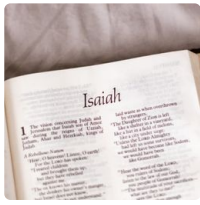


# OpenTheo

## Isaiah - The Second Exodus



### Isaiah - Steve Gregg

Explore the theme of deliverance from bondage in the book of Isaiah with Steve Gregg, as he discusses various aspects of the Exodus motif and how it applies to the New Testament. Gregg examines the highway metaphor found throughout Isaiah and its connection to the Messianic age, as well as the idea of God's dwelling place among His people. He also delves into the concept of remembering past events and how they foreshadow the redemption to come.

### Transcript

In this session, we're going to look at the theme of deliverance from bondage more closely. We saw in our last session the theme of redemption, which is that deliverance from bondage. But it's not just redemption for the sake of setting people free, but to bring them into something.

When God brought the children of Israel out of Egypt, it wasn't just because He felt sorry for them being in bondage. He said, here, let me let you go. Like you might find a bird caught in a snare and you say, oh, poor thing.

You let it go and let it fly. I feel better about myself already. I did a good deed for this bird.

That's not what made God let Israel out of Egypt. He didn't say, oh, these poor folks are trapped. I'll give them a break.

He called them to something. And what He called them to required that they be rescued from what they were already in. They couldn't become what He wanted them to become until they were rescued from the state they were in already.

This obviously has a spiritual parallel in that Jesus didn't just save us so that we could be free to party on and not go to hell. He saved us because He had an idea of what He wants us to become. Not just an idea, a purpose, a plan, a requirement that we become something.

And we could not become that something while we were in bondage to sin. We could not become like Jesus. We could not become a holy nation when we were unholy and when we were trapped in our bondage to sin.

So the rescue from bondage in the scripture is always simply that which leads to or is intended to lead to the establishment of a righteous nation. And this is true whether we consider the Exodus. Of course, God brought them out of Egypt not just so they'd be free, but so He could bring them into the Promised Land and be a nation.

In fact, they didn't get very far out of Egypt before God met them at Mount Sinai and said, Now obey me, keep my covenant, and you'll be a holy nation to me. In other words, I didn't just rescue you because you were uncomfortable. I rescued you because I have a plan for your life, and that is you be a holy nation for me.

And now that we've got that straight, we can continue on toward the Promised Land because that's where it's going to be realized. Now likewise, God brought the children of Israel out of Babylon for the very same reason, not just because they were groaning there. Actually, they weren't groaning so much there.

The Babylonian exile was not hard bondage like Egypt was. Under the taskmasters of Egypt, the children of Israel were beaten, given unreasonable workloads, treated like slaves. In Babylon, it wasn't quite that bad.

They had their own homes, they could wander about, they could meet together with the prophet Ezekiel at their leisure. They could farm the land. This is all brought out in Jeremiah chapter 29 that the exiles could farm land, they could build their houses, they could raise their families.

They weren't under the whip, but they were not free to be God's nation. Their capital had been destroyed. Their temple had been burned down.

What God had called them to be when they came out of Egypt was not a reality anymore. And for those who cared, and in that case there was only a remnant that really did, for those who cared, that was galling to them. They were not simply people who could be settled among the Babylonians and live happily ever after.

They were supposed to be a holy nation. They were supposed to be a people of God. Their city Jerusalem was in ruins.

They laid their harps aside under the willows there because they couldn't sing anymore. They were so grieved. The righteous remnant couldn't bring themselves to sing the songs of Zion in a foreign land.

Not because it was so awful there in Babylon. In fact, it wasn't so awful because actually when they were given permission to leave, most of them didn't. Most of the Jews had

become so comfortable in Babylon that leaving was not on their mind.

But there was a remnant who were loyal to God and God's purposes and who craved deliverance. Not so they could escape some uncomfortable situation in Babylon, but so they could fulfill God's purpose of being a holy nation in Israel again. A worshipping community with a temple and all that stuff that God had ordained before.

A restoration of the holy nation. Whether it's the exodus or whether it's the return of the exodus from Babylon, which were only a remnant of the whole number of Jews who had gone in. It's for the purpose of becoming a nation again.

A holy special people of God. That was the purpose of escape from bondage. We talked in our last lecture about how Isaiah uses the motif of the exodus sometimes and the motif of the return of the exiles sometimes.

And how that extends to the idea of the Messiah and his deliverance of his people. The purpose of those inquiries in the last lecture was simply to show that the idea of redemption was applied to these situations. God in saving Israel from Egypt or from Babylon or us from sin is buying us back.

But you know, as I said, the word redemption means you pay a price to reown something that you once owned and have lost. What it means, of course, is that when they came out of Egypt, they had been bought with a price and they were owned by God. Those who came back from Babylon had been purchased, redeemed out of Babylon and were therefore owned.

We who have come to Christ have been bought with a price. We are not our own. That's what redemption means.

A payment was made and ownership is transferred to the one who made the payment. God is the one who made the payment. God is the one who redeemed and therefore God is the one who holds title.

We're not our own. Paul said in 1 Corinthians 6, I think it's verse 20 or 21, something like that. Now, having said that, once he's redeemed us and we're not our own, we need to figure, okay, if I'm owned by somebody, we need to figure out what he has in mind for me.

Not what I have in mind for me, not what my parents had in mind for me, not what I always dreamed of for my life, but what does my owner have in mind for me? I'm his servant. He's redeemed me out of slavery to be his servant and therefore his plan, I need to understand. And his plan is that I emerged with all those that he has redeemed into a religious or spiritual, more properly, community living under the direction of a king.

And that means being a nation, a kingdom. So we're going to look again at some aspects of the Exodus motif and the return of the Exodus motif, drawing from Isaiah different aspects and seeing how the New Testament applies them to our own situation. In Isaiah chapter 11, which we have looked at on a number of occasions previously, and I never tire of looking at it.

It's a wonderful chapter, one of my favorites in the book of Isaiah. The entire chapter is a messianic age subject matter, beginning with, frankly, the birth of Jesus at the beginning of the chapter. And primarily concerning the chapter with the results of Jesus having come and what that means to us all.

In verses 15 through 16, the last two verses of this chapter, chapter 11, the Lord will utterly destroy the tongue of the sea of Egypt. With his mighty wind, he will shake his fist over the river, probably Jordan. Again, Israel crossed through the sea to get out of Egypt and across the river Jordan to get into the promised land.

And strike it in the seven streams and make men cross over dry shod. It cannot be mistaken that this term, passing over dry shod, is taken directly from the Exodus and from Joshua. Both cases of Israel walking through what should be covered with water, but actually walking on dry land because God has miraculously made the way for them.

There will be a highway. Now remember, this highway motif is throughout the book too. And perhaps the place where it's most clear that this is spiritual is in Isaiah 40, where it is referring to John the Baptist.

As a voice of one crying to the wilderness, prepare a highway for our God. And he talks about how it will be prepared. The valleys will be brought up.

The hills will be brought down. The ground will be leveled more. The rough places will be made plain.

This is all spiritual, but John the Baptist said he was the fulfillment of that. So the highway that is prepared is a way of living, not something that cars would drive on. And so here we have that highway.

Again, it's always associated in Isaiah. Well, I shouldn't say always, but it is in the Messianic passages. It is a common theme of this highway upon which people travel.

Also referred to as the highway of holiness in chapter 35 of Isaiah. There will be a highway for the remnant of his people. Well, the remnant, they're the ones who are saved.

And by the way, he had said that in the previous chapter. We're not taking these things straight through, so you might not realize the proximity of things. But in chapter 10, it was in verse 20, he said, The remnant of Israel and such of his escape of the house of

Jacob will never again depend on him who defeated them.

Verse 21, the remnant will return, the remnant of Jacob to the mighty God. And verse 22, for though your people, O Israel, are as the sand of the sea, yet a remnant of them will return. Or as Paul quoted this verse, a remnant shall be saved.

Returning is an image for being saved. Although in this context, it should seem to look like exiles returning from exile. Paul sees it as being saved out of sin.

Paul quotes it that way. Now, the point there is in chapter 10, the remnant are the ones who will be saved. And therefore, in chapter 11, the reader knows he's talking about the saved ones.

Those who are saved by the Messiah. Why do I say the Messiah? Because he's introduced in 11.1, there shall come from a rod from the stem of Jesse, a branch from his roots, etc. And he talks about the Messiah.

So the saved ones are the remnant of Israel traveling on this highway. Jesus is the way that we walk on. He says, he refers to them as those who are left from Assyria.

It may be that the imagery here is that as Assyria has conquered all of Judah except Jerusalem, only the inhabitants of Jerusalem are the remnants who have survived that Assyrian overwhelm. And of course, Jerusalem is a type of the church itself, rescued and preserved. As it was for Israel in the day that he came up from the land of Egypt.

Now, this passage is talking about the Messianic age and spiritual salvation, but it's likened to Egypt. You know, I was once in a conversation, a very friendly one, with my own pastor in Santa Cruz who was a dispensationalist. And we were talking about whether the Bible talks or not about a last day's return of the Jews to their land.

Of course, the dispensationalists believe that is predicted. I question whether it is. I think not.

But one scripture he gave to support it was that in this chapter, and what verse is it where he says that he will gather? Yeah, verse 11. Chapter 11, verse 11, it says, It should come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people who are left. Now, my pastor was suggesting that the first time, of course, was when he brought them back from Babylon.

And that the second time will be, is still future. But, of course, that's not the case. The first time was Egypt.

And that's what he says in verse 16. As it was in the day they came up from the land of Egypt. That's the first time.

What is the second time? Well, it could be seen as the return of the exiles from Babylon.

But, of course, even that foreshadows something spiritual. And that's what this chapter is about.

There's a second Exodus, is what it's saying. God will call his people to himself again, like in the Exodus. But not exactly like it.

It's more spiritual than that. There's an Exodus, a second Exodus that Jesus accomplished in Jerusalem. That's the gathering in of which Isaiah speaks here.

But notice, it is the Exodus motif applied to our salvation. It's a new Exodus. Thus, we have in the prophets, and you'll find it not only in Isaiah, but in the other prophets, salvation in Christ is given in terms of a second Exodus.

You'll find this also in the book of Micah. Chapter 7, just to show it's not confined to the book of Isaiah. Micah 7, verse 15 says, As in the days when you came out of the land of Egypt, I will show them marvelous things.

So it's like the Exodus. And he says, in verse 19 then, Micah 7, 19, He will again have compassion on us, like in the Exodus. He had compassion on us when he brought us out of Egypt.

He's going to do that again, a second Exodus. But notice what it looks like. And we'll subdue our iniquities.

You will cast our sins into the depths of the sea. Well, in the first Exodus, what got thrown into the depths of the sea? The enemies. What were they? Egyptians.

The Egyptian armies were thrown into the depths of the sea. In the second Exodus, it's our sins that are defeated. What the Egyptians were to Israel in the first Exodus, the sins are to God's people in the second.

Deliverance from sin in Jesus corresponds to deliverance from the Egyptians for the Jews. I already mentioned previously, Luke 9, 31, which mentions the Exodus that Jesus would accomplish. If you turn also to 1 Corinthians 10, Paul specifically says that the Exodus and its aftermath is a type of us.

Now, the word type we've encountered before, the Greek word is *typos*. It means a pattern, and it refers to something that occurred in the Old Testament, a story or an event or a ritual, which foreshadows something in the New Testament. That feature of the Old Testament that is a type has its counterpart in the New Testament, which is called the antitype.

Both words are actually used in the Greek New Testament. The word type is not used very often in the New Testament in this sense, but it is used at least three times, if not more. The word antitype is in fact used in the New Testament in 1 Peter 3, 20, where it

says that our salvation is the antitype, or our baptism is the antitype of the flood of Noah and eight people being saved through the water.

That was the type. He says the antitype is our baptism. Both the word type and antitype are used in the Greek New Testament.

The words function with each other like the word prophecy and fulfillment, or prediction and fulfillment. They're two parts of one thing. A type and an antitype, the type is predictive.

The antitype is the fulfillment of that. Therefore, it's fairly uncommon to find the word type used this way in the New Testament, but not unheard of. It occurs in Romans 5. It also occurs twice in 1 Corinthians 10.

Paul there in chapter 10, verse 1 says, Moreover, brethren, I don't want you to be unaware that all our fathers were under the cloud and passed through the sea. He's talking about, of course, the Exodus. All were baptized into Moses in the cloud and in the sea.

A rather creative way of describing it, but on purpose. We'll see soon why he describes this as being baptized into Moses in the cloud and the sea. All ate the same spiritual food, by which he means manna, which was not literally spiritual food.

It was physical food. And all drank the same spiritual drink, for they drank from that spiritual rock that followed them, and that rock was Christ. Now, interestingly, the drink they drank was not spiritual.

It was physical water. The rock that they drank from was not a spiritual rock. It was a real rock.

And he identifies the spiritual rock from which they drank as Christ. But all of that, he says in verse 6, Now these things became our examples. The word examples in the Greek is types.

This is tupos, tupoi. This is one of the places where the term type is used in the sense that I just described. He's saying that the experiences of the children of Israel in the exodus and the aftermath are types.

What are they types of? Us. And that is why Paul frames this historical recollection in the words he does. He could have just said they went through the sea and followed the cloud, and so he says they were baptized in the sea and baptized in the cloud.

Why use that terminology? Because that's a type. What happened to them is a type of us. We were baptized in water.

That's the antitype of them passing through the sea. We have been baptized in the Holy

Spirit. That's the antitype of them following the cloud.

They were baptized into Moses. We're baptized into Jesus, the second Moses. We've had a second exodus.

All that was a type of what we have experienced. In what? In salvation. They drank, they ate manna.

That was physical bread. He calls it spiritual bread because it corresponds in the type to the spiritual manna which Jesus identified as himself. In John chapter 6, he says, I am the bread that comes down from heaven.

They said, Moses gave us bread from heaven. They meant manna. He says, no, I'm the true bread that comes down from heaven.

It's like I'm the real manna. They drank literal water, but Paul says they drank spiritual water from a spiritual rock. Why? Because it corresponds to us drinking spiritual water, the living water, the Holy Spirit, the living spiritual rock, Jesus.

Jesus gives us his Holy Spirit. Paul is taking events that we already know from the experience of the Jews in the exodus and stating them in terms, spiritualizing them, not denying that they were literally true, but saying that what they went through was a type of something that we are going through, but it's spiritual for us. Therefore, Paul, again, like other New Testament writers, just taking it for granted that the exodus was a foreshadowing of our salvation and that our salvation is therefore a second exodus.

The Jews were delivered from Babylon, I mean from Egypt, through the event of the Passover. It was during the Passover evening that Pharaoh lost his firstborn son and changed his mind about retaining the Jews in his land and gave them permission to leave. That Passover, of course, did not hurt God's people who were obedient and who put blood on the doorposts and lintels of their house.

They had slain a lamb for that purpose and that was the Passover lamb. Paul says in 1 Corinthians 5, 7, Christ, our Passover, has been slain for us, making it very clear that he again sees what Christ has done in the salvation we have and therefore is the antitype of the exodus which was acquired through the blood of a lamb and Jesus is the lamb whose blood has acquired our exodus. And so we have these New Testament references confirming what the Old Testament says.

He casts not the Egyptians this time but our sins into the depths of the sea. He delivers us from bondage, but not to man, but to sin, to the devil. Now in Isaiah 51, verses 9 through 11, it says, Awake, awake, put on strength, O arm of the Lord.

Awake as in the ancient days, in the generations of old. Are you not the arm that cut Rahab apart and wounded the serpent? Are you not the one who dried up the sea, the



waters of the great deep that made the depths of the sea erode for the redeemed to cross over? So, or in similar manner, the ransomed of the Lord shall return and come to Zion with singing, with everlasting joy on their heads. They shall attain joy and gladness and sorrow and sighs shall flee away.

Isaiah's own readers no doubt would have understood this to be a reference to the return of the exiles from Babylon returning to Zion, that is Jerusalem. So means in the same way. In what same way? The same way as God delivered them from Egypt or similarly at least.

Now Rahab by the way is a poetic name for Egypt. When it says, Are you not the one who cut Rahab apart and wounded the serpent? You'll find that Rahab in Isaiah chapter 30 in verse 7 is a reference to Egypt and also in Psalm 74. Psalm 74, 12 through 15, also talks about God defeating Egypt in the exodus and calls Egypt Rahab.

Why? I cannot say. But it is unmistakable. Rahab is a reference to Egypt and therefore God striking Rahab, parting the sea, making the sea a dry road for the people, the redeemed, is obviously a reference to the historical exodus.

But in the same way or a similar way, God will cause the redeemed of the Lord to come out of Babylon. But more importantly, out of sin. Coming out of Babylon is a picture of coming out of sin.

Coming to Zion is a picture of coming into the church. And so this is again a new exodus that is clearly referred to. Chapter 35 I've mentioned before is another chapter which is in itself a complete messianic age passage.

It also has the highway as I've mentioned before. It says in verse eight, a highway shall be there and a road and it shall be called the highway of holiness. No unclean shall pass over it, but it shall be for others.

Whoever walks the road, although a fool, shall not go astray. You don't have to be a genius to walk the way of holiness. It's not rocket science.

No lion shall be there, nor shall any ravenous beast go up on it. It shall not be found there, but the redeemed shall walk there. So the highway of holiness is the way the redeemed walk.

They walk the way of holiness. And the ransomed of the Lord shall return and come to Zion with singing with everlasting joy on their heads. They shall obtain joy and gladness and sorrow and sighs shall flee away.

Now obviously this is the same verse or the same promise essentially that we found in chapter 51. But in this case it's set in the messianic age. How do I know it's the messianic age? Because of the frequency with which the New Testament writers draw

from this particular chapter, Isaiah 35, and apply it to their own time.

And so, including Jesus, by the way. This chapter has reference in verse 5. Chapter 35, 5 says, The eyes of the blind shall be opened, the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, and the tongue of the dumb shall sing.

Waters will burst forth in wilderness, and so forth. Some other imagery that we'll find in a later lecture on Isaiah. When John the Baptist was in prison and sent messengers to Jesus and said, are you the one who's to come or not? Because Jesus was not behaving as John and other Jews thought the Messiah should behave.

He was not rallying the troops against Rome. He was not making any advances against the oppression that Israel was experiencing under the Roman domination. And so John thought, hey, come on, let's get with the program.

Are you with us or not? Are you the person we're looking for or should we look for someone else? Kind of a little jab at him, you know. Should we start looking elsewhere or what, are you going to get with the program? And Jesus said, take this message back to John. Tell him what you see.

The eyes of the blind are being opened. The ears of the deaf are being unstopped. The lame are walking.

The dumb speak. And he also added that and the poor have the gospel preached to them, a reference to Isaiah 61. But he's mostly referring to this passage.

He says, tell John what's happening and let him put two and two together. The implication is, of course, I'm doing what the Messiah is supposed to do. Check it out.

Look at Isaiah 35. Isn't that what's happening here? By unmistakable implication, he's saying this is the Messianic program. Not driving Rome out.

The program for the Messiah is defined for us in Isaiah 35. And check it out, I'm doing it. It's happening right now.

Tell John, you're seeing it before your eyes. That'll answer his question. See, Jesus' words would have no meaning and certainly would give no information to John in terms of answering his question if he did not presuppose that Isaiah 35 is about the Messianic age, which Jesus himself was there to inaugurate in his first coming.

Many apply this to the millennium, of course, but that's, as we've said before, a conservative view that I think is not as strongly supported, not at all strongly supported in the New Testament. The New Testament always applies these passages to the church age, but notice it is in that context that the redeemed of the Lord return and come with singing design and so forth, which in Isaiah 51 sounded like it was talking about a second

exodus from Babylon, but in fact it's a second exodus in the spiritual sense, as applied here. Now there's also a new Passover, or a new meaning of Passover, at least.

In Isaiah 43, verses 1 and 2, it says, But now, this says the Lord who created you, O Jacob, and he who formed you, O Israel, fear not, for I have redeemed you, I have called you by your name, you are mine, and you shall pass through the waters and I will be with you. Through the rivers they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you.

But add to that, see that's talking about the exodus, add to that later in the same chapter, verses 16 through 19. Thus says the Lord, who makes a way in the sea and a path through the mighty waters, who brings forth the chariot and the horse, we've read this, the army and the power, and they'll lie down together, they'll be extinguished. Then verse 18, Nor consider the things of old.

Behold, I will do a new thing, now it shall spring forth, shall you not know it? I will even make a road in the wilderness, that's that highway motif again, and rivers in the desert. Now we're going to read again, we're going to study it at another time, the rivers in the desert motif and its significance. But the highway we've encountered, the highway in the wilderness is now.

And what God is saying is, I'm going to do a new thing and you're going to have to stop and do a new thing. What is the old thing? The exodus was the old thing. There's a new exodus now.

And so when it comes to observing Passover, which was a memorial of the exodus, you're not going to do that anymore. Jesus said this, from now on when you eat this bread, drink this cup, you remember me. For centuries the Jews at Passover remembered the exodus.

Why? That was their salvation. I'm your redemption. I'm your salvation.

I'm the new exodus. Whenever you take this cup and eat this bread, you're going to remember me now, not exodus, not that. That was then, this is now.

That's the old salvation. This is the new salvation. This is the antitype.

And it was right for Israel to remember the past things until God came and brought the realities that the past things foreshadowed. Now that Jesus has come, it's here. There's a new exodus.

There's a new Passover. The Passover is now a memorial not of an old deliverance, but of Christ himself and his deliverance. Now, of course, after Israel came out of the wilderness, one of the first things God instructed them to do is to build the tabernacle.

And so also there's a new tabernacle. As a result of the new exodus, there's a new tabernacle. In Isaiah 33 and verse 20, look upon Zion, the city of our appointed feasts.

Your eyes will see Jerusalem, a quiet habitation, a tabernacle that will not be taken down. By the way, the tabernacle that Moses built was taken down on a regular basis. They had to move it around.

They had to dismantle it, put it on carts, pull it through the wilderness to the next location, set it up again. But that wasn't permanent. That was coming down too.

The tabernacle moved around. It went up and down frequently and then finally went down and stayed down. And it was replaced by the temple.

But the tabernacle God's talking about here is not coming down. It's a permanent tabernacle. What is a tabernacle? It's a tent.

In this case, a tent that God dwells in. Very important. Isaiah has this concept a number of places we know very well the New Testament does too.

And we'll see some of that. But he says, Zion and Jerusalem, that's us, as you shall see, is a tabernacle that will not be taken down. Not one of its stakes will ever be removed, nor will any of its cords be broken.

The church, as the tabernacle of God, is permanent. Now, look back at chapter 8, verses 12 through 14. This was in the context of Ahaz fearing the conspiracy that was being made between Pekah and Rezin, the kings respectively of Israel and Syria, who were conspiring to come and overcome Ahaz and force Judah into a confederacy with them against Assyria.

Ahaz was resisting this, not necessarily for the best reasons. Isaiah said, yes, resist it, but for different reasons. You should be trusting God, not fearing man.

And he says, do not say a conspiracy concerning all that this people call a conspiracy. They were terrified by this conspiracy to overthrow Judah, which was between Syria and Ephraim, or Israel. By the way, this is a really good verse for people who are all about conspiracies today, too.

Because whenever you hear about a powerful people conspiring together to overthrow righteousness, overthrow the church, overthrow God, those people get really scared. The Illuminati, the Trilateral Commission, the Federal Reserve, you know, Council for Foreign Relations, all these conspiracies people talk about. There's the international bankers' conspiracies that are trying to take over everything.

Or to hear some, they've already taken over everything. They've been running things for a long time. How fascinating, how obsessive some people are about this.

When they get the information, they say, oh, my goodness, do you realize that? And then that's all they're about for the rest of their lives, talking about this. They want everyone to know about it. People have been telling me about that since about 1978.

I hear it about it on a regular basis. If these guys are planning to take over, they're sure patient. Because it's now been, what, 40 years since I first heard about it.

Those guys who were involved then must be dead now. They must not have as much control as people thought. But on the other hand, we're having conspiracies.

People who have money, people who have power, people with governmental authority, they link together, they join arm to arm to combine their power. Syria and Israel were doing that at this time. There have been many.

The United Nations is clearly linking together of powers to work toward a common agenda. That's a conspiracy. It's not maybe always sinister, but it's nonetheless a conspiracy.

So what? What if the international bankers indeed have everything in their back pocket? Why are you telling me this? What do you want me to do? Go tell them to stop? I don't think they're listening to me. I guess if that's really happening, I'll just have to deal with it and live with it. I'm not in control of that situation, but you know somebody is.

This is what God said to Isaiah. Do not say a conspiracy concerning all that this people call a conspiracy, nor be afraid of their threats, nor be troubled. The Lord of hosts, Him you shall hallow.

Let Him be your fear, and let Him be your dread. Don't be afraid of the conspiracy. Be afraid to offend God.

Keep Him on your side. He will be as a sanctuary, that means a safe place or a holy place, but a stone of stumbling and a rock of offense to both the house of Israel and a trap and a snare to the inhabitants of Jerusalem. Be afraid, et cetera.

Now, what's this saying? They're saying that God will be a sanctuary. That was a term that was used for the tabernacle. God will be the safe place.

I think it's Proverbs 18, if I'm not mistaken. It says, the name of the Lord is a strong tower. The righteous run into it and are safe.

People find their shelter in God. That's the sanctuary. And by the way, these verses are quoted by Peter.

And therefore, they extend in meaning to circumstances beyond those immediate circumstances in which Isaiah and his contemporaries found themselves. But in 1 Peter 2, Peter talks about a stone of stumbling in verse 8. And that is, of course, taken from

these verses. Jesus has become the stone of stumbling.

More than that, 1 Peter talks about not fearing, but letting God be your fear and God being your dread. He quotes it at the end of 3, 14 and goes on. He says in verse 13, and who is he who will harm you if you become followers of what is good? But even if you should suffer for righteousness sake, you are blessed and do not be afraid of their threats nor be troubled.

That's a direct quote of Isaiah chapter 8 and verse 12. In Isaiah, it was the threats of the conspirators. Here, it's just the threats of persecutors in general.

Don't be afraid of them. But in verse 15, it says, but sanctify the Lord God in your hearts. That is, let God be the holy place in your heart.

That is a reason for your faith. Now, Isaiah then is picked up, this verse in Isaiah is picked up by Peter and said it applies to us today too. God is our sanctuary.

We're to sanctify him in our hearts. Sanctuary and sanctity are the same concept of course. God is the holy place, the safe place, the tabernacle into which we run.

This is a New Testament concept of a tabernacle. He's a sanctuary among his people in a different sense than in the book of Exodus. In chapter 32 of Isaiah, verses 1 and 2, it says, Not all evangelical scholars believe this is a reference to Christ, but I think it is.

This is, I believe, a messianic age passage, not the whole chapter, but this portion. Again, a hiding place, a shelter, a sanctuary, a tabernacle. All these terms are used in a somewhat interchangeable way in various parts of the Bible.

The most interesting passage in Isaiah about the tabernacle is the one in verse 1. The new tabernacle and the new covenant is in chapter 4. It's a very interesting and weird kind of a passage. Those are always fun because they challenge us to figure out why is this so strange the way this is worded. At least I find them fun and challenging.

Beginning in verse 2, to the end of that short chapter, Isaiah 4-6, is what I would consider to be a messianic age passage, though the imagery has got to be sorted out. In that day, the branch of the Lord, a term for Christ, shall be beautiful and glorious, and the fruit of the earth shall be excellent and appealing for those of Israel who have escaped, that is the remnant, those who have escaped from sin and come to pass, that he who is left in Zion, again the remnant is the idea, he who is left, and he who remains in Jerusalem, two phrases that mean exactly the same thing, he who is left in Zion, he who remains in Jerusalem, will be called holy, everyone who is recorded among the living in Jerusalem. Now this is clearly the holy remnant, the faithful remnant, everyone who remains in Jerusalem, the only people left in what can be called Jerusalem are the church, the holy ones, the remnant.

It says, when the Lord has washed away the filth of the daughters of Zion and purged the blood of Jerusalem from her midst by the spirit of judgment and the spirit of burning, now of course God has purged our sins by Jesus on the cross, he purged the sins and the Lord will create above every dwelling place in Mount Zion, what is Mount Zion? The church at this point, he's purged the old Jerusalem through burning, now all that's left is the remnant, that's the new Jerusalem, the new Mount Zion, every dwelling place in Mount Zion he will create above it, above her assemblies a cloud and smoke by day and the shining of a flaming fire by day led Israel through the Red Sea and beyond and transformed into a cloud, a pillar of fire at night. This is the imagery here. What was that cloud? It was the Shekinah glory of God, it was the very presence of God among his people, the cloud and the pillar of fire.

He says, well, every dwelling place in this Zion is going to have the presence of God resting upon it. We'll see a very close parallel to this and what Jesus says in John 14 in a moment. For over all the glory there will be a covering, strange wording, I don't know if I can make it clearer there, and there shall be a tabernacle for shade in the daytime from the heat, for a place of refuge and a shelter from the storm and rain.

Now, there is a tabernacle, singular, but in Zion there are many dwellings. Over every dwelling place in Zion the spirit of God rests, the presence of God, the glory cloud rests as in the tabernacle of the Old Testament. I assume you're familiar with the fact that the Shekinah glory would lead the children of Israel to a spot.

He would stop moving, they'd set up the tabernacle and the cloud would then stand over the Ark of the Covenant, so the pillar of cloud, pillar of fire is an image of what God's presence was in the tabernacle. And he says that God's presence will be similarly in every dwelling place in Zion, but there will be an overarching tabernacle that includes them all. There will be a tabernacle, one house of God, because the tabernacle was always referred to as the house of God.

That's what David referred to when he says I will dwell in the house of the Lord forever. The tabernacle was the house of the Lord. Later when Solomon built the temple, it was the house of the Lord.

And although we sometimes think when David says I will dwell in the house of the Lord forever that he means I'm going to go to heaven when I die, heaven is never in the Bible referred to the house of God. The tabernacle, the temple. Now does God dwell in heaven? Of course he does, he dwells everywhere.

Heaven and earth, the whole universe can't contain him, but his house is a term that the Bible always used as of where he dwells among men. Where he dwells on earth. God is everywhere, but he dwells in a house on earth.

It was the tabernacle, then it was the temple, and then it was us. We are the house of

God according to the New Testament. So the tabernacle, there's one tabernacle, it's the house of God.

And the glory of God rests upon it. But within it there are many dwelling places. And over each dwelling place God specially dwells.

His presence is there. Now those of you who've heard me talk about the New Testament, you know exactly where I'm going with this because Jesus' words there seem to be echoing this passage. In John 14, 1 and 2, very famous verses, but generally not applied as I think they are supposed to be.

In John 14, 1 and 2, Jesus said, let not your heart be troubled. You believe in God, believe also in me. In my Father's house are many, and it's very unfortunate that the word mansions, the word is dwellings or abiding places.

Any modern translation will reveal this. Sometimes they say rooms. This is a house with a lot of rooms.

This is a house with a lot of dwelling places in it. The word mansions is in no sense justified as a translation. It's ridiculous.

The Greek word actually is mone, which means a place of abiding. It has no concept of mansion nor necessarily even of house of any kind. It's a place where somebody dwells or abides.

Who? God. It's his house. In his house there's many dwelling places.

See, we sometimes think God's house, that is heaven, and there's many mansions up there. That's where I'm going to live. He's making me a mansion.

I've got a mansion over the hilltop. I'm going away to a mansion in glory because God's making me a mansion. Jesus is building me a mansion.

He's a carpenter. What do you think he's doing since he went back there? He's building again, just like he was before he went into the ministry. He kind of went back to his old trade.

He's building mansions now up in heaven. This is the way some people picture it. It has not been helpful that the King James and New King James used the word mansion, an entirely unjustified English word for that Greek word mone, which simply means a place of dwelling, a dwelling place.

In God's house, there are many dwellings. Now, of course, in Isaiah 4, we've got the tabernacle. There's one tabernacle.

That's God's house, and many dwellings. His cloud and glory is over every dwelling. He



dwells in all of them.

His house is made up of a lot of small dwellings, and he dwells in all of them. His house is a place that's not just one big dome, one big room. He's got lots of rooms, but today is found, as many of you know, only one other place in the Bible, and it is in this same chapter, John 14, and this time in verse 23.

In this case, no Bible translates it as mansion, but it's the same Greek word that's translated mansion in verse 2. In this case, the New King James translates it as mansion in verse 2 and translates it as home and these two places are the only occurrences of this Greek word in the Bible. Obviously, one should help to reflect the meaning of the other since they're in the same context and uniquely in this chapter. Verse 23, Jesus said, If anyone loves me, he will keep my word.

I guess that makes that person he's describing a Christian, somebody who's a disciple of his. What promise attaches to being a disciple? My father will love him and we, that is the father and I, will come and make our home with him. Home, dwelling place.

What is the dwelling place then? It's the believer. If you love God and keep his commandments, he'll come and make his dwelling place with you. Every believer is a home.

Every believer is a dwelling place of God. Collectively, all the believers are the house of God, the church. Throughout scripture, in the New Testament, the house of God is the church.

By the way, in other words, that means that Jesus isn't saying anything about heaven here. He's not talking about mansions here. The translation is very unfortunate.

In my father's house doesn't mean in heaven where I'm going away to now. Now, he does say I'm going away. He said I'm going away to my father.

He didn't say I'm going to my father's house. I'm going away to my father to make a place for you, presumably in his father's house. Well, how does one obtain a place in the church? Well, that's the work of the Holy Spirit.

The Holy Spirit places the believer into the body of Christ. Jesus had to go away so the spirit could be sent so that we could have a place in this house, which is the body of Christ. The Holy Spirit had to come back and place us into the house and make us a dwelling place.

The Holy Spirit dwells in us. God dwells in us. Jesus said we, my father and I, will come and make our home with him in the person of the Holy Spirit.

He's talking here about the indwelling of the Holy Spirit. I'm going away, but I'm going to

come back. My spirit is going to come back and dwell in you and you will be one of the dwelling places of which there are many in my father's house.

Collectively, all of them are my father's house. My father's house has many of these dwelling places. My father's house is the church.

I encourage you, if you have questions about this novel-seeming interpretation, that you do your own New Testament research. Look up every time God's house is mentioned in the New Testament. It's always the church, except in the early chapters of the Gospels when, for example, Jesus says, do not make my father's house a house of merchandise.

There it is not heaven, of course. Jesus never referred to heaven as his father's house. What did Jesus mean by my father's house? He said, do not make my father's house a house of merchandise.

The temple. He's talking about the temple in John 2. Now, later he says, in my father's house are many dwelling places. He's now morphed the temple in Jerusalem to the spiritual temple, his father's house, which is the church, and many dwelling places.

That means not that lots of places for us to go away and live, lots of places where God lives. Those are where he dwells, not where we're going to dwell. We are the dwelling places of God.

Now, with that in mind, and I realize that that's something that many people will find difficult to accept simply because it's so different than the popular way of reading it, you can see that Jesus is saying exactly the same thing that Isaiah 4 is saying. In Isaiah 4, in verse 5, the Lord will create upon every dwelling place of Mount Zion. Now, the word here is not Moneh because we're looking at Hebrew, not Greek, but a dwelling place is what a Moneh is.

In my father's house are many Monehs, many dwelling places. God will create above every dwelling place in Mount Zion, the church, above her assemblies are cloud and smoke by day. Now, interestingly, every dwelling place and every assembly, Jesus said where two or more are gathered in my name there am I. God dwells in Christians as individuals.

He is present in another sense in our assemblies, and there's a tabernacle which encompasses all, which is the body of Christ worldwide, the church of the living God. And verse 6 is there will be a tabernacle for shade in the daytime and heat, a place of refuge, a shelter from the storm and rain. The church, like the ark in the Old Testament is a shelter from the storm and rain, a place of refuge for those fleeing from the wrath to come could go to the ark.

There's such a shelter now. It's the tabernacle, the church. And in the church are many dwelling places, each of them having the glory of God resident.

They are all like the tabernacle in the Old Testament. Each has God dwelling in them. God dwells in every dwelling place in Zion, you, me, and all the others, and in our assemblies.

And so this imagery, which is figurative of course, I don't see a pillar of fire over you, but on the day of Pentecost, flames of fire were seen over the heads of every individual Christian when the spirit came down. There was that pillar of fire, a little one, sort of a visible token that Isaiah 4 had now come to pass at the day of Pentecost. God didn't do that every time people got filled with the spirit afterwards, but just the first time, it was a statement.

Here are these 120 in the upper room. They have become dwelling places in Zion. Each one is now inhabited by God.

The Holy Spirit has come. The Bible says in Acts 2, 4, they are filled with the Holy Spirit, and they have the visible sign of fire above their head as a token to connect that in the Jewish mind with Isaiah 4, the pillar of fire over every dwelling place where God dwells. Collectively, all those in the upper room are the tabernacle.

Individually, they are dwelling places, and God dwells in them collectively, and he dwells in them individually. Pretty esoteric kind of stuff, it may seem, but when you take what Jesus said about the coming of the Holy Spirit and forming us into the house of God and each of us individually as a dwelling place in that house, and him coming to make his home or dwelling place in each of us as we are devoted to Christ, it seems to be a New Testament commentary, Jesus' own commentary, on Isaiah 4. So we have then the new tabernacle, which is, of course, connected to the new exodus because the exodus led to the building of the tabernacle. Well, there's more, obviously, to get to.

We'll have to do that another time, however, because our time right now has come to an end.