who are quick to point out that it is a minority view that supports Dispensationalism.
- Mark Noll entitles his book, against Dispensationalists as “The Scandal of the Evangelical (Dispensational) Mind.” But in another book he admits that using his system of understanding that Christian America has not yet been found.





## Scholarship so Admired Is so Destructive

- With my historical studies on Wednesday night I was interested to see how the five vol. **scholarly** Mennonite Encyclopedia handled our question—
- **Not surprising it showed that Dispensationalism, while recognized in many quarters is the “odd man” in a widely accepted theology.**
- Since it is the common scholarly approach it is included as an example how Dispensationalism is rejected.

## From Mennonite Encyclopedia

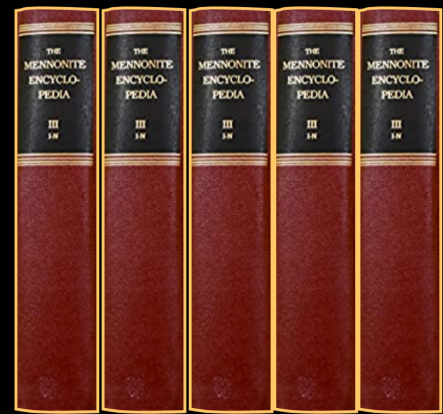
- “There is considerable diversity among dispensationalists on the details of this system of interpretation, but in spite of its exegetical and theological weaknesses, dispensationalism represents a popular hermeneutical approach to the Bible for many conservative Christians.

## From Mennonite Encyclopedia

- “A number of theological schools, both in the United States and other countries, are committed to the teaching of **this system of reading the Bible.** (meaning literal sense meaning.)
- The **weakness** of dispensational hermeneutics is that it does not **take seriously the continuity of God's saving purposes in history.** (Redemptive History)

# From Mennonite Encyclopedia

- “It fails to see the fulfillment of the hopes and promises of the Old Testament in the New.
- “Its insistence on the cleavage between Israel and the church sets dispensationalism off from the historic faith of the church.



## From Mennonite Encyclopedia

- “Dispensationalism was introduced into Mennonite communities in South Russia by some church leaders who had discovered the teachings of John Darby in Germany. Several outstanding preachers spread this system of interpretation not only in Russia but also, later, in North (via the Bible Conference Movement 1875 and later) and South America.”
- N. Y. Word of Life Ministries, S. A. Leader Harold Reimer and Acacio in Brazil.

# From Mennonite Encyclopedia

- “In North America dispensationalism made deep inroads on Mennonite churches through non-Mennonite literature and prophetic conferences, and through non-Mennonite Bible colleges and seminaries, (a few Mennonites) leading to considerable dissension and controversy.
- “Today relatively few Mennonite scholars espouse Dispensationalism and it is advocated mainly by teachers and preachers who received their theological training in non-Mennonite schools. Mennonite Encyclopedia Vol V p. 241



# Why Spend Time on This?

- I believe that teaching the Bible needs to have an historical component that shows the effect of losing touch with the literalness of the text.
- This class if it were taught by a Covenantalist Theologian would have quite a difference “interpretation” of text that for us has been clear.
- By now the idea of the church or at least the **continuity of redemption**—**minimizing the history, discounting the prophecy**—would have been made the center piece. We have no reason to introduce the church in any form until it is given in Acts 2.

# Why Spend Time on This?

- The other ongoing theme would be Kingdom Building that (KB) has been going on since creation. **Since Covenantalist do not recognize an earthly kingdom they promote the spiritual kingdom in all ages—Jesus shows us how!**
- Redemption history then is simply Kingdom Building—If it is successful=Postmillennialism. If unsuccessful=Amillennialism.

# Continuity Old and New Testaments

- We have been through half of Isaiah a major prophet, representing the Old Testament—so far there has never been a reason to **delay a meaning of a text until we read its change in the New.**
- **The New T. certainly elaborates on the New Jerusalem but the N. J. a Kingdom City, is clearly taught in the Old Testament.**
- Rather we are aware that there are many references or allusions in the Old are brought to the surface in the New Testament. Not vice versa



# Summary

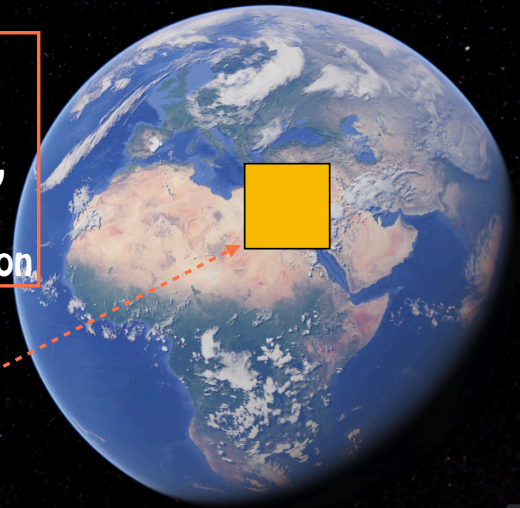
- Biblical understanding has been built from the frame up—the pattern is found in God's **historic acts and His explicit utterance** (that builds the structure).
- However, it is the suggestion of the scholars that God gave the Scriptures as an Erector set of many parts, with no set of instructions but with smiling approval Man gets to build something to his personal liking.



# The Kingdom Has Come

- Last week we ended the last of the major cycles of warning judgment restoration in Isaiah 34-35.
- We hurried over chapter 35 as familiar Kingdom territory of what life will be like in the Kingdom a.k.a. Heaven, that is the earth bound aspect of it.  
\*resurrected life is in the Mystery in the New Testament.

Present configuration will likely be completely changed with the New Creation.

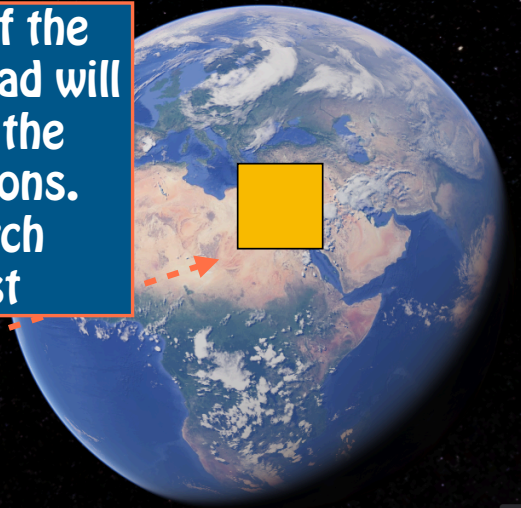


How the New Earth and the New Jerusalem Interface is impossible to describe.

# Thy Kingdom Has Come

- We must keep in strict categories the “earth bound Heaven” and its “people” and the glorified bodied “people” in the New Jerusalem.

The state of the redeemed dead will change at the resurrections.  
The Church  
The Rest



Isaiah is describing without exception the Earth bound people (Jews and Gentiles).



## The Regenerated Earth

- Isaiah 35:1 “The wilderness and the desert will be glad, And the Arabah will rejoice and blossom; Like the crocus 2 It will blossom profusely And rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it, The majesty of Carmel and Sharon. They will see the glory of the Lord, The majesty of our God.



# The Regenerated Earth

- Isaiah 35:3 “Encourage the exhausted, and strengthen the feeble. 4 Say to those with anxious heart, “Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you.”





# The Regenerated Earth

- Isaiah 35:5 “Then the eyes of the blind will be opened And the ears of the deaf will be unstopped. 6 Then the lame will leap like a deer, And the tongue of the mute will shout for joy. For waters will break forth in the wilderness And streams in the Arabah.

It should be noted that the descriptions given of the Kingdom are in earthly physical terms.

# The Regenerated Earth

- Isaiah 35:7 “The scorched land will become a pool And the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass becomes reeds and rushes. 8 A highway will be there, a roadway, And it will be called the Highway of Holiness. The unclean will not travel on it, But it will be for him who walks that way, And fools will not wander on it.

The comparisons are not within the Kingdom but from “now” to then.

# The Regenerated Earth

- Isaiah 35:9 “No lion [old kind of] will be there, Nor will any [old kind of] vicious beast go up on it; These [old kind of] will not be found there. But the redeemed will walk there,
- 10 And the ransomed of the Lord will return And come with joyful shouting to Zion, With everlasting joy upon their heads. They will find gladness and joy, And sorrow and sighing will flee away.

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comparisons  
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# Hezekiah's Historic Encounters

- Isaiah 36:1 Now in the fourteenth year of King Hezekiah, [701 b. c.] **Sennacherib** king of Assyria came up against **all the fortified cities of Judah and seized them.**



- Isaiah 37:5–75 So the servants of King Hezekiah came to Isaiah. 6 Isaiah said to them, “Thus you shall say to your master, ‘Thus says the Lord, “Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me. 7

“Behold, I will put a spirit in him so that he will hear a rumor and return to his own land. And I will make him fall by the sword in his own land.” ’ ”

## Jerusalem



An approximation of the City that could not fall