

**Mission Accomplished:  
Life After the Great Reset  
What Will It Be Like Living Under a Jewish King?  
Isaiah 61:4 – 11**

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We have examined the Mission Statement of the Messiah, for both of His comings. When He returns the second time, everything changes, everything becomes new. That also means how life will be done in Israel post return will be very different.

After His return, geopolitically, Jesus Christ now rules the world from Jerusalem. Over in the Temple is the visible presence of God the Father. The Holy Spirit has been poured out upon all of mankind.

The population of the planet has humans, glorified resurrected NT believers, resurrected OT believers, as well as all those saints who perished during the Tribulation, they have also been resurrected.

There are also faithful divine beings as well. Angels, watchers, cherubs, seraphs, and others. As the Millennium kicks off, the sheep and goats judgment has been completed, Satan and his minions are in the abyss and now comes the Kingdom and living that has only been dreamt of.

What will it look like? Everything is new, His people are new and restored, but so is the land. He purchased everything on the cross and now the curse has ended. We saw His people being called oaks of righteousness as we finished up verse 3, now we turn to restoration and repossession. Taking the land, round 2.

God's intent of living with His creation in a reestablishment of Eden here on earth is in the process of taking place. Those who have passed into the Kingdom in their human bodies will be all about filling the earth and repopulating the planet.

Perfect conditions, perfect government, no more illness, no more hunger, no more war.  
Time to get to work.

#### Isaiah 61:4–7

“Then they will rebuild the ancient ruins, They will raise up the former devastations; And they will repair the ruined cities, The desolations of many generations. Strangers will stand and pasture your flocks, And foreigners will be your farmers and your vinedressers. But you will be called the priests of the LORD; You will be spoken of as ministers of our God. You will eat the wealth of nations, And you will boast in their riches. Instead of your shame you will have a double portion, And instead of humiliation they will shout for joy over their portion. Therefore they will possess a double portion in their land, Everlasting joy will be theirs.” (NASB 2020)

New people and new possessions. The world will be in ruins as will be most of Israel at the conclusion of the Tribulation. Here is a promise to the remnant, “no matter how devastated the ruins, nor how desolate the land, God will enable it all to be rebuilt.” (Oswalt 1998, 570)

No matter how horrible the devastation or how long it has existed or however impossible rebuilding looks, the promise here is not only they will rebuild and repair, but they will also rebuild long destroyed settlements.

I wonder if Nehemiah will be in charge of the effort.

Even today, as Israel begins to reflect God’s people returning to it, there are still numerous cities that once existed but even today are still in ruin. Lachish, Ai, Capernaum just to mention a few.

They will all be rebuilt at some point in the future, and it will not matter where it is.

God will restore the land to an Edenic like appearance, but the rebuilding is up to His people.

Notice who must do the work? Salvation is indeed a free gift, but what have you done with it after He has provided that to you? We are expected to work, to be about His business just as He told us to be, in the Great Commission.

#### James 2:18–20

“But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. You believe that God is one; you do well. Even the demons believe—and shudder! Do you want to be shown, you foolish person, that faith apart from works is useless?” (ESV)

Here we see that in the very near future, “the rebuilding of Jerusalem (cf. 49:8) out of the present ruins represents both the literal building up again of the ancient buildings and the spiritual renewal of the people who live in the city. Moreover, we see that God leaves humans to do the building; ‘God may feed the sparrows, but he does not throw their food into the nest’. Mankind has to work as well as pray for the fulfilment of the phrase ‘Thy kingdom come ... on earth’.” (Knight 1985, 56-57)

The expectation of this being a partnership is reflected in “they will rebuild,” “they will raise up,” and “they will repair.” Anyone who thought that once we go home to be with the Lord that our future is sitting on a cloud, playing a harp and doing nothing is greatly mistaken.

You and I have jobs already set out for us. Jobs that are perfect for who we are. We get to participate with our King in the rebuilding of Planet Earth. In Israel, His own people will be involved in this rebuilding and to allow them space to be able to do this, non-Jews, strangers and foreigners, will come and willingly become the farm workers needed in this new economy of the King.

#### Isaiah 61:5

“Strangers will stand and pasture your flocks, And foreigners will be your farmers and your vinedressers.” (NASB 2020)

Those who are from the nations will come and do the work of feeding His people. This frees up His people to not only rebuild physically, but also spiritually. We already have seen this earlier in Isaiah 14.

Isaiah 14:1–2

“When the LORD has compassion on Jacob and again chooses Israel, and settles them on their own land, then strangers will join them and attach themselves to the house of Jacob. The peoples will take them along and bring them to their place, and the house of Israel will make them their own possession in the land of the LORD as male and female servants; and they will take their captors captive and will rule over their oppressors.” (NASB 2020)

Israel was promised to be a blessing to the nations. Being freed up to fulfill what it is YAHWEH always had in store for them is part of this. Moses pointed to this day.

Exodus 19:5–6

“And now if you listen with hearing to my voice and keep my covenant, you will be my special people of all the nations, for all the earth is mine. And you yourselves will be a royal priesthood to me and a holy nation. These are the words you shall say to the sons of Israel.” (Lexham Press 2020, Exodus 19:5-6)

“Israel’s assignment from God involved intermediation. They were not to be a people unto themselves, enjoying their special relationship with God and paying no attention to the rest of the world. Rather, they were to represent him to the rest of the world and attempt to bring the rest of the world to him. In other words, the challenge to be “a kingdom of priests and a holy nation” represented the responsibility inherent in the original promise to Abraham in Gen 12:2–3: “You will be a blessing. I will bless those who bless you ... and all peoples on earth will be blessed through you.”” (Stuart 2006, 423)

What happened to that promise? The golden calf changed that. The nation failed. Ultimately, the Suffering Servant had to come and succeed where the nation did not (Isaiah 61:1 – 3).

But here at the end of the age, that promise is now being revived. His people will be the ones pointing the nations to the Lord. This began with the selection of 144,000 Jewish evangelists who take the message throughout the planet during the Tribulation.

These evangelists are specifically empowered and protected by the Lord to be His ambassadors to the nations. Here in Isaiah 61, we see what the Lord had for Israel finally being fulfilled.

Revelation 7:4–8

“Now I heard the number of those who were marked with the seal, one hundred and forty-four thousand, sealed from all the tribes of the people of Israel: From the tribe of Judah, twelve thousand were sealed, from the tribe of Reuben, twelve thousand, from the tribe of Gad, twelve thousand, from the tribe of Asher, twelve thousand, from the tribe of Naphtali, twelve thousand, from the tribe of Manasseh, twelve thousand, from the tribe of Simeon, twelve thousand, from the tribe of Levi, twelve thousand, from the tribe of Issachar, twelve thousand, from the tribe of Zebulun, twelve thousand, from the tribe of Joseph, twelve thousand, from the tribe of Benjamin, twelve thousand were sealed.” (NET)

This continues into the new age under King Jesus revealed to us by another picture drawn for us by John.

Revelation 14:1–5

“Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father’s name written on their foreheads. And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth. It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. **These have been redeemed from mankind as firstfruits for God and the Lamb, and in their mouth no lie was found, for they are blameless.**” (ESV)

The prophetic picture drawn for us by Isaiah here in verse 6 is seen as the first fruits, the example of what it is all the people of Israel will be during the Millennium.

The nation serves as priests of the Lord. As such, these new responsibilities will preclude them from other work.

They will have a spiritual role of ministering to the nations; thus, the nations will recognize the special status of those who were used by God to bring knowledge of the truth to these nations. As priests the Israelites mediate the riches of God's blessings to the nations, so it is not surprising that the nations will joyfully share their riches to supply the material needs (the food to eat) of those who minister to them. In the past the Israelites supplied food for the priest, but now the foreign nations will provide food for the Israelites who will then be considered priests of God. (Smith 2009, 638)

As we read this it initially sounds like there is an inequality here with Israel taking the riches of the world and boasting about that. The Hebrew though shows us something else. The word translated as "you will boast" "The verb comes from the root *yāmar* or *mûr* "to exchange," and the people are exchanging their clothes for glorious priestly garments." (Smith 2009, 638)

This speaks to the nations of the world taking care of those who are now serving as priests of the Lord.

Isaiah 61:7

"Instead of your shame you will have a double portion, And instead of humiliation they will shout for joy over their portion. Therefore they will possess a double portion in their land, Everlasting joy will be theirs." (NASB 2020)

Coming very soon in the future of Judah is a different double portion, that of judgement. "But first I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations." (Jeremiah 16:18, ESV). Exile is coming.

This is another sign of the great reversal due to King Jesus rescuing His people and now ruling over the planet from Jerusalem. "Since Israel's shame was double, their consolation and reward will now also be doubled." (Paul 2012, 545)

Isaiah 40:2 spoke to this same day, the day of speaking kindly to Jerusalem since they had received double from the Lord for their sin. The double command of comfort to Jerusalem, now completed.

Isaiah 40:1–2

"Comfort, comfort My people," says your God. "Speak kindly to Jerusalem; And call out to her, that her warfare has ended, That her guilt has been removed, That she has received of the LORD'S hand Double for all her sins." (NASB 2020)

Now we are talking double portions of joy and of land. The great reversal has taken place.

The physical and spiritual warfare has ended.

The eldest child, the most honored descendant, received a double portion of his father's estate, and that may be the sense of what is being said here (Deut. 21:17). Instead of dishonor, there will be honor; instead of dispossession, there will be possession of twice what had been before...possession of a double share in their land and joy forever. That is, all God's promises will be fulfilled in their truest form, and that for all eternity. (Oswalt 1998, 572)

Isaiah 61:8–9

"For I, the LORD, love justice, I hate robbery in the burnt offering; And I will faithfully give them their reward, And make an everlasting covenant with them. Then their offspring will be known among the

nations, And their descendants in the midst of the peoples. All who see them will recognize them Because they are the offspring whom the LORD has blessed.” (NASB 2020)

All of the promises made, both good and bad, could be relied upon by Israel. The Lord now speaks, this is a change from Messiah being the speaker to that of YAHWEH being the speaker. What jumps out are two words, love and hate, but not connected to emotion.

The verbs love and hate do not have a simple emotional sense here. If there is a risk of confusion with the ideas of “like” and “dislike,” love may be rendered “demand/require” or even “embody,” and hate may be translated “disapprove of / reject / oppose.” (Ogden and Sterk 2011, 1730)

Digging into the Hebrew shows us this statement is more a reflection of who God is. His attributes.

The word translated justice is the Hebrew word *מִשְׁפָּט* (mispat). “When a judge has chosen between the available alternatives, he renders his decision, which is called *mišpāṭ*. This decision, however, also entails the substance and consequences of the decision. Therefore, *mišpāṭ* often stands for the entire judicial procedure, the forensic situation in its widest sense, as in Ps. 1:5. Even in cases where *mišpāṭ* refers to a particular element of the forensic process, other semantic nuances are in the background.” (Johnson 1998, 89)

As we have gone through Isaiah, we have learned that there is a problem with the judicial system of Judah, it is crooked and unable to provide for fair and legal judgements. This has been a problem for the nations as well and still is an issue today.

We had a very dramatic picture drawn for us in Isaiah 59. The religious hypocrisy and unjust courts resulted in the hedge of protection, that previously protected Judah, being removed. Nations would be passing through and taking whatever they wanted. Judah would be subjected to injustice and oppression since that is what they had become the purveyors of.

Previously they had blamed the Lord for dropping the ball, but it was their own sin that brought judgment. At the end of the age, with Jesus returning to rescue His people, that has now all changed. Unlike the nation of Israel in the past, unlike the nations and unlike their recent experience with the Beast, all has changed.

A just cause coincides with the substance of a right verdict. In this context *mišpāṭ* often has the meaning “what is right and proper, righteousness.” Here *mišpāṭ* stands as an absolute entity, almost “world order,” “the God-given norm to ensure a well-ordered society.” Proper conduct in all spheres is to be done in *mišpāṭ* or in conformity with *mišpāṭ*. (Johnson 1998, 92)

It is this the Lord requires as He loves it. He is justice.

When we speak about the justice of God, we have in mind the idea that God always acts in perfect conformity and harmony with his own character. Some suggest that justice is thus a synonym for righteousness. Whatever God is, says, or does, by virtue of the fact that it is God, makes it righteous. Right and wrong are simply, and respectively, what God either commands or forbids. In other words, God doesn’t do or command something because it is right. It is right because it is done or commanded by God. Righteousness or rectitude or good do not exist independently of God as a law or rule or standard to which God adheres or conforms. Rather, righteousness or rectitude or good are simply God acting and speaking. (Storms 2006)

YAHWEH is justice, He is fair and legal judgements. He is *mišpāṭ*. That will be an attribute of Jesus’ administration here on earth and it will be reflected in YAHWEH’s people who are also His priests pointing the nations to Him.

The word translated as burnt offering is the Hebrew word עֹלָה (ola(h)). It has several meanings. “Badness, malice, injustice. unrighteousness, failure to adhere to moral principles, commands, or laws...injustice (practice), the practice of being unjust or unfair...wickedness, the quality of being wicked ...evil person, a person characterized by evil actions and immoral character...evil (behavior), morally objectionable behavior”. (Lexham Press 2017)

The reason why we see this translated as burnt offering is some translators relied on the Masoretic text solely. The LXX carries out a better sense of what is in the original language of the text here.

Isaiah 61:8

“For I am the Lord who loves righteousness and hates the spoils from wrongdoing, and I will give their labor to the righteous, and I will establish an eternal covenant with them.” (Lexham Press 2020, Isaiah 61:8)

Looking at verse 8 with our definitions in place, we see the following: For I, the Lord, desire just justice, I reject malice and unrighteousness.

Isaiah 61:8b

“...And I will faithfully give them their reward, And make an everlasting covenant with them.” (NASB 2020)

Because YAHWEH is who He is and desires just justice and rejects malice and unrighteousness, He is fully aware that His people have been subjected to that in the past. Part of a double portion, part of being priests for the Lord, includes being legally compensated for what happened to them in the past.

The LORD will be faithful to compensate his people for their past suffering. (Ogden and Sterk 2011, 1730)

Because of the faithfulness of the Lord, He will see to it His people are rewarded double as previously stated. Just as there was a covenant in the past which the nation broke, there will be another covenant now, this one is eternal and will not be broken. This new covenant was referenced by Jeremiah.

Jeremiah 31:31–34

““Indeed, a time is coming,” says the LORD, “when I will make a new covenant with the people of Israel and Judah. It will not be like the old covenant that I made with their ancestors when I delivered them from Egypt. For they violated that covenant, even though I was like a faithful husband to them,” says the LORD. “But I will make a new covenant with the whole nation of Israel after I plant them back in the land,” says the LORD. “I will put my law within them and write it on their hearts and minds. I will be their God and they will be my people. People will no longer need to teach their neighbors and relatives to know me. For all of them, from the least important to the most important, will know me,” says the LORD. “For I will forgive their sin and will no longer call to mind the wrong they have done.”” (NET)

The conditions necessary for that new covenant have already been taken care of. The Suffering Servant paid the price on the cross.

Hebrews 9:15–18

“For this reason Christ is the one who arranges a new covenant, so that those who have been called by God may receive the eternal blessings that God has promised. This can be done because there has been a death which sets people free from the wrongs they did while the first covenant was in force. In the case of a will it is necessary to prove that the person who made it has died, for a will means nothing while the person who made it is alive; it comes into effect only after his death. That is why even the first covenant came into effect only with the use of blood.” (GNB)

Isaiah 61:9

“Then their offspring will be known among the nations, And their descendants in the midst of the peoples. All who see them will recognize them Because they are the offspring whom the LORD has blessed.” (NASB 2020)



This is a huge shift from what has been seen for thousands of years. Today, throughout the world, antisemitism, the persecution of Jews, runs second in terms of a persecuted religious group. Christians are number 1.

*“According to its 2021 statistics, “more than 340 million” Christians “experience high levels of persecution and discrimination for their faith.” This represents a 31% increase from 2020 when only “260 million Christians experience[ed] high levels of persecution.”*

*That itself represented a 6% increase from 2019 when the number was only 245 million Christians. And that in turn represented a 14% increase from 2018 when 215 million was the number. In other words, between just 2018 and 2021, the persecution of Christians has shot up by nearly 60% around the world.*

*Who is responsible for this dramatic spike in anti-Christian sentiment? Although many groups affiliated with the so-called “left” are increasingly behind these hate crimes — from Antifa and BLM to neo-pagans — the lions’ share still goes to Islam. For every consecutive year, as many as 40 of the 50 worst nations ranked by the World Watch Annual reports have been Islamic.” (Ibrahim 2021)*

The latest report is here. [https://odusa-media.com/2021/01/WWL2021\\_Booklet-digital.pdf](https://odusa-media.com/2021/01/WWL2021_Booklet-digital.pdf)

Right now, the offspring of Jacob are known by the nations primarily as a people to persecute, but days are coming where everything flips. Today the nations are wondering, what do we do about Israel?

After Jesus returns, because of Israel’s relationship with Jesus the King, and the visible presence of YAHWEH in the Temple in Jerusalem, the Jews become known as those who walk with the Lord, they are His priests. Suddenly, everything changes.

They have moved from the bottom of the geopolitical pile to the very top.

Zechariah 8:21–23

“The inhabitants of one will go to another and say, “Let’s go up at once to ask the favor of the LORD, to seek the LORD who rules over all. Indeed, I’ll go with you.” Many peoples and powerful nations will come to Jerusalem to seek the LORD who rules over all and to ask his favor. The LORD who rules over all says, ‘In those days ten people from all languages and nations will grasp hold of—indeed, grab—the robe of one Jew and say, “Let us go with you, for we have heard that God is with you.” ’ ” (NET)

Isaiah 61:10–11

“I will rejoice greatly in the LORD, My soul will be joyful in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, As a groom puts on a turban, And as a bride adorns herself with her jewels. For as the earth produces its sprouts, And as a garden causes the things sown in it to spring up, So the Lord GOD will cause righteousness and praise To spring up before all the nations.” (NASB 2020)

Now the voice speaking shifts again. Some take this as the first voice speaking again, but the context fits that of the remnant who prayed for and were delivered by Messiah.

The extreme joy being experienced by the remnant is underplayed by our translation. We read “I will rejoice greatly in the Lord” and that in itself is emphatic, but in the Hebrew we read שׂוֹשׁוּ אֲשׁוּ (sws asws). “The phrase “greatly rejoice” is made intense in the Hebrew by a grammatical device that reiterates the verb, “joy, joy.” While it is not reproduced in English, it is important to recognize it as a sweeping, extravagant statement.” (Brueggemann 1998, 218)

The remnant starts off exclaiming Joy, joy in YAHWEH! The unmitigated joy of experiencing salvation, seeing and knowing He has indeed done it. I am reminded of Psalm 29

### Psalm 29:3–9

“The voice of the LORD echoes above the sea. The God of glory thunders. The LORD thunders over the mighty sea. The voice of the LORD is powerful; the voice of the LORD is majestic. The voice of the LORD splits the mighty cedars; the LORD shatters the cedars of Lebanon. He makes Lebanon’s mountains skip like a calf; he makes Mount Hermon leap like a young wild ox. The voice of the LORD strikes with bolts of lightning. The voice of the LORD makes the barren wilderness quake; the LORD shakes the wilderness of Kadesh. The voice of the LORD twists mighty oaks and strips the forests bare. **In his Temple everyone shouts, “Glory!”**” (NLT)

### 1 Peter 1:3–9

“Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. **Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls.**” (ESV)

After Messiah returns, it is no longer joy based on what we know inside because of the indwelling Holy Spirit, but we will see it as will the remnant. All the promises given through the prophets have come true. Joy joy is in order.

Summing up all the great things promised and using a new figure, the nation describes itself as having been clad by God in splendid robes (“garments of salvation, robe of righteousness”) using terms that are reserved in the New Testament for gifts like justification through faith. (Leupold 1971, 326)

Here in the Old Testament, we are reading imagery that is more in place in the New Testament. As New Testament believers, we have been clothed in Christ.

### Galatians 3:27–28

“For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.” (ESV) Now Christ is visibly there. He is in Jerusalem with His people who He has rescued, just like He said He would. The salvation that He has provided to them is the same salvation He has provided to us. We have already chosen to clothe ourselves with a robe of righteousness. John referred to those robes “Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads.” (Revelation 4:4, ESV)

“God has provided a righteousness for men and women who have none of their own. And in that coming day, Israel will learn this precious truth—they will give up all pretense of their human righteousness and rejoice in the righteousness of God which will be bestowed upon them.” (Ironside 1952, 343)

The picture is a very familiar one to us as well, the picture of a wedding.

Garments of salvation and a robe of righteousness. These are provided by the Lord; it is a gift. He is the one who does this. The order they are mentioned in is intentional.

When you and I come to our senses and are saved, what are we saved from something and to something. There are two aspects to this. We are saved from death and saved, preserved to become righteous.



The joy being experienced is not over the new clothes, but over His love. He has proven Himself to be faithful. He has saved His people. He is righteous and His people are now to become priests pointing the planet to YAHWEH.

Those whom he wraps in his robe of righteousness experience not only deliverance from unrighteousness and its effects but also divine enablement to live out his righteousness. (Oswalt 1998, 575)

Isaiah 61:11

“For as the earth produces its sprouts, And as a garden causes the things sown in it to spring up, So the Lord GOD will cause righteousness and praise To spring up before all the nations.” (NASB 2020)

How certain is all of this. Everything in chapter 61 beginning with Messiah providing His mission statement covering both of His coming down to the future of the remnant in Israel.

Can Israel, on their own at the end of the Tribulation, provide for their own salvation? Can they rebuild on their own? No. It can only be done by God. Is He reliable?

The reliability of God is compared with nature.

Do plants grow? Yes.

Does a planted garden produce whatever has been planted in it? Yes.

This principle fits the millennial phase of kingdom work, and also the ultimate state after that. In both, the sphere of blessing is universal, “before all the nations.” (Rosscup 2008, 1148)

Just as you can count on things to grow when you plant them and for your garden to produce what it is you have placed in it to grow, so YAHWEH will indeed be the cause of righteousness leading to praise throughout the planet. The part that the remnant has in this is the cause of joy and praise, the source of joy joy. “...it is the sovereign, all-powerful One who is the Lord, and He will cause righteousness and praise to sprout forth. The earth itself cannot cause these to sprout forth, nor can man, but only the Lord, who is omnipotent.” (Young 1972, 466)

Isaiah 61:11

“For as the earth produces its sprouts, And as a garden causes the things sown in it to spring up, So the Lord GOD will cause righteousness and praise To spring up before all the nations.” (NASB 2020)

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