

The background of the slide is a full-page image of a mountainous landscape. In the foreground, two rugged, brownish mountains rise from a deep valley. The sky above is filled with soft, white clouds. A bright sun is positioned behind the clouds in the center, creating a strong lens flare effect with rays of light spreading across the sky. The sky transitions from a deep blue on the left to a warm orange and red on the right, suggesting a sunrise or sunset scene.

SALVATION IS OF THE LORD

A Study of Isaiah - #21

A dramatic landscape featuring rugged, brown mountains in the foreground and middle ground. The sky is a mix of deep blue, green, and orange, with wispy clouds and bright, radiating light beams emanating from behind a central sun or moon. The overall mood is serene yet powerful.

“THINGS THAT
MAKE FOR PEACE”

Isaiah 49-57

High-Level Outline

I. Sovereign Judgment of All (1-39)

II. God's Salvation of Zion (40-66)

A. Superiority of Jehovah over Idols (40-48)

B. "Things That Make for Peace" (49-57)

1. Jehovah's Servant Redeeming Zion (49:1-50:11)

2. Jehovah Comforts Zion (51:1-52:12)

3. The Suffering, Justifying Servant (52:13-53:12)

4. Promise of Perpetual Peace (54:1-17)

5. Universal Invitation to a Covenant of Peace (55:1-13)

6. Those Excluded from Peace (56:1-57:21)

C. Establishment of Zion (58-66)



JEHOVAH COMFORTS ZION

Isaiah 51:1-52:12

“Making a Distinction”

6) What comfort could be derived in recalling Israel’s national beginnings (**51:1-2**)?

*“Listen to Me, you who **follow after righteousness**, You who **seek the LORD: Look to the rock from which you were hewn**, And to the hole of the pit from which you were dug. **Look to Abraham your father**, And to Sarah who bore you; For **I called him alone**, And **blessed** him and **increased** him. For **the LORD will comfort Zion**, He will comfort all her waste places; He will make her **wilderness like Eden**, And her desert like the **garden of the LORD**; Joy and gladness will be found in it, **Thanksgiving and the voice of melody.**” (51:1-3)*

By making a distinction, God subtly encourages each listener to be distinctive, *“follow after righteousness ... seek the Lord”*.

“I Do Not Change”

6) What comfort could be derived in recalling Israel’s national beginnings (**51:1-2**)?

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• Their tiny, insignificant, passive – but faithful – beginning emphasizes God’s power, action for the faithful (**Gn. 15:5-6; 18:14; 22:17-18; Heb. 11:8-12; Rom. 4:12**).

“I Do Not Change”

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Remembering God’s choice, blessing and evident prospering would encourage them in hope that He could do it still, again.

“Light to the Gentiles”

7) Why could God’s people endure their persecution as keepers of His law (**51:4-8**)? To what people does this apply? How do you know?

***“Listen to Me, My people; And give ear to Me, O My nation: For law will proceed from Me, And I will make My justice rest As a light of the peoples. My righteousness is near, My salvation has **gone forth**, And My arms will **judge** the peoples; The coastlands will wait upon Me, And on My arm they will trust.”** (51:4-8)*

- Old Law had long since proceeded from God (**Ex. 24:12; Deu. 5:2; 33:2**; also, **Rom. 3:27; 8:1-2; 1 Cor. 9:22**).

- Procession of a new law and people of the “*coastlands waiting on a great light*” is repeatedly associated with establishment of Messianic kingdom and conversion of Gentiles (**2:1-4; 24:15-16; 41:1-9; 42:1-16; 49:1-9**).

Lean on the Everlasting Arm

*“Lift up your eyes to the heavens, And look on the earth beneath. For the **heavens will vanish** away like smoke, The **earth will grow old** like a garment, And those who dwell in it will **die in like manner**; But **My salvation will be forever**, And **My righteousness will not be abolished**. Listen to Me, you who **know righteousness**, You people in whose heart is **My law**: **Do not fear the reproach of men**, **Nor be afraid** of their insults. For the **moth will eat them** up like a garment, And the **worm will eat them** like wool; But My righteousness will be **forever**, And **My salvation from generation to generation**.” (51:4-8)*

- Remembering, focusing on the brevity of the earth – much less oppressive inhabitants of men – contrasted with God’s everlasting arm helps us to be courageous, not fearful, anxious (**Eze. 3:8-11; Phil. 4:4-9**).

Another Exodus, Please?

8) What ancient display of strength was recalled, reminding God's people of His power and potential to save (**51:9-16**)?

1Awake, 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 a road For the redeemed to cross over? So 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; Sorrow and sighing shall flee away. (51:9-11)

As part of waiting, trusting in the Lord, Isaiah calls upon the Lord to act and redeem, like in the Exodus, which will result in similar singing and joy (**40:27-31; 43:14-21; Exo. 14-15; Ps. 89:10; Isa. 30:7; 27:1; Ez. 29:3-5; Exo. 12:12; 18:11**).

Needless Fear

8) What ancient display of strength was recalled, reminding God's people of His power and potential to save (**51:9-16**)?

"I, even I, am He who comforts you. Who are you that you should be afraid Of a man who will die, And of the son of a man who will be made like grass? And you forget the LORD your Maker, Who stretched out the heavens And laid the foundations of the earth; You have feared continually every day Because of the fury of the oppressor, When he has prepared to destroy. And where is the fury of the oppressor? The captive exile hastens, that he may be loosed, That he should not die in the pit, And that his bread should not fail." (**51:12-14**)

Wake up and remember the contrast between Almighty God and their previous oppressors (Assyria? Babylon?) (**40:1-2; Mat. 6:24-34; 10:28-31; 1 Pet. 1:23-25; 2 Cor. 1:3-7**).

The God Who Does Not Run

8) What ancient display of strength was recalled, reminding God's people of His power and potential to save (**51:9-16**)?

“But I am the LORD your God, Who divided the sea whose waves roared – The LORD of hosts is His name. And I have put My words in your mouth; I have covered you with the shadow of My hand, That I may plant the heavens, Lay the foundations of the earth, And say to Zion, ‘You are My people.’” (51:15-16)

- God does not scurry to avoid, flee captivity. He splits the seas!
- His prophets speak His word, seed (**Lk. 8:11; 2 Pet. 1:21**).
- The planting of *“heavens and earth”* may introduce the creation of a *“new heavens and new earth”*, associated with the identification of a new people (**65:13-25; 66:22**).
- If so, the prophetic word will sprout later in the new.

Cup of Indignation

9) How was Jerusalem's state described; why could she not be helped; and how did the Lord reverse her condition (**51:17-52:2**)?

2Awake, awake! Stand up, O Jerusalem, You who have drunk at the hand of the LORD The cup of His fury; You have drunk the dregs of the cup of trembling, And drained it out. There is no one to guide her Among all the sons she has brought forth; Nor is there any who takes her by the hand Among all the sons she has brought up. These two things have come to you; Who will be sorry for you? – Desolation and destruction, famine and sword – By whom will I comfort you? Your sons have fainted, They lie at the head of all the streets, Like an antelope in a net; They are full of the fury of the LORD, The rebuke of your God.” (51:17-52:2)

Ps.75:8; Jr.25:8-29; 49:12; Eze.23:31-34; Rv.14:10

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Emphasizes failure of current path, only future hope – God.

Role Reversal

- 9) How was Jerusalem's state described; why could she not be helped; and how did the Lord reverse her condition (**51:17-52:2**)?

*Therefore please **hear** this, you **afflicted**, And **drunk but not with wine**. Thus says your Lord, The LORD and your God, Who **pleads the cause of His people**: “See, **I** have taken out of your hand The cup of trembling, The dregs of the cup of My fury; You shall no longer drink it. But **I** will put it into the hand of **those who afflict you**, Who have said to you, ‘Lie down, that we may walk over you.’ And you have laid your body like the ground, And **as the street**, for those who walk over.” (51:21-23)*

- Emphasizes slavery & oppression of Babylonian captivity.
- Babylon's turn at the cup was coming (**Jer. 25:26; 50:29-30; 51:7-58; Rev. 13:10**), which God would orchestrate.

Role Reversal

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Second, spiritual fulfillment in freedom from oppression of sin's captivity is pointed (**Rom. 6:9-23**).

“Righteous Acts of Saints”

9) How was Jerusalem’s state described; why could she not be helped; and how did the Lord reverse her condition (**51:17-52:2**)?

3Awake, awake! Put on your strength, O Zion; Put on your beautiful garments, O Jerusalem, the holy city! For the uncircumcised and the unclean Shall no longer come to you. Shake yourself from the dust, arise; Sit down, O Jerusalem! Loose yourself from the bonds of your neck, O captive daughter of Zion!” (**52:1-2**)

- Note progression: Call up God to awake, Who calls upon His people to awake unto faith, trust, repentance, and finally calls upon them to awake in glory (**49:18; 64:6; 61:10; Rv.19:8**).
- Appears to be Messianic, if not conditional, because national Israel would be subjugated by Greeks and leveled by Romans (**35:8; Eze. 44:9; Joel 3:17; Zec. 9:8-10; Dan. 11**).

Divided by Zero

10) In what way was Jerusalem's redemption comparable to her selling price (**52:3**)? Lessons?

*For thus says the LORD: “You have **sold yourselves for nothing**, And you shall **be redeemed without money**.”*
(**52:3**)

- Double-Meaning (“*nothing*” versus “*without money*”):
 - Since they were sold for nothing, no price was required to restore.
 - Israel sold themselves to sin, idolatry & nations for the “*passing pleasures of sin*” – nothing of monetary value (**50:1; Heb. 11:25**); likewise, would be redeemed by something without monetary value.
 - Ultimately, they sold themselves for “*nothing*” – no real, lasting value, earning only death (**Rom. 6:23**), but their redemption price would be *infinite*, priceless, excelling all value (**1 Pet. 1:18-19**).
- **Actively** sold, destroyed themselves, but “*redemption*” required them be object of redemption (**1 John 4:8-10, 19**).

“Among Gentiles Because of You”

11) How was God’s name being “*blasphemed continually every day*” while the Jews suffered captivity (**52:4-6**)?

*For thus says the Lord GOD: “My people went down **at first Into Egypt** to dwell there; **Then the Assyrian oppressed them without cause**. Now therefore, what have I here,” says the LORD, “That **My people are taken away for nothing**? Those who rule over them Make them wail,” says the LORD, “And **My name is blasphemed continually every day**. **Therefore My people shall know My name**; Therefore they shall know in that day That I am He who speaks: **‘Behold, it is I.’**” (**52:4-6**)*

- Although Israel sold themselves into sin, Babylon carried them away without provocation, justification – convicting.
- Like Egypt, must have been cruel “*taskmasters*” (**Ex. 1:11-17**).
- Jews were cause (**Eze. 36:20-23; Rm. 2:24; 2 Sm. 12:14**)!

“Your God Reigns”

12) How could **Isaiah 52:7-12** apply to the Jews of captivity, the 1st century Jews and even us today?

***How beautiful upon the mountains Are the feet of him who brings good news, Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, “Your God reigns!” Your watchmen shall lift up their voices, With their voices they shall sing together; For they shall see eye to eye When the LORD brings back Zion. Break forth into joy, sing together, You waste places of Jerusalem! For the LORD has comforted His people, He has redeemed Jerusalem. The LORD has made bare His holy arm In the eyes of all the nations; And all the ends of the earth shall see The salvation of our God.** (52:7-10)*

- Comforting to have hope of future comfort – freedom from Babylonian captivity and sin (**Rm.10:12-21; Acts 13:42-48**)

“Delivered from the Enemy”

12) How could **Isaiah 52:7-12** apply to the Jews of captivity, the 1st century Jews and even us today?

Depart! Depart! Go out from there, Touch no unclean thing; Go out from the midst of her, Be clean, You who bear the vessels of the LORD. For you shall **not** go out with haste, Nor go by flight; For the LORD will go before you, And the God of Israel will **be your rear guard**. (52:7-12)

- Urgency was motivated by danger of their own “uncleanness” amongst “unclean things” (**2 Cor. 6:11-7:1; Rev. 18:4; Zec. 2:6-7; 2 Tim. 2:20-21; Ezr. 6:21; 9:2; 1:7-11**).
- Take nothing with you (**Ex. 12:35-36**).
- Unlike Egyptian, did not leave “*in haste*” with fear of pursuit (**Ex. 12:11, 33; 14:1-9; Deu. 25:17-18; Ezra 8:21-23, 31**).
- We have every expectation of comparable **spiritual** protection today (**Rom. 8:31-39**).

The background of the image is a vibrant, artistic depiction of a sky. A multi-colored rainbow arches across the upper portion, transitioning from deep blues and greens on the left to fiery oranges and reds on the right. Below the rainbow, a brilliant sunburst emanates from the center-right, casting long, golden rays across the scene. The lower half of the image is filled with a dense, undulating sea of soft, white and yellow-tinted clouds, creating a sense of depth and texture. The overall mood is one of hope, glory, and divine light.

THE SUFFERING, JUSTIFYING SERVANT

Isaiah 52:13-53:12

“Should Follow His Steps”

13) Why was Jehovah’s Servant so shocking, misunderstood and rejected (**52:13-53:3**)?

Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider. Who has believed our report? And to whom has the arm of the LORD been revealed? (52:13-53:1)

- Ultimately, worthily exalted, but badly mistreated and misunderstood (**Ph.2:1-11; Mt.27:11-54; Ac.24-26; Dn.7**).
- Primary, original application: God’s ideal servant suffered, exalted on the Lord, then exalted. Jews? Us (**1Pet. 2:21-25**)?

Unbelievable Salvation

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- God's salvation from His suffering would be shocking (**51:5**).
- Shocking how much His Servant suffered – and identity of the
- One who suffered (**1 Cor. 2:6-10; Acts 3:17; 4:23-28**).
- Many would reject message (**Jn. 12:37-41; Rom. 10:16-21**).

“When He Spoke of Him”

*But although He had done **so many signs before them**, they **did not believe in Him**, that the word of **Isaiah** the prophet **might be fulfilled**, which he spoke: “Lord, who has believed our report? And to whom has the arm of the LORD been revealed?” Therefore they **could not believe, because Isaiah** said again: “He has **blinded their eyes and hardened their hearts**, Lest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them.” These things **Isaiah said when he saw His glory and spoke of Him**. (John 12:37-41)*

“Acquainted with Grief”

13) Why was Jehovah’s Servant so shocking, misunderstood and rejected (**52:13-53:3**)?

*For He shall grow up **before Him as a tender plant**, And as **a root out of dry ground**. He has **no form or comeliness**; And when we see Him, There is **no beauty** that we should desire Him. He is **despised and rejected by men**, A Man of **sorrows and acquainted with grief**. And we hid, as it were, **our faces from Him**; He was **despised**, and we did **not esteem Him**. (**52:13-53:3**)*

- Humble beginnings, appearance would not lend itself to obvious credibility, no “bearing of greatness” (**11:1-10; Zec. 6:12-13; Luke 2:1-19, 39-52; Mat. 2:23; Jn. 1:45-51**).
- Yet, God was always watching over Him (**Ps.91:12; Jn.8:29**).
- So badly mistreated, “*marred*”, no one “*esteemed Him*” – “*we*” could not even bear to look (**2 Tim. 4:16-18; Ps. 22:19-24**).

Ultimate Irony & Love

14) Ironically, who was He helping by His service (**53:4-6**)?

Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. (53:4-6)

- Like Job's friends, all assumed He must have been the worst offender (**John 7:1; Mat. 13:57; Luke 4:16-29; John 7:5**)!
- Ironically, He suffered for the very ones who mistreated and despised Him (**Rm. 5:6-10; Ps. 22; Zec. 12:10; Jn. 19:37**)!
- Includes physical, but ultimately spiritual maladies (**Mat. 8:17; 9:5-8** also, **John 11:33-43; Luke 19:41-44**).

Ultimate Irony & Love

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Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. (53:4-6)

- All turned aside, went their own way and wanted God removed from it (**Rom. 3:23; Jer. 6:16; Isa. 30:11**; also, **Jer. 10:23; Pro. 14:12; Psa. 37:23**).
And, yet, He gave Himself for “all” (**1 Jn. 2:2; 5:19; 1 Tim. 2:5-6; 2 Cor. 5:14**).

Ultimate Waiting on the Lord

15) What was signified by Him behaving as a “*sheep*” for “*the slaughter ... before its shearers*” (53:7)?

*He was **oppressed** and He was **afflicted**, Yet He opened not His mouth; He was led as a **lamb to the slaughter**, And as a sheep before its shearers is **silent**, So He opened not His mouth. (53:7)*

- Pointless to resist reason He came (**Mat. 26:50-54; 27:1-14; Luke 23:8-11**).

*who, when He was reviled, did **not revile in return**; when He suffered, He **did not threaten**, but committed Himself to Him who judges righteously; (1 Pet. 2:23)*

- His petition was already with the Lord (**Psa. 22; Mat. 26:36-44; Heb. 5:7-8**)!