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## **I Will Extend Peace to Her Like a River, and the Wealth of the Nations Like a Flooding Stream 66: 10-14**

**I will extend peace to her like a river, and the wealth of the nations like a flooding stream DIG: Who is God talking to here? At the end of the Great Tribulation, who were the three groups that would mourn over what Jerusalem had become? Who is portrayed as a nursing mother? Who is not? Why? To what extent will the holiness of Jerusalem and Judah be seen? How will His hand of blessing or His fist of fury be evident?**

**REFLECT: How do you see yourself in this picture of the future? Which of the three groups who would mourn do you identify with the most? Why? If only God can completely supply all the needs of His people, how has He supplied your needs? Does His *ability* to supply all your needs mean that all of your needs *have to be* met by Him? Why or why not? Who is the Potter and who is the clay (Isaiah 29:16; Jeremiah 18:1-6)?**

In **God's** continuing answer to the cries of forgiveness and salvation from the believing remnant in **Chapter 64:1-12**, the **LORD** continues to answer. After making it crystal clear in the last segment that all **His** promises and purposes concerning **Isra'el** were to be fulfilled, **ADONAI** now gives the faithful remnant a vision of **her** new life in the messianic Kingdom.

**The Ruach declares: Rejoice with Jerusalem and be glad for her, all who love her; rejoice greatly with her, all you who mourn over her (66:10).** At the end of the Great Tribulation there would only be **three groups who would mourn over** what **Jerusalem** had become - the religious capital of the world for the antichrist. The first group would be **the believing remnant**; the second group would be **the 144,000 Jews** who will preach the gospel, seemingly for the entire seven years (see the commentary on **Revelation, to see link click Cr - Then I Heard the Number of Those Who Were Sealed, 144,000 from all the Tribes of Isra'el**); and the third group would be **the sheep Gentiles** who help **the Jews** survive during the second half of the Great Tribulation (see the commentary on

**Revelation [Fc](#) - The Sheep and the Goats**). What will be the cause of rejoicing?

The people of Isra'el will **delight** in **Jerusalem** as an infant **delights** in **her mother's** sustenance. **For you will nurse and be satisfied at her comforting breasts; you will drink deeply and delight in her overflowing abundance**, literally, *the nipple of her glory* (**66:11**). It is important to understand that **ADONAI** is not being compared to a nursing **mother** - **Tziyon** is. **Their** beloved **City** will be restored and then provide for all **their** needs. **Jerusalem** had seen far too much heartbreak. But, **the prophet** says, the day has come when such tragedy will merely be a distant thought of the past. We can see the **deeply** contented expression of a **mother** who has more than enough milk for **her** baby, and we can also see the perfectly satisfied look on the face of a nursing baby. This will be the joy of **Jerusalem** during the Messianic Kingdom, every need will be supplied. **Tziyon's abundance will be** the source of strength for **the believing remnant, the 144,000 and the sheep Gentiles**. The **mother's** milk will provide everything that **her** children may need to live strong and stable lives.



Ultimately, only **God** can completely supply all the needs of **His** people. If **Yerushalayim** will be able to supply **her** children's needs, it is only because **God** is there (see **[Db](#) - The Nine Missing Articles in Messiah's Coming Temple**). **ADONAI's** promises rest on the sole guarantee of **His** word. **For this is what the LORD says: I will extend peace to her like a river (66:12a)**. Throughout the book of **Isaiah**, *shalom* has been presented as the integration of all parts of life that constitutes the ultimate blessing of a true relationship with **the suffering Servant (53:1)**, **Yeshua Messiah**. **And concerning the wealth of nations like a flooding stream; you will nurse and be carried on her arm and dandled on her knees (66:12b)**. **She** will receive the **wealth of the nations (60:5, 11 and 61:6)**. **She** will receive **peace (48:18 and 55:12) like a river** and the Gentiles will carry the inhabitants of **the City** to the Land like **a child is carried on her mother's arm**.

The Hebrew word *ish*, means **a man**, in an hour when **his** need is much greater than the need **he** had as an infant at **her breasts**. **As a man - (ish) comforted by his mother, I**

**will comfort you; in Jerusalem you will be comforted (66:13 CJB).** The fact that **the Ruach Ha'Kodesh** uses the phrase, **like someone comforted** by, shows this is merely an analogy. In this analogy, **God** is compared to a mother who embraces **her** grown son. The adult son, this **man** is a picture of **Isra'el** and the need is not physical but spiritual, as he faces grief, failure and loss. Undoubtedly, this careful distancing of **God** from the nursing motif is the same reason that **God** is never said to give birth. The Bible goes to great pains to protect the truth of the transcendence of **God**. **He** is fundamentally different than we are. **He** is not an extension of us; however, all that is personally and spiritually true of both mothers and fathers is also true of **ADONAI**.

Although **Isaiah** is the primary prophet describing **Jerusalem** in the Millennium, **Jeremiah** has much to say regarding **her comfort**. **He** describes the reestablishment of the throne of David, making it the center of Gentile attention. **At that time they will call Jerusalem The Throne of the LORD, and all the nations will gather in Jerusalem to honor the name of the LORD. No longer will they follow the stubbornness of their evil hearts (Jeremiah 3:17).** The increased size of **Zion**, its holiness, and indestructibility are pointed out in **Jeremiah 31:38-40**. **God Himself** will dwell there (**Zechariah 2:10-12** and **Joel 3:17**) and rule over a regathered **Isra'el** (**Micah 4:4-8** and **Zephaniah 3:14-17**).

**Yerushalayim will be comforted and will rejoice** both inwardly with the **heart** and outwardly. **She** will prosper and **flourish like grass (Psalm 35:10, 51:8; Isaiah 58:11).** **The hand of the Lord will be made known to** the believing remnant, but **His fury will be shown to His foes (Second Thessalonians 1:7-10).** In a positive, **holy** sense, **God** has always had a special jealousy for **Jerusalem** that will cause **Him** to return to **her** and dwell in **her** midst. **I am very jealous for Tziyon; I am burning with jealousy for her and I will return to Tziyon and dwell in Jerusalem. This Yerushalayim will be called the City of Truth and the mountain of the LORD of heaven's angelic armies (CJB) will be called the Holy Mountain (Zechariah 8:2-3).**

Finally, the holiness that will characterize **Jerusalem** will extend to **the bells upon the horses**, and to **the cooking pots** in the kitchen. **When that day comes, this will be written on the bells worn by the horses: Holy to ADONAI; and the cooking pots in the house of ADONAI will be [as holy] as the sprinkling bowls before the altar. Yes, every cooking pot in Jerusalem and Judah will be holy to the LORD of heaven's angelic armies. Everyone who offers sacrifices will come, take them and use them to stew the meat. When that day comes, there will no longer be merchants in the house of the LORD of heaven's angelic armies (Zechariah 14:20-21 CJB).**<sup>258</sup> **God** promises that **He** will reveal **Himself** to those who seek **Him**. And those who call

themselves the children of **God** can lay claim to that promise both now and in the golden age of **Jerusalem** yet to come.

**When you see this, your heart will rejoice and you will flourish like grass; the hand of the LORD will be made known to His servants (66:14), but His fury will be shown to His enemies (63:1-6). God's** generous treatment of **Jerusalem** and her children at the end of the Great Tribulation will clearly show the difference between **His servants** and **His enemies**. For far too long, the distinction has not been clear in this world. People ask, and rightly so, what good is it to live a godly life when the wrongdoers seem to get off the hook (**Psalm 37 and 73; Malachi 3:13-15**). It seems as though someone is asleep at the switch. When **Yeshua Messiah** returns a second time **His hand** of blessing will be evident from the blessed condition of **His servants**, but **His** devastating fist of **fury** will strike **His enemies** (see the commentary on **Revelation [Fo](#) - The Great White Throne Judgment**).