

To Proclaim the Vengeance of Our God

Isaiah 61:1 – 62:12

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~ In our last report from our Spiritual Safari, we began examining one of the finest examples available regarding the interpretation of prophetic Scripture. The Lord Jesus Himself gave us that interpretation as He read some of this chapter of Isaiah as He taught in the synagogue in His hometown of Nazareth. That is recorded in Luke chapter four. Jesus proclaimed to them that the Spirit of God was coming upon One — Him, and that He had been appointed and anointed to preach good tidings to the meek, bind up the broken-hearted, and proclaim liberty to captives of sin. He spoke of opening the prison to those bound by sin; and that was His purpose of redemption in His first advent. Only God can deliver us from the awful prison house of Satan, friends. There are multitudes of people today who hear the Gospel of the death, burial and resurrection of the Lord Jesus Christ, and they turn to Him, and they are delivered. That's the power of the Word of God that our safari believes in and teaches, also.

Luke 4:16 and Jesus came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, 18 *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, *This day is this scripture fulfilled in your ears.* 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth ~*

LXI

1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

~ If you will compare the words of Jesus, as recorded by Doctor Luke and Isaiah, you'll notice Jesus didn't even finish the sentence. He left out the part that says, "*....to proclaim the vengeance of our God and to comfort all that mourn.*" See, Jesus broke off there because Isaiah saw the first *and* second advent of Christ — in the same vision! Jesus only spoke of His first advent that day in Luke. Remember, Simon Peter spoke of this, too, saying, "*... of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow*" — first Peter chapter one verses ten and eleven.

So, Isaiah — and all of the prophets — speak of the suffering of Christ in His first advent *and* the glory of His Kingdom in His second advent and, from their perspective in Biblical Israel, the prophecies appear to be inextricably intertwined events. I am sure that was frustrating and confusing to the prophets. Of course, the Lord worked it out in their minds, but it took some dedicated studying of the Law of the Lord to recognize the distinction. It seems impossible to make the statement that "*... He is going to bind up the broken-hearted and open the prison*" — and at the same time declare the "*...day of vengeance of my God!*" Well, the only way we can discern these spiritual truths are by the words of Jesus Himself. Without Luke recording this account of Jesus' teaching we would, frankly, remain hopelessly confused about the eschatological order of advent. Isaiah was looking

forward to the coming of Christ. We are looking *back* at the coming of Christ; and that places you and me directly in a valley between the two mountains of the first and Second Advent.

Jesus said He was going to prepare a place for us, and that He would return and receive us out of the world. That's the rapture. Next, He establishes His earthly Kingdom here; as those who have suffered with Him rule and reign with Him. For the lost world, when Christ returns in His second advent, He is coming in judgment; to put down the rebellion with a rod of iron and dash them as a potter's vessel. Let's think on that today. As we move forward in Isaiah, we're going to see said judgment articulately executed; and, if you think we have had some ugly reports in this safari before, you ain't seen nothing yet – I assure you of that! When we see Jesus treading the winepress of the wrath of God, I want to look away. It's altogether frightful. See, God promises that He is going to put down the rebellion in this world someday. The universe remains under His authority. Even though Satan is the god of this present, evil world, it won't be that way forever. Emerson, a doleful philosopher, was exactly wrong when he said, "*... everything is in the saddle and they're riding mankind.*" No, the Lord Jesus Christ holds the reins on ten thousand universes today in His nail-scarred Hands. We have no clue — perhaps not even an awareness of — most of those universes, either, by the way. Make a note.

So, immediately following that great day of vengeance, the Great Tribulation period, God is going to comfort all who mourn. If you mourn for your sins, and long in your heart for a better day, desiring to live in obedience to Him – then your best days are in the future. I would have you notice that verse three tells us they are those who mourn in Zion. Well, if you're going to mourn in Zion, you'll necessarily have to move out of Orlando, Florida or Lagos, Nigeria or Lahore, Pakistan or Jakarta, Indonesia. We can surely mourn in these places, but I'm confident Isaiah was aware of his geographical location – and was familiar with Mount Zion; and that he meant exactly what and where he spoke of.

Beyond the day of vengeance, which we will learn all about in chapter sixty-three, there will follow comfort and the oil of joy. When we begin to understand this prophecy properly, correctly and completely, there should

be no question Isaiah is making a play upon words saying things, such as, *"beauty and ashes."* That means joy will be exchanged for judgment. It means a song will replace our sighing. The land of Israel is going to receive a complete make-over; and its Edenic beauty will replace the current landscape of desert wilderness. That's when the desert shall blossom like a rose, friends. It's not happening today....

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

~ When a correct Biblical time-schedule is grasped, the sincere student of Scripture will understand this is the beginning of the Millennial Kingdom. Israel just doesn't happen to be able to claim these prophetic truths today – impossible. They are not *"priests of the Lord"* today – they totally and completely reject Christ as Messiah. In fact, they don't even represent God as presented in the Old Testament. They don't have a temple today; and a temple built anywhere except the current location of the Mosque of Omar won't be accepted by God. That is the field David purchased to construct the temple on; and it will have to be rebuilt there — or God won't accept it.

No, Isaiah is painting an accurate picture of future prosperity that Israel does not have today. Isaiah is talking about a nation that represents God according to His original intentions found in Exodus chapter nineteen verse six, which says, *"... and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel...."* Because of their sin in idolatry and rebellion, and a refusal to keep the Sabbatical Year, this joy and prosperity was never obtained in Biblical times; but Israel will lay hold of the promise – *IN THAT DAY*. Anti-Semitism will be replaced with Pro-Semitism, because Israel will finally be

genuine witnesses for God Almighty. They aren't that today – and neither is the church fulfilling its potential in modern times, either, by the way. The church is *almost* the complete failure Israel is....

7 For your shame ye shall have double joy; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

LXII

1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

~ So, our Spiritual Safari through the entire Word of God ends this leg of our expedition with abundant, myriad joys the restored nation Israel will experience in the Millennial Kingdom. Most people today cannot rejoice in the Lord. There is no joy in their salvation. Most so-called Christians are perfectly miserable creatures because they have unconfessed sin in their lives and, as a result, they are out of the will of God, and out of fellowship with the Father. You will not be happy in that condition. Well, the Messiah yearns for us to have those great blessings; and He desires for us to have these anticipated joys!

Unfortunately, there is a grave danger with believers who constantly talk about Christ coming to take us out of the world. The number one argument

for those who deny the rapture is that Christians use it as an escape mechanism; and, by and large, they're right in that argument. Some of us get into trouble and difficulties down here, and we then want the Lord to come get us and take us home. I've been there. I'm guessing you have, also. It's a very real problem — because that's not God's intentions in rapturing the church — which will happen as the next event on God's prophetic calendar.

There was a man in seminary many years ago, who constantly went outside every night after dinner, and looked up at the stars, and would say, "*.... oh, if the Lord would only come tonight.*" What he really wanted was an excuse to skip an extremely difficult Hebrew test the following day; because he never studied for the exam. Then came the day after graduation, when he had a degree in hand, and he met a beautiful woman and fell in love. That same night, he went outside and said, "*.... I hope the Lord doesn't come for a long time.*" Let's not be critical, friends, we're all guilty of doing the same thing. And it ought not be that way.

The reason Jerusalem has no peace today is because the Lord Jesus Christ desires to rule and reign in righteousness, but they will not yield to Him. You can call Jerusalem the "*holy city*" and Israel the "*holy land*" all day long — but it doesn't mean a thing. Jerusalem is anything *BUT* holy today! Someday, Israel will be holy. Man isn't going to usher in a Kingdom, either, my friends. The United Nations have demonstrated, more than obviously, that they could *NEVER* accomplish their mission. The United States cannot bring the Kingdom on earth to Jerusalem — and neither can the church. Only the Lord of Hosts Himself can do these things.

All modern nations of the world are in a state of mourning as I write this report — desolate and forsaken — groaning in anticipation of the future. Christian pilgrims seeking Christ on every page of Scripture are absolutely exhausted with this earthly experience. I know I am. Well, this redemption involves the nation Israel *AND* the church — *YOU* — and *ME* — and it is coming someday, my beloved readers. If you are reading this report, then I am sure you long for that day with me....

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken ~

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