



SALVATION IS OF THE LORD

A Study of Isaiah - #20

A dramatic landscape featuring rugged mountains in the foreground and a vast, colorful sky. The sky transitions from a deep blue on the left to a bright yellow and orange on the right, suggesting a sunrise or sunset. The mountains are covered in sparse vegetation and are bathed in the warm light of the sun. The overall scene is majestic and awe-inspiring.

SUPERIORITY OF
JEHOVAH OVER
NATIONS' IDOLS

Isaiah 40-48

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)

1. Announcing the Coming of the Lord (40:1-11)
2. The Incomparable God (40:12-41:29)
3. The Chosen Servant of Delight (42:1-17)
4. The Deaf, Blind Servant Redeemed (42:18-44:5)
5. Impotence of Idols versus Power of Jehovah (44:6-28)
6. Cyrus, Shepherd of God's People (45:1-13)
7. Turning of Gentiles from Idols to Jehovah (45:14-25)
8. God's Triumph over Babylon (46:1-48:22)

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

C. Establishment of Zion (58-66)



GOD'S TRIUMPH OVER
BABYLON

Isaiah 46:1-48:22

“Was a Little Angry”

40) Considering that God brought Babylon to punish His people, why did He destroy them for fulfilling His will (**47:6**)? What additional reasons compounded their guilt (**47:3-10**)?

*“... I will **take vengeance**, And I will not arbitrate with a man.” As for our **Redeemer**, the **LORD** of hosts **is His name**, The Holy One of Israel. “Sit in silence, and go into darkness, O daughter of the Chaldeans; For you shall **no longer be called The Lady of Kingdoms**. I was angry with My people; I have profaned My inheritance, And given them into your hand. You showed them no mercy; On the elderly you laid your yoke very heavily.” (**47:3-6**)*

Although God wanted His people punished (**Deu. 28:46-68; 29:22-28; 2 Chr. 36:11-16, 20-21; Zec. 1:4-6, 12-15**), the extent of destruction and cruelty exceeded His will (**14:6, 17, 20; Hab. 1:6-9; 2 Chr. 36:17-20**).

“Did Not Take to Heart”

*“And you said, ‘I shall be a lady forever,’ So that you **did not take these things to heart, Nor remember the latter end of them.** Therefore hear this now, **you who are given to pleasures**, Who dwell **securely**, Who say in your heart, ‘**I am, and there is no one else besides me**; I shall not sit as a widow, Nor shall I know the loss of children;” (47:7-8)*

- Failure to learn from Assyria (**Deu. 32:29**) would assure their destruction – false sense of “*security*”.
- Obsession with “*pleasures*” would blind, destroy (**1 Tim. 5:6; 2 Tim. 3:4; 2 The. 2:9-12**).
- “*Lady*” in contrast to a “*daughter*”, implied exalted reign, city.
- “*Children*” would be city’s people, inhabitants.
- “*Husband*” represents city’s god, idols – possibly king.
- “*Widowhood*” loss, failure of god, idols – possibly king.

“I Am – No One Else”

*“But these two things shall come to you In a moment, in one day: The loss of children, and widowhood. They shall come upon you **in their fullness** Because of the multitude of your sorceries, For the **great abundance of your enchantments**. For you have trusted in your wickedness; You have said, ‘No one sees me’; Your wisdom and your knowledge have warped you; And you have said in your heart, ‘I am, and there is no one else besides me.’”*
(47:9-10)

- “Trust” in idolatrous “enchantments” (**Hab. 1:10, 16**).
- Trusted in their own “wisdom and knowledge”, overcome with extreme irrational arrogance (**Hab.1:7,10;2:4; Ob.3,4**).
- Assumed would answer to no one, were above everyone.
- Uses the language of God for self (**14:9-15; Zeph. 2:13-15**).
- Represent arrogant, hedonistic, wickedness (**Rev. 14-18**).

“Warping Wisdom”

41) Why did God encourage them to continue in their sinful “*enchantments*”, “*sorceries*”, “*astrologers*”, and “*stargazers*” (47:11-15)? Did He want them to continue to sin? If they continued in sin, what end could they have expected?

“Therefore evil shall come upon you; You shall not know from where it arises. And trouble shall fall upon you; You will not be able to put it off. And desolation shall come upon you suddenly, Which you shall not know. Stand now with your *enchantments* And the multitude of your *sorceries*, In which you have labored from your youth – Perhaps you will be able to profit, Perhaps you will prevail.” (47:11-12)

- Satire to emphasize ongoing futility of their “wise” advisors.
- Doom would come suddenly, uncontrollably (**1 The. 5:3**).
- Explains the kind of “*wisdom and knowledge*” that “*warped*”.

A Gentle Warming Fire?

41) Why did God encourage them to continue in their sinful “*enchantments*”, “*sorceries*”, “*astrologers*”, and “*stargazers*” (47:11-15)? Did He want them to continue to sin? If they continued in sin, what end could they have expected?

*“Let now the **astrologers**, the **stargazers**, And the **monthly prognosticators** Stand up and save you From what shall come upon you. **Behold**, they shall be as **stubble**, The **fire shall burn them**; They shall **not deliver themselves** From the power of the flame; It shall **not be a coal to be warmed by**, Nor a fire to **sit before!** Thus shall they be to you With whom you have labored, Your merchants from your youth; They shall **wander each one to his quarter. No one shall save you.**” (47:11-15)*

- Result will be an overwhelming, unavoidable consuming fire.
- All of their people would be destroyed – even “wise” advisors.

“In vain they worship Me”

42) Although Israel claimed to follow God, what two things did God observe that indicated hypocrisy, even disloyalty and treachery (**48:1-8**)?

*“**Hear this, O house of Jacob, Who are called by the name of Israel, And have come forth from the wellsprings of Judah; Who swear by the name of the LORD, And make mention of the God of Israel, But not in truth or in righteousness; For they call themselves after the holy city, And lean on the God of Israel; The LORD of hosts is His name: “I have **declared the former things from the beginning**; They went forth from My mouth, and I caused them to hear it. Suddenly I did them, and they came to pass.”** (48:1-3)*

• Hypocritically, talk about God but disavow Him in all other ways. *“in truth and righteousness”* (**29:9-13; Mat. 15:1-9**).

“Because I knew that you were obstinate, And your neck was an iron sinew, And your brow bronze, Even from the beginning I have declared it to you; Before it came to pass I proclaimed it to you, Lest you should say, ‘My idol has done them, And my carved image and my molded image Have commanded them.’ You have heard; See all this. And **will you not declare it? I have made you **hear new things from this time,** Even **hidden things,** and you did not know them. They are **created now and not from the beginning;** And **before this day** you have not heard them, **Lest you should say, ‘Of course I knew them.’** ¹**Surely you did not hear,** ²**Surely you did not know;** ³**Surely from long ago your ear was not opened. For I knew that you would deal very treacherously, And were called a transgressor from the womb. (48:4-8)****

“Cutting off the opportunity”

42) Although Israel claimed to follow God, what two things did God observe that indicated hypocrisy, even disloyalty and treachery (**48:1-8**)?

- God knew Israel was obstinate, disobedient from the beginning of their nation – that they primarily would continue in sin (**Gen. 34; 35:1-4; 37; 38; Jos. 24:14-14-27; Deu 31:16-21, 29; 32**).
- Prophecies concerning were provided in advance to “*cut off opportunity*” for them to ascribe to their gods (**Lev. 26; Deu. 28-29; 2 Cor. 11:9-15**). ... Note, **3x** “*Surely*”.
- New prophecies were recently revealed to circumvent ascribing those to their gods too (e.g., **44:28-45:13; 7:14-20**). More would still be revealed ...

“For My Name’s Sake”

43) What dilemma did Israel create for Jehovah, and how did He resolve it (**48:9-16**)?

“For My name’s sake I will defer My anger, And for My praise I will restrain it from you, So that I do not cut you off. Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction. For My own sake, for My own sake, I will do it; For how should My name be profaned? And I will not give My glory to another. Listen to Me, O Jacob, And Israel, My called: I am He, I am the First, I am also the Last. Indeed My hand has laid the foundation of the earth, And My right hand has stretched out the heavens; When I call to them, They stand up together.”

(48:9-13)

• Israel’s wickedness required just reckoning, but God postponed it to accomplish His plan, promise (**Rm. 9:22-31**).

“Not give My glory to another”

43) What dilemma did Israel create for Jehovah, and how did He resolve it (**48:9-16**)?

“For My name’s sake I will defer My anger, And for My praise I will restrain it from you, So that I do not cut you off. Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction. For My own sake, for My own sake, I will do it; For how should My name be profaned? And I will not give My glory to another. Listen to Me, O Jacob, And Israel, My called: I am He, I am the First, I am also the Last. Indeed My hand has laid the foundation of the earth, And My right hand has stretched out the heavens; When I call to them, They stand up together.”

(48:9-13)

Failure to “test” them would lead to misunderstanding (**Ex. 32:10-14; Deu. 32:26-29**).

“Dash them against another”

43) What dilemma did Israel create for Jehovah, and how did He resolve it (**48:9-16**)?

*“All of you, assemble yourselves, and hear! Who among them has declared these things? **The LORD loves him; He shall do His pleasure on Babylon, And His arm shall be against the Chaldeans.** I, even I, have spoken; Yes, I have called him, I have brought him, and his way will prosper.*

*“Come near to Me, hear this: I have **not spoken in secret from the beginning; From the time that it was, I was there. And now the Lord GOD and His Spirit Have sent Me.**” (48:9-16)*

Babylon would destroy Jerusalem, sparing only a remnant.

But, Babylon would be destroyed, not only for just vengeance, but also to prevent God from being misunderstood (**Psa. 2:9;**

Jer. 13:14) Messiah pleads for listening (**Jn. 1:1-3**).

“For your good always”

44) Since Jehovah would not fail or forget His promise to redeem Israel from Babylon, what advantage or distinction would arise from whole-heartedly keeping His commandments (**48:17-22**)?

Thus says the LORD, your Redeemer, The Holy One of Israel: “I am the LORD your God, Who teaches you to profit, Who leads you by the way you should go. Oh, that you had heeded My commandments! Then your peace would have been like a river, And your righteousness like the waves of the sea. Your descendants also would have been like the sand, And the offspring of your body like the grains of sand; His name would not have been cut off Nor destroyed from before Me.” (48:17-19)

• God’s commands are always for His people’s good (**Deu. 6:24; Eph. 6:3; 1 Jn. 5:2-3; 2 Tim. 3:16-17; 2 Pt. 1:2-3**).

“May live long on the earth”

44) Since Jehovah would not fail or forget His promise to redeem Israel from Babylon, what advantage or distinction would arise from whole-heartedly keeping His commandments (**48:17-22**)?

*Thus says the LORD, your Redeemer, The Holy One of Israel: “I am the LORD your God, Who teaches you to profit, Who leads you by the way you should go. Oh, that you had heeded My commandments! Then your peace would have been like a river, And your righteousness like the waves of the sea. Your descendants also would have been like the sand, And the offspring of your body like the grains of sand; His name would not have been cut off **Nor destroyed from before Me.**” (48:17-19)*

• Did not have to be “remnant”. Could have been numerous, peaceful & righteous (**Jer. 30:11-15; 46:28; Gal. 4:24-31**).

“There is no peace ...”

44) Since Jehovah would not fail or forget His promise to redeem Israel from Babylon, what advantage or distinction would arise from whole-heartedly keeping His commandments (48:17-22)?

*Go forth from Babylon! Flee from the Chaldeans! With a voice of singing, Declare, proclaim this, Utter it to the end of the earth; Say, “The LORD has **redeemed His servant Jacob!**” And they did **not thirst** When He led them **through the deserts**; He caused the waters to flow **from the rock** for them; He also **split the rock**, and the waters gushed out.*

“There is no peace,” says the LORD, “for the wicked.”
(48:20-22)

- Sadly, they would be ravaged, go into captivity (Ps. 137:1-4).
- Yet, God would restore a remnant – their nation’s 2nd chance.
- Yet, there is no 2nd chance, hope, peace *“for the wicked”*. ...



“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)

“If you had known, even you”

*Now as He drew near, He **saw the city and wept over it**, saying, “If you had known, **even you, especially in this your day, the things that make for your peace!** But now they are **hidden from your eyes**. For days will come upon you when **your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”***

(Luke 19:41-44)

- Long before Jesus wept over Jerusalem and bemoaned their ignorance & blindness, Isaiah foretold of Jesus and His mission of peace, those who could receive it and those who could not...

What does our “*day of visitation*” look like? ...

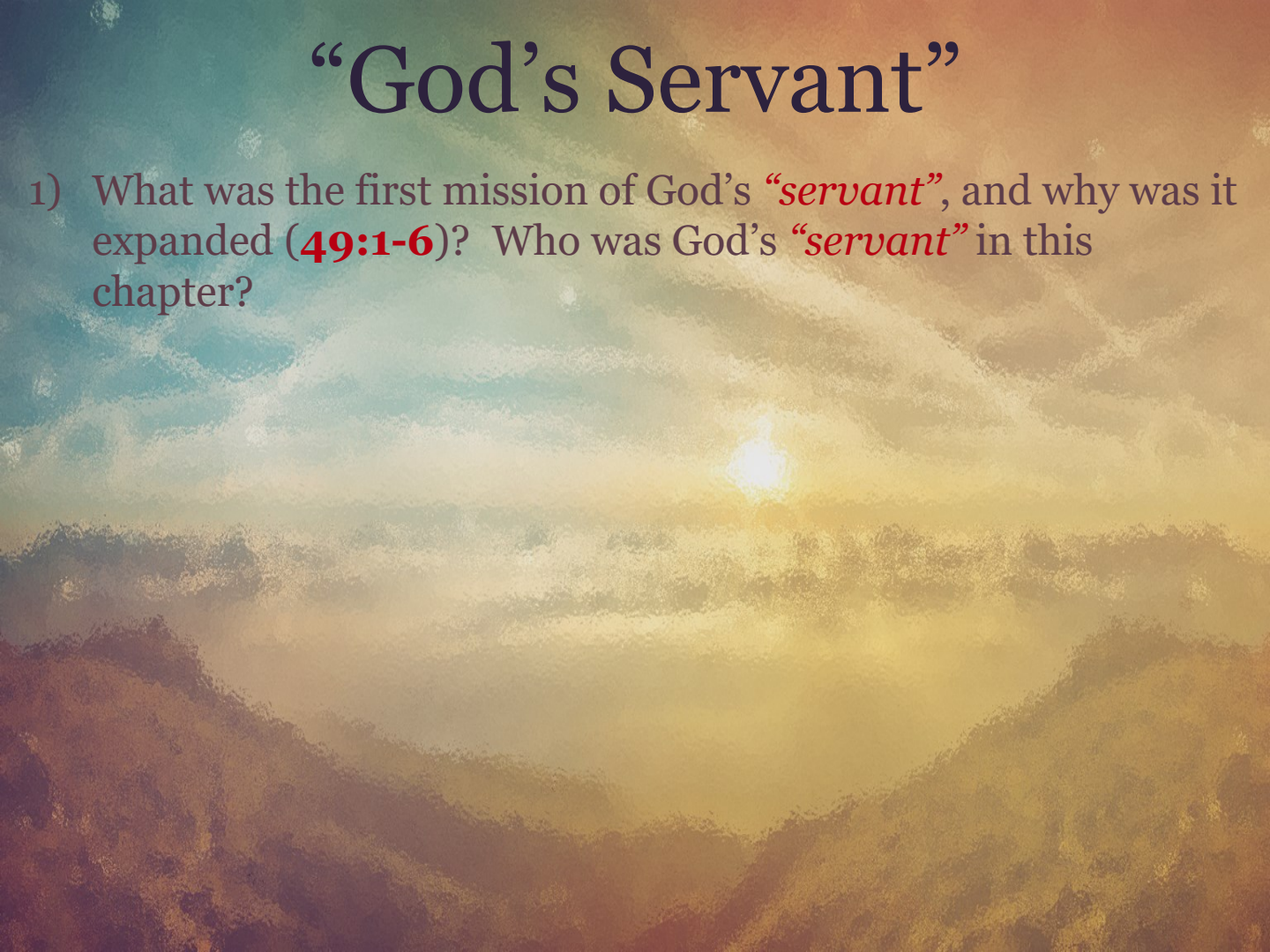


JEHOVAH'S SERVANT
REDEEMING ZION

Isaiah 49:1-50:11

“God’s Servant”

- 1) What was the first mission of God’s “*servant*”, and why was it expanded (**49:1-6**)? Who was God’s “*servant*” in this chapter?



“Whose Goings from Everlasting”

“Listen, ¹O coastlands, to Me, And take heed, you ¹peoples from afar! The LORD has ²called Me from the womb; From the matrix of My mother He has ²made mention of My name. And He has made ³My mouth like a sharp sword; ⁴In the shadow of His hand He has hidden Me, And made Me a polished shaft; In His quiver He has hidden Me. And He said to me, ‘You are My servant, ⁵O Israel, In whom I will be glorified.’ Then I said, ‘I have ⁶labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the LORD, And my work with my God.’” (49:1-4)

- Universal message; mission from birth; foretold in prophesy (**66:7-8; Mic. 4:10; 5:2-3; Rev. 12:1-5; Mat. 2:1-6**).

“In His Quiver Hidden”

“Listen, ¹O coastlands, to Me, And take heed, you ¹peoples from afar! The LORD has ²called Me from the womb; From the matrix of My mother He has ²made mention of My name. And He has made ³My mouth like a sharp sword; ⁴In the shadow of His hand He has hidden Me, And made Me a polished shaft; In His quiver He has hidden Me. And He said to me, ‘You are My servant, ⁵O Israel, In whom I will be glorified.’ Then I said, ‘I have ⁶labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the LORD, And my work with my God.’” (49:1-4)

- Hidden objective (1 Cor. 2:7; Eph. 3:1-11), aimed precisely.
- Intended to redeem Israel.
- Largely “failed”, yet trusted in “His God” (John 1:11; Rom. 9:6, 29-10:3; 11:11-16; 1 Cor. 15:58).

“My Work with My God”

“Listen, ¹O coastlands, to Me, And take heed, you ¹peoples from afar! The LORD has ²called Me from the womb; From the matrix of My mother He has ²made mention of My name. And He has made ³My mouth like a sharp sword; ⁴In the shadow of His hand He has hidden Me, And made Me a polished shaft; In His quiver He has hidden Me. And He said to me, ‘You are My servant, ⁵O Israel, In whom I will be glorified.’ Then I said, ‘I have ⁶labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the LORD, And my work with my God.” (49:1-4)

- “My God” – Role voluntarily adopted by Jesus (**Mat. 27:46**; **Psa. 22**; **John 20:17**; **Phil. 2:5-11**).
- But, in this role He demonstrates our goal, aim (**Phil. 2:4-5**).

“A Light to the Gentiles”

“And now the LORD says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that Israel is gathered to Him (For I shall be glorious in the eyes of the LORD, And My God shall be My strength), Indeed He says, ‘It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.” (49:1-6)

- Christ’s work was so “glorious” that it was worthy of salvation of all – even Gentiles!
- Plainly, the salvation that God intended was to be accessible to all – “to the ends of the earth”.
- How did Jews miss this, such that they disdained Gentiles?
- Have we too settled for lesser dreams (**Psa. 119:32**)?

“In an acceptable time ...”

2) Why might Zion have responded in despondency, considering themselves “*forsaken*” or “*forgotten*” (49:7-14)? Thus says the LORD, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: “Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful, The Holy One of Israel; And He has chosen You.” Thus says the LORD: “In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve You and give You As a covenant to the people, To restore the earth, To cause them to inherit the desolate heritages;” (49:7-8)

This Servant of light would first need salvation Himself, be abhorred, despised and regarded a “*Servant*” to “*rulers*”. He would also “*learn*” to “*wait*” (Heb. 5:7-9; also, Phi.4:11).

“In an *acceptable* time ...”

2) Why might Zion have responded in despondency, considering themselves “*forsaken*” or “*forgotten*” (**49:7-14**)? *That You may say to the prisoners, ‘Go forth,’ To those who are in darkness, ‘Show yourselves.’ They shall feed along the roads, And their pastures shall be on all desolate heights. They shall neither hunger nor thirst, Neither heat nor sun shall strike them; For He who has mercy on them will lead them, Even by the springs of water He will guide them. I will make each of My mountains a road, And My highways shall be elevated. Surely these shall come from afar; Look! Those from the north and the west, And these from the land of Sinim.”* (**49:9-12**)

Jesus would free and encourage those lost in sin (**9:1-2; 42:6-7; Mat. 4:13-17; John 3:19-21; 2 Cor. 6:2**).

Salvation accessible in remotest lands (**35:1-10; 43:19-20**).

“In an *acceptable* time ...”

2) Why might Zion have responded in despondency, considering themselves “*forsaken*” or “*forgotten*” (49:7-14)?
*Sing, O heavens! Be joyful, O earth! And break out in singing, O mountains! For the LORD has comforted His people, And will have mercy on His afflicted. But Zion said, “The LORD has *forsaken me*, And my Lord has *forgotten me*.”*

(49:7-14)

- Present conditions often make us feel disconnected from promises of great blessing. Everybody else enjoys the blessings – but us – we’re overlooked, forgotten, abandoned!
- If God’s great Servant had to learn to “*wait*” for the “*acceptable time, day of salvation*”, who are we to feel entitled to not “*wait*”? ... So, He set an example for the Jews – and us!
- What great mercy that we have such hope provided as an “*anchor for our soul*”, our needs foreseen (**Heb. 6:17-19**)!

Redemption of Zion

- 3) At what point in history was this prophecy of blessing fulfilled, that Zion would overflow its borders, and that its rulers would protect His people (**49:14-26**)?
- Although some initial fulfillment in return from Babylon, the extremity of the language only finds fulfillment in Messianic kingdom.
 - Passage is almost entirely Messianic, alluding to sudden birth and population of the kingdom (**66:7-14**).
 - Here “*Zion*” represents the ideal institution of the faithful remnant passed down from generation to generation (**Mal. 3:16**) that persisted inside the outer, dead hull of physical Israel (**Rev. 12:1-6**).
 - Ideal Israel versus real Israel? ... Spiritual remnant very real!

“Never Leave nor Forsake”

*But Zion said, “**The LORD has forsaken me, And my Lord has forgotten me.**” “Can a woman forget her nursing child, And not have compassion on the son of her womb? Surely **they may forget, Yet I will not forget you.** See, I have inscribed you **on the palms of My hands**; Your walls are **continually before Me**. Your sons shall make haste; Your destroyers and those who laid you waste Shall go away from you. **Lift up your eyes, look around and see**; All these gather together and come to you. As I live,” says the LORD, “You shall surely **clothe yourselves with them all as an ornament, And bind them on you as a bride does.**”*
(49:14-18)

- Tender, reassuring image of God remembering His people.
- God will never forget His people (**Heb. 13:5-6; Deu. 6:8**).
- Reality is often very different than what we “feel” – need faith!

The King's Bride

But Zion said, ***“The LORD has forsaken me, And my Lord has forgotten me.”*** ***“Can a woman forget her nursing child, And not have compassion on the son of her womb? Surely they may forget, Yet I will not forget you. See, I have inscribed you on the palms of My hands; Your walls are continually before Me. Your sons shall make haste; Your destroyers and those who laid you waste Shall go away from you. Lift up your eyes, look around and see; All these gather together and come to you. As I live,”*** says the LORD, ***“You shall surely clothe yourselves with them all as an ornament, And bind them on you as a bride does.”***
(49:14-18)

Contrasted with ***“Lady Babylon”***, Zion pictured as a bride with a wedding gift of children, redemption (**Rev. 19:7-21; Eph. 5:22-33**)

The King's Bride

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(49:14-18)

Extends the symbol of institutions as *“daughters”* – potential brides for the King. ... All became *“harlots”* but one (**1:21; 23; 15-16; 47:1-9; Na.3:1-10; Ezk.16,23; Hos.; 2Cor.11:2**).

Never Alone

*“For your waste and desolate places, And the land of your destruction, Will even now be **too small for the inhabitants**; And those who swallowed you up will be far away. The children you will have, After you have lost the others, Will say again in your ears, ‘**The place is too small for me**; Give me a place where I may dwell.’ Then you will say in your heart, ‘**Who has begotten these for me**, Since I have lost my children and am desolate, A captive, and wandering to and fro? And **who has brought these up? There I was, left alone**; But these, where were they?’” Thus says the Lord GOD: “Behold, I will lift **My hand in an oath to the nations**, And set up **My standard for the peoples**; They shall bring **your sons in their arms**, And your daughters shall be carried **on their shoulders**” (49:19-22)*

Jerusalem will be populated by all nations. Physical land too small.

“In His Time”

“Kings shall be your foster fathers, And their queens your nursing mothers; They shall bow down to you with their faces to the earth, And lick up the dust of your feet. Then you will know that I am the LORD, For they shall not be ashamed who wait for Me.” Shall the prey be taken from the mighty, Or the captives of the righteous be delivered? But thus says the LORD: ***“Even the captives of the mighty shall be taken away, And the prey of the terrible be delivered; For I will contend with him who contends with you, And I will save your children. I will feed those who oppress you with their own flesh, And they shall be drunk with their own blood as with sweet wine. All flesh shall know That I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob.”*** (49:23-26)

Again & again, we must patiently wait on the Lord, His time!

“Led Captivity Captive”

*“Kings shall be your foster fathers, And their queens your nursing mothers; They shall bow down to you with their faces to the earth, And lick up the dust of your feet. **Then you will know that I am the LORD, For they shall not be ashamed who wait for Me.**” Shall the prey be taken from the mighty, Or the captives of the righteous be delivered? But thus says the LORD: “Even the **captives of the mighty shall be taken** away, And the prey of the terrible be delivered; For **I will contend with him who contends with you, And I will save your children.** I will feed those who oppress you with their own flesh, And they shall be drunk with their own blood as with sweet wine. **All flesh shall know That I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob.**” (49:23-26)*

Jesus would take from Satan (Lk.10:18;11:17-22; Eph.4:8).

“Judge Yourself Unworthy”

4) Why was Israel sent into captivity (**50:1**)? What was *not* the issue, which emphasizes what point (**50:2-3**)?

*Thus says the LORD: “Where is the certificate of your mother’s divorce, Whom I have put away? Or which of My creditors is it to whom I have sold you? **For your iniquities you have sold yourselves, And for your transgressions your mother has been put away.** Why, when I came, was there **no man?** Why, when I called, was there **none to answer?** **Is My hand shortened at all that it cannot redeem?** Or have I no power to deliver? Indeed with **My rebuke I dry up the sea,** I make the rivers a wilderness; Their fish stink because there is no water, And die of thirst. I clothe the heavens with blackness, And I make sackcloth their covering.” (**50:1-3**)*

• God had already “*divorced*” Israel, but not yet Judah, though worthy of it (**Deu.24:1-4; Jer. 3:8-13; Acts 13:46-51**).

“Out of My Mouth a Sword”

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- God’s rebuke is powerful, causing all nature to “mourn and repent” but yet Judah would not listen (**2 Chr. 36:15-17**).

“Out of My Mouth a Sword”

- 4) Why was Israel sent into captivity (**50:1**)? What was *not* the issue, which emphasizes what point (**50:2-3**)?

*Thus says the LORD: “Where is the certificate of your mother’s divorce, Whom I have put away? Or which of My creditors is it to whom I have sold you? **For your iniquities you have sold yourselves, And for your transgressions your mother has been put away.** Why, when I came, was there **no man?** Why, when I called, was there **none to answer?** **Is My hand shortened at all that it cannot redeem?** Or have I no power to deliver? Indeed with **My rebuke I dry up the sea,** I make the rivers a wilderness; Their fish stink because there is no water, And die of thirst. I clothe the heavens with blackness, And I make sackcloth their covering.” (**50:1-3**)*

• Problem was not God’s power, mercy or correction.

• Problem was their stubborn sinfulness (**59:1-4**).

“Turn the other cheek”

5) What difficulties would God’s servant face, and how did he overcome them (**50:4-11**)?

*“The Lord GOD has **given Me The tongue of the learned, That I should know how to speak A word in season to him who is weary.** He awakens Me morning by morning, He awakens My ear **To hear as the learned.** The Lord GOD has opened My ear; And **I was not rebellious**, Nor did I turn away. **I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. For the Lord GOD will help Me; Therefore I will not be disgraced; Therefore I have set My face like a flint, And I know that I will not be ashamed.**” (50:4-7)*

• Like Ezekiel, unlike Jonah, Servant was willing to speak hard message despite intense persecution (**Ez. 2:3-8; Mk. 14:65**).

“Not on His Own Authority”

- 5) What difficulties would God’s servant face, and how did he overcome them (**50:4-11**)?

“The Lord GOD has given Me The tongue of the learned, That I should know how to speak A word in season to him who is weary. He awakens Me morning by morning, He awakens My ear To hear as the learned. The Lord GOD has opened My ear; And I was not rebellious, Nor did I turn away. I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. For the Lord GOD will help Me; Therefore I will not be disgraced; Therefore I have set My face like a flint, And I know that I will not be ashamed.” (50:4-7)

- Spoke only what God gave Him to speak (**John 6:38; 7:16; 8:28; 12:49-50; Luke 22:42; Deu. 18:18; Acts 3:22-23**).

“My Redeemer Lives”

5) What difficulties would God’s servant face, and how did he overcome them (**50:4-11**)?

“He is near who justifies Me; Who will contend with Me? Let us stand together. Who is My adversary? Let him come near Me. Surely the Lord GOD will help Me; Who is he who will condemn Me? Indeed they will all grow old like a garment; The moth will eat them up. Who among you fears the LORD? Who obeys the voice of His Servant? Who walks in darkness And has no light? Let him trust in the name of the LORD And rely upon his God. Look, all you who kindle a fire, Who encircle yourselves with sparks: Walk in the light of your fire and in the sparks you have kindled – This you shall have from My hand: You shall lie down in torment.” (50:4-11)

Someone like Job, believed that God would justify (**J.19:25**).

“Has that which judges him”

5) What difficulties would God’s servant face, and how did he overcome them (**50:4-11**)?

“He is near who justifies Me; Who will contend with Me? Let us stand together. Who is My adversary? Let him come near Me. Surely the Lord GOD will help Me; Who is he who will condemn Me? Indeed they will all grow old like a garment; The moth will eat them up. Who among you fears the LORD? Who obeys the voice of His Servant? Who walks in darkness And has no light? Let him trust in the name of the LORD And rely upon his God. Look, all you who kindle a fire, Who encircle yourselves with sparks: Walk in the light of your fire and in the sparks you have kindled – This you shall have from My hand: You shall lie down in torment.” (**50:4-11**)

Those who reject would be consumed by own fire (**Jn.12:48**).