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So there we have it. Isaiah foresaw a world wide scattering of the people of God. He also foresaw a time of revival and restoration for the people of God involving a return to the land, a reuniting of God's people and a re-conquest of their and God's enemies. There was indeed a fulfillment of all of these prophesied elements of restoration -- the return, the reuniting and the re-conquest -- during the latter days of the old covenant era.

That does raise another question. There was a fulfillment of this prophecy during the latter days of the old covenant era, but was that the complete fulfillment? Were the events beginning with the return under Ezra and Zerubbabel the complete fulfillment or only the beginning?

I believe we can say that these early fulfillments were only the beginning. Even though these prophecies were given in terms of the outward form of the old covenant, these later fulfillments will be in terms of the outward form of the new covenant. The shadows of the old covenant have been set aside forever and will never be restored. Prophecies can be given in terms of the shadows of the old covenant and then be fulfilled in terms of the substance of the new covenant. There are significant examples of this sort of interpretation in the New Testament. There is Peter's use of Joel's prophecy in Acts 2 on the day of Pentecost, James' use of Amos' prophecy in Acts 15 at the Jerusalem Council, and the interpretation of Jeremiah's new covenant prophecy in the book of Hebrews. Following the New Testament's examples on how to interpret Old Testament prophecies is an important part of using Scripture to interpret Scripture.

If we allow Scripture to interpret Scripture, then the ultimate fulfillment of Isaiah's prophecy will be realized in eternity on the new earth. At the second coming, the angels will go forth and gather God's people from the ends of the earth. That will be a truly glorious gathering of God's people from the north and south and east and west. On the new earth, the enemies of God's people will certainly be subdued. In that

day, Satan and his rebellion will be totally crushed, the redeemed will be delivered even from indwelling sin, and the curse will be purged from the earth. In that day, the people of God will certainly be united. The church's membership from both its outward visible perspective and its inward invisible perspective will be identical. In that day, the church will indeed be strictly a regenerate fellowship. There will be no hypocrites hiding among the faithful.

It seems that the new earth will be the ultimate fulfillment of the land promise given to Abraham. Even in the Old Testament it was prophesied that the land promised to Abraham would be extended to the ends of the earth in the age of the Messiah. "His dominion shall be from sea to sea, and from the River to the ends of the earth" (Zechariah 9:10). The Apostle Paul stated that the promise to Abraham and his Seed involved not merely the land of Canaan but the entire world (Romans 4:13). And the land promise was a "forever" promise (Genesis 13:15) and thus has to have a fulfillment, which reaches into eternity.

We have considered the fulfillment during the latter years of the old covenant which was more literal in terms of form and less glorious in terms of substance. We have considered the fulfillment in eternity, which will be less literal in terms of form and more glorious in terms of substance. There is also a fulfillment in this age. In this age, our sacred space is not on earth but in heaven (Galatians 3:26; Hebrews 12:22; 13:14) and our true rest is in Christ our Lord.

According to the Epistle of Hebrews, even Abraham interpreted the land promise to some degree in terms of the heavenly Jerusalem. Hebrews 11:10 says that Abraham "waited for the city which has foundations, whose builder and maker is God." Hebrews 11:16 says that Abraham and his family now "desire a better, that is, a heavenly country."

In this age as the gospel goes forth and God's elect are gathered into the heavenly Jerusalem, there is a fulfillment of Isaiah's prophecy about God's people being

gathered from the ends of the earth. According to Matthew 24:31, the ascended Son of Man "will send His angels (or messengers) with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other." This verse is fulfilled throughout this age as Jesus' earthly messengers preach the gospel to the ends of the earth and thus gather people into the kingdom. This verse is fulfilled throughout this age as the church obeys Jesus' great commission and as the nations are disciplined.

Isaiah's prophecy also mentioned a renewed unity experienced by God's people. That certainly has a fulfillment in this age. Jesus draws to Himself both Jew and Gentile, both slave and free, both Greek and barbarian, both male and female. He has redeemed and is redeeming a people from every nation, tribe and tongue. As people in all this diversity are drawn to Jesus, they are also drawn to each other. There is a miracle of love in the Body of Christ. In fact, Jesus said that this unity is such a miracle that it proves to the world that God did indeed send Jesus as Savior. In times of spiritual weakness, the church is blown about by winds of doctrine and there is increased division. But to the degree that the people of God are drawn to the Jesus of Scripture, there is a miraculous unity rooted in both truth and love.

Isaiah's prophecy also spoke of the re-conquest of some traditional enemies of the people of God. That also has a fulfillment in this age in terms of the new covenant context. Paul said in 2 Corinthians 10:3-5:

3 For though we walk in the flesh, we do not war according to the flesh. 4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, ...

Paul responds to this charge with an extended use of a military metaphor, asserting that while he lives in the world (i.e. participates in normal human existence with all its limitations), he does not wage war as the world does (i.e. employing merely human and doubtful means). On the contrary, he says, the weapons we fight with...

have divine power to demolish strongholds. Strongholds is an allusion to the towers or raised ramparts used in ancient battles, but here it stands for arguments and every pretension that sets itself up against the knowledge of God. It was by the proclamation of the gospel (which involved reasoning and arguing in an effort to remove false barriers thrown up against the truth) that Paul sought to overcome people's resistance and so to take captive every thought to make it obedient to Christ. The imagery here is that of a stronghold breached and those sheltering behind its walls taken captive. Paul's purpose is not only to demolish false arguments but also to bring people's thoughts under the lordship of Christ. Finally, he says he will be ready to punish every act of disobedience (to the gospel on the part of the opponents) once your obedience is complete (i.e. once the Corinthians acknowledge again Paul's authority and the truth of his gospel). A passage such as this reminds us that Christian ministry involves a battle for the mind. False arguments need to be demolished, so that people might yield to the truth of the gospel and find life under the lordship of Christ.

God has raised up Jesus as a banner, an ensign for the nations, and Jesus is today gathering His elect from the four corners of the earth. People need to come to Him today. Come to Him in faith, receiving Him and resting upon Him alone for salvation. To as many as receive Him, to them He gives the right to become children of God, to those who believe in His name.

Isaiah 12-40

It would be easy for us to rush through Isaiah and jump from one majestic snowcapped mountain peak to another and miss some important truths hidden away in short verses that tell about our Savior and the salvation He provides. There are many passages that reinforce the over all message of hope in the coming of the Messiah when brought together as a whole. They may not "stand on their own," but when seen in the context of the whole they are significant and very profound.

Waters of Salvation

After presenting the great work of salvation in chapter eleven, Isaiah breaks forth in thanksgiving and praise to Yahweh. The prophet can contain himself no longer. In 12:2-3 Isaiah admonishes his listeners to draw from the springs of salvation God has provided.

Behold, God is my salvation, I will trust and not be afraid;  
For the LORD God is my strength and song, And He has become my salvation.  
Therefore you will joyously draw water From the springs of salvation.

"Waters" is plural in the original and indicates the fullness and all-sufficiency of the blessings that Yahweh gives to His people. The waters flow from the springs of salvation.

We enjoy the sweet waters of salvation because of what God accomplished for us on the cross through Jesus' death and resurrection from the dead. Our Lord Jesus spoke of the water of life in His conversation with the woman of Samaria who came to draw water from Jacob's well.

"If you knew the gift of God," Jesus told her, "and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water" (John 4:10).

As the conversation progressed Jesus said,  
"Everyone who drinks of this water [from Jacob's well] shall thirst again; but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life" (vv. 13-14).

Later in His ministry, on the last day of the feast of the Tabernacles. Jesus stood in the Temple and cried out,

If any man is thirsty, let him come to Me, and drink. He who believes in Me, as the Scripture said, "From his innermost being shall flow rivers of living water." But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified (John 7:37-39).

Compare these words of Jesus with Isaiah 44:3; 55:1; 1 Corinthians 10:4;

Rev. 7:16; 21:6; 22:17.

Isaiah 44:3: For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants.

Isaiah 55:1: "Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price.

I Corinthians 10:4: and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.

Revelation 7:16: They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat.

Revelation 21:6: And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment.

Revelation 22:17: The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price.

Only Jesus satisfies! Learn to draw daily, moment by moment from His refreshing waters of salvation.

#### A Faithful Judge

Judgment came swift on the descendents of Moab who created more havoc to Israel than her bitterest enemies did (Isaiah 16:6-7). Isaiah draws from the context of God's judgment upon the descendents of Lot to remind his people of a faithful judge.

"A throne will even be established in lovingkindness, and a judge will sit on it in faithfulness in the tent of David; Moreover, he will seek justice and be prompt in righteousness" (v. 5). These words reinforce 9:6, 7; 11:1-10; 32:1; 55:4; Amos 9:11; 2 Samuel 7:12-16 etc. The throne of David is superior to a Moabitic dynasty. The "Son of the Most High" will sit on the "throne of His father David and reign over the house of Jacob forever,

and His kingdom shall have no end" (Luke 1:32-33). The ancient Jewish Targum represents this passage as Messianic. The throne in the tent of David belongs to Christ. Israel has a throne with a future (Jeremiah 33:15-17).

When the Lord Jesus returns He will dispense righteousness and justice as "the LORD our righteousness." He will do that which is right. How

refreshing this thought is in our evil day of injustice. He is faithful and true.

The whole book of Revelation is a reminder of how He will dispense justice on the nations of the world.

### A Savior and Champion in Egypt

The Egyptian religion was a complex polytheism. However, in Isaiah chapter nineteen Isaiah sees Egyptians worshipping Yahweh. It is interesting that by the first century A.D. there were over a million Jews living in Egypt, and Onias IV built a Jewish Temple in Egypt in 160 B.C. The Roman emperor Vespasian closed it in A.D. 71. Before the coming of Christ there were Jewish synagogues covering the land of Egypt, and the Old Testament was translated into Greek at Alexandria.

However, the passage as a whole is not talking about Jews worshiping in Egypt, but the Egyptians worshipping Yahweh. "In that day," says Isaiah, "there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD near its border" (Isa. 19:19). "And it will become a sign and a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD because of oppressors, and He will send them a Savior and a Champion, and He will deliver them. Thus the LORD will make Himself known to Egypt, and the Egyptians will know the LORD in that day. They will even worship with sacrifice and Egypt, and the Egyptians will know the LORD in that day. They will even worship with sacrifice and offering, and will make a vow to the LORD and perform it" (vv. 20-21).

This "Savior and Champion," literally "Mighty One," is the Lord Jesus Christ. Isaiah knows only one Deliverer. This passage is Messianic. Men have carried the message of salvation to Egypt and the people have believed. The good news has been preached there and men have believed on the Lord. The LORD God has made Himself known to the Egyptians. At Pentecost the knowledge of the Lord went out to the land and people believed on the Deliverer, the Mighty One. Before Egypt fell prey to Islam in 640

A.D. there was a flourishing church in Egypt. Will there also be a time in the future when it will again flourish? Let's pray to that end.

### A Key for the House of David

Perhaps Isaiah 22:22 may be considered more of a messianic application than a specific messianic prophecy. However, the description of the key to the house or dynasty of David is applied to the risen Christ in Revelation 3:7. Just as the master of the house has a key and complete authority over it, Eliakim has been entrusted with the key to the house of David. The responsibility of the government, security and safety rests on his shoulders. Jesus Christ, as the Anointed of Yahweh, bears the complete responsibility for the Kingdom of God. Christ exercises complete sovereign authority over the Kingdom. He alone is the Head of the house of David.

### A Costly Foundation

In chapter twenty Isaiah says the nation has misplaced its confidence in the false security of Egypt. The Lord declares that He will provide His chosen foundation for Israel as opposed to the proud drunken kings of Ephraim and the fading flower of her glory in Is 28:16

**"Therefore thus says the Lord God, Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed." Is.28:16**

The leadership which believes in its falsehood and deception. God, however, provides a measuring-line for a sure foundation. In "His counsel wonderful and His wisdom great" the Lord cancels Jerusalem's covenant with death and warns her of coming judgment.

The very names God uses of Himself indicates the seriousness of the situation. The "Lord" (Adonai) LORD (Yahweh) is the one who is speaking.

The costly, tested stone is the Lord Jesus Christ. He is the "costly cornerstone



for the foundation." The Lord God is the one who has "firmly placed" this foundation stone.

"He who believes in it will not be disturbed." We could replace the italicized words with Him referring to the Lord Jesus. He is the only sure foundation in life. Peter resolutely declared to the religious leaders, "Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead . . . He is the **STONE WHICH WAS REJECTED** by you, **THE BUILDER**, but **WHICH BECAME THE VERY CORNER** stone. And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved" (Acts 4:10-12).

The apostle Paul borrowed Isaiah's idea and declared, "For no man can lay a foundation other than the one which is laid, which is Jesus Christ" (1 Corinthians 3:11). In Ephesians 2:20-22 he reminds the Ephesian church,

"Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit."

Peter uses the same allegory when writing about the church as a living stone.

"**BEHOLD I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM SHALL NOT BE DISAPPOINTED**" (1 Peter 2:6).

Cf. Romans 9:33; 10:11; with Psalm 118:22; Matthew 21:42; Mark 12:10; Luke 20:17).

No one can be truly disappointed once they have trusted and come to rest in Jesus Christ. You can receive Him as your personal Savior right now. Here is A Free Gift for You.