



For those wanting to know where "case law consistent" prophecy seems to be taking us suddenly...

1 message

Dwaine <dwaine@bcmin.us>

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Draft To: Dwaine Moore <dwaine@bcmin.us>

And to only those who've recently been in touch and/or are the more serious of my friends this time,

The following was given me for about the third time in my life after a time of prayer today.

I have read this section along with the also shown Matthew Henry notes quite a few times now over the years, but had never chosen to put it all on a message like I feel it is time to do today.

This is an excerpt from isaiah chapter 30 and Matthew Henry's take on it, written some 400 years ago.

Let me know if it comforts any of you as it did for me over the years, especially now as we seem to be slowly sinking into our own time of captivity due to our nation's sinfulness:

18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him 19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry when he shall hear it, he will answer thee 20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: 21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left 22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth. thou shalt say unto it, Get thee hence 23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures 24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan 25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters **in the day of the great slaughter, when the towers fall** 26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

Matthew Henry's commentary on the above (condensed for brevity sake):

The closing words of the foregoing paragraph (You shall be left as a beacon upon a mountain) some understand as a promise that a remnant of them should be reserved as monuments of mercy and here the prophet tells them what good times should succeed these calamities. Or the first words in this paragraph may be read by way of antithesis, Notwithstanding this, yet will the Lord wait that he may be gracious. The prophet, having shown that those who made Egypt their confidence would be ashamed of it, here shows that those who sat still and made God alone their confidence would have the comfort of it.

It is matter of comfort to the people of God, when the times are very bad, that all will be well yet, well with those that fear God, when we say to the wicked, It shall be ill with you.

I. God will be gracious to them and will have mercy on them. This is the foundation of all good. If we find favour with God, and he have mercy upon us, we shall have comfort according to the time that we have been afflicted 1. The mercy in store for them is very affectingly expressed (1) "He will wait to be gracious (Isaiah 30:18) he will wait till you return to him and seek his face, and then he will be ready to meet you with mercy. He will wait, that he may do it in the best and fittest time, when it will be most for his glory, when it will come to you with the most pleasing surprise. He will continually follow you with his favours, and not let slip any opportunity of being gracious to you" (2) "He will stir up himself to deliver you, will be exalted, will be raised up out of his holy habitation (Zechariah 2:13), that he may appear for you in more than ordinary instances of power and goodness and thus he will be exalted, that is, he will glorify his own name. This is what he aims at in having mercy on his people" (3) He will be very gracious (Isaiah 30:19), and this in answer to prayer, which makes his kindness doubly kind: "He will be gracious to thee, at the voice of thy cry, the cry of thy necessity, when that is most urgent--the cry of thy prayer, when that is most fervent. When he shall hear it, there needs no more at the first word he will answer thee, and say, Here I am" Herein he is very gracious indeed. In particular, [1] Those who were disturbed in the possession of their estates shall again enjoy them quietly. When the danger is over the people shall dwell in Zion, at Jerusalem, as they used to do they shall dwell safely, free from the fear of evil [2] Those who were all in tears shall have cause to rejoice, and shall weep no more and those who dwell in Zion, the holy city, will find enough there to wipe away tears from their eyes 2. This is grounded upon two great truths: (1) That the Lord is a God of judgment he is both wise and just in all the disposals of his providence, true to his word and tender of his people. If he correct his children, it is with judgment (Jeremiah 10:24), with moderation and discretion, considering their frame. We think we may safely refer ourselves to a man of judgment and shall we not commit our way to a God of judgment? (2) That therefore all those are blessed who wait for him, who not only wait on him with their prayers, but wait for him with their hopes, who will not take any indirect course to extricate themselves out of their straits, or anticipate their deliverance, but patiently expect God's appearances for them in his own way and time. Because God is infinitely wise, those are truly happy who refer their cause to him.

II. They shall not again know the want of the means of grace, Isaiah 30:20,21. Here, 1. It is supposed that they might be brought into straits and troubles after this deliverance was wrought for them. It was promised (Isaiah 30:19), that they should weep no more and that God would be gracious to them and yet here it is taken for granted that God may give them the bread of adversity and the water of affliction, prisoners' fare (1 Kings 22:27), coarse and sorry food, such as the poor use. When one trouble is over we know not how soon another may succeed and we may have an interest in the favour of God, and such consolations as are sufficient to prohibit weeping, and yet may have bread of adversity given us to eat and water of affliction to drink. Let us therefore not judge of love or hatred by what is before us 2. It is promised that their eyes should see their teachers, that is, that they should have faithful teachers among them, and should have hearts to regard them and not slight them as they had done, and then they might the better be reconciled to the bread of adversity and the water of affliction. It was a common saying among the old Puritans, Brown bread and the gospel are good fare. A famine of bread is not so great a judgment as a famine of the word of God, Amos 8:11,12. It seems that their teachers had been removed into corners (probably being forced to shift for their safety in the reign of Ahaz), but it shall be so no more. *Veritas non quærit angulos--Truth seeks no corners for concealment.* But the teachers of truth may sometimes be driven into corners for shelter and it goes ill with the church when it is so, when the woman with her crown of twelve stars is forced to flee into the wilderness (Revelation 12:6), when the prophets are hidden by fifty in a cave, 1 Kings 18:4. But God will find a time to call the teachers out of their corners again, and to replace them in their solemn assemblies, which shall see their own teachers, the eyes of all the synagogue being fastened on them, Luke 4:20. And it will be the more pleasing

because of the restraint they have been for some time under, as light out of darkness, as life from the dead. To all that love God and their own souls this return of faithful teachers out of their corners, especially with a promise that they shall not be removed into corners any more, is the most acceptable part of any deliverance, and has comfort enough in it to sweeten even the bread of adversity and the water of affliction. But this is not all: 3. It is promised that they shall have the benefit, not only of the public ministry, but of private and particular admonition and advice (Isaiah 30:21): "Thy ears shall hear a word behind thee, calling after thee as a man calls after a traveller that he sees going out of his road" Observe, (1) Whence this word shall come—from behind thee, from some one whom thou dost not see, but who sees thee "Thy eyes see thy teachers but this is a teacher out of sight, it is thy own conscience, which shall now by the grace of God be awakened to do its office" (2) What the word shall be: "This is the way, walk you in it. When thou art doubting, conscience shall direct thee to the way of duty when thou art dull and trifling, conscience shall quicken thee in that way" As God has not left himself without witness, so he has not left us without guides to show us our way (3) The seasonableness of this word: It shall come when you turn to the right hand or to the left. We are very apt to miss our way where there are turnings on both hands, and those so tracked and seemingly straight that they may easily be mistaken for the right way. There are right-hand and left-hand errors, extremes on each side of virtue. The tempter is busy courting us into the by-paths. It is happy then if by the particular counsels of a faithful minister or friend, or the checks of conscience and the strivings of God's Spirit, we be set right and prevented from going wrong (4) The success of this word: "It shall not only be spoken, but thy ears shall hear it whereas God has formerly spoken once, yea, twice, and thou hast not perceived it (Job 33:14), now thou shalt listen attentively to these secret whispers, and hear them with an obedient ear" If God gives us not only the word, but the hearing ear, not only the means of grace, but a heart to make a good use of those means, we have reason to say, He is very gracious to us, and reason to hope he has yet further mercy in store for us.

III. They shall be cured of their idolatry, shall fall out with their idols, and never be reconciled to them again, Isaiah 30:22. The deliverance God shall work for them shall convince them that it is their interest, as well as duty, to serve him only and they shall own that, as their trouble was brought upon them for their idolatries, so it was removed upon condition that they should not return to them. This is also the good effect of their seeing their teachers and hearing the word behind them by this it shall appear that they are the better for the means of grace they enjoy—they shall break off from their best-beloved sin. Observe, 1. How foolishly mad they had formerly been upon their idols, in the day of their apostasy. Idolaters are said to be mad upon their idols (Jeremiah 50:38), doatingly fond of them. They had graven images of those gods in the form of silver, and molten images of gold. 2. How wisely mad (if I may so speak) they now were at their idols, what a holy indignation they conceived against them in the day of their repentance. They not only degraded their images and representations, but defaced them, not only defaced them, but defiled them. they not only spoiled the shape of them, but in a pious fury threw away the gold and silver they were made of, though otherwise valuable. Note, To all true penitents sin has become very odious. they loathe it, and loathe themselves because of it. they cast it away to the dunghill, the fittest place for it, nay, to the cross, for they crucify the flesh. their cry against it is, Crucify it, crucify it. They say unto it, *Abi hinc in malam rem—Get thee hence.* They are resolved never to harbour it any more. They put as far from as they can all the occasions of sin and temptations to it, though they are as a right eye or a right hand, and protest against it as Ephraim did (Hosea 14:8), What have I to do any more with idols? Probably this was originally fulfilled in many particular persons, who, by the deliverance of Jerusalem from Sennacherib's army, were convinced of the folly of their idolatry and forsook it. It was also fulfilled in the body of the Jewish nation at their return from their captivity in Babylon, for they abhorred idols ever after and it is accomplished daily in the conversion of souls, by the power of divine grace, from spiritual idolatry to the fear and love of God. Those that join themselves to the Lord must abandon every sin, and say unto it, Get thee hence.

IV. God will then give them plenty of all good things. When he gives them their teachers, and they give him their hearts, so that they begin to seek the kingdom [government, dwaine] of God and the righteousness thereof, then all other things shall be added to them Matthew 6:33. And when the people are brought to praise God [not Caesar] then shall the earth yield her increase, and with it God, even our own God, shall bless us, Psalms 67:5,6. So it follows here: "When you shall have abandoned your idols, then shall God give the rain of your seed," Isaiah 30:23. When we return to God in a way of duty he will meet us with his favours.

My friends, I sent this today, so that you folks would also see why I have been so hard on the sin of idolatry and relentlessly pushing the turning back to a better use of the conscience in each of us, as this is one of the sections of Scripture that inspired me to understand what we were really seeing as our biggest sin against our loving YHWH in these times, as our idolatry is now justifiably bringing this wrath down upon us. I send it to show that this preacher is not alone, nor crazy as some would think, but loves all of you and would like to see all of you gain the special attentions of the Father before its too late for everyone individually, while the lukewarm and heathen are alternately being punished all around us.

Is it too late to come out of Caesar's clutches? No, I dont believe its too late, in fact the long time mysterious and controversial verse of Luke 16:1 seems to come into play for this, where it might be said that those who do not feel they can give their all just now, "sit down quickly and write [half]", or, at least give it a half-hearted effort to pay YHWH His proper respect and dues of our confidence in His kingdom. If you can't give Him your all, at least start "making payments" (if you will) by cutting some idolatry ties here and there, where He might yet be merciful to those who had remorsefully found themselves trapped and yet yearning to come away from as many of their snares of deceived (albeit voluntary) allegiance to Caesar as they were able. Myself being (metaphorically speaking) the servant (or one of many(?) who was previously unable to get folks to pay YHWH the proper honors in full during all this time, and so (I/we) now come to encourage you to "write half", and at least give it a serious effort to drop at least half your ties, or at least show an appreciable effort to pay Him the greater sole honor and tribute owed our heavenly Father.

We are (it seems pretty fair to say anyway) that we are most likely just now entering our own time of captivity, as our own time's judgment for our having left our first love, and in having also remained unreconciled upon the several warnings we were given. Yet I pray that those who now begin to cast away their idols may yet be spared some of the "bread of adversity and water of affliction" that seems to be on the horizon for us as we speak.

I love you all, and still pray that, with the above message, that just as Matthew Henry said, that the people will no longer see the serious teachers in the same way as to again "slight them as they had done", but now might better see them as men who wanted to caringly warn those we love of what we saw coming, to hopefully bypass the much worse judgment that would come if unheeded.

So please, consider the safety and provisions that are being Scripturally promised those who work towards and wait on Him in these things, and at least quickly sit down and write a halfway committed renewed devotion to Him and him alone my friends. Come out from among them at least halfway for now, and bring some refreshing peace to your hearts! ...sound like a fair start in pleasing the "Rich man" (heavenly Father) of this parable?

Sorry so long, but this is also why I never delivered this tid bit before as well, as yes, it is a lot to read, absorb, and think on.

Nonetheless I hope that this will help some of you in these fearful times!

And I'm still here for any of you who would like a shoulder of sorts as well.

I love you all! May His peace and grace be upon you in these times,
dwaine

Oh and... if I might, I'd like to again suggest with the now understood aspects we heard above, that we study the conscience issue a little more deeply for helping those we love, where my "Sky is Blue" series is strongly recommended studying (even if you've heard them a while back) especially parts 3-6, of which all 6 parts of the youtube version are linked here for your convenience:

The Sky Is Blue pt.1 of 6

https://www.youtube.com/watch?v=ua5rnT-8b_g&t=85s

The Sky Is Blue pt.2 of 6

<https://www.youtube.com/watch?v=IVzI6QvaaRg&t=66s>

The Sky Is Blue pt.3 of 6

<https://www.youtube.com/watch?v=lwGro6W640Q&t=142s>

The Sky Is Blue pt.4 of 6

<https://www.youtube.com/watch?v=PdJGQwWcB0Y&t=103s>

The Sky Is Blue pt.5 of 6

<https://www.youtube.com/watch?v=gcFF5E6jcjg&t=1258s>

The Sky Is Blue pt.6 of 6

https://www.youtube.com/watch?v=_uQRMKe0urE&t=254s