SALVATION IS OF THE LORD

A Study of Isaiah - #22

"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)

THE SUFFERING, JUSTIFYING SERVANT

Isaiah 52:13-53:12

Ultimate Kangaroo Court

16) After a violent death, how did His burial suggest a miscarriage of justice (53:8-9)? He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked - But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. (53:8-9) Not granted a fair trial – executed without just judgment (Jn. 18:13-14, 19-24, 28-19:22; Mat. 26:59-60; 27:11-31). Although crucified between two robbers, likewise treated, He was buried in the tomb of the rich (Luke 23:32-43; Mar. 15:27-28; Mat. 27:37-59; Jn. 19:38-40).

"Declare His Generation"?

16) After a violent death, how did His burial suggest a miscarriage of justice (53:8-9)? He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked - But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. (53:8-9) • This reversal suggests that His execution was not representative of Him, deserved better (Luke 23:50-53). Only because of our sins did this occur (Rom. 6:1-7; 5:6-9; 1 John 4:9-10, 19).

If considered deeply, we should feel overwhelming sadness, responsibility and debt for such injustice & suffering, which had drive us to deeper repentance, devotion (**2Co.7:9-11**).

"Declare His Generation!"

- 17) Although doomed to death, what event was implied in His foretold reward (**53:10**)?
- Yet it <u>pleased</u> the LORD to <u>bruise</u> Him; He has <u>put</u> Him to grief. When You make His soul an <u>offering for sin</u>, He shall see His seed, He shall prolong His days, And the <u>pleasure</u> of the LORD shall <u>prosper in His hand</u>. (53:10)
- As with Assyria & Babylon, executioners had one motive, but the Lord had another and used them to accomplish His will.
 After He served as a *"sin offering"*, Jehovah would consider His *"descendants"* and restore His life (1 Cor. 15:12-22; Rev. 1:17-18).
 - Jehovah would "declare His generation" (**53:8; 1Tim.3:16**). Like Cyrus, this Servant would "prosper" in the Lord's mission Him (**48:14-15**), which was spiritual liberation.

Method of Justification?

- 18) According to this chapter, how did this servant "justify many" and "bear their iniquities" (53:5-12)? Did He become guilty of their sin, endure their punishment, or something else?
- Jesus suffered in our place but to what extent?
- How far did He go to stand in our place to bear our sins?
- Did He bear the guilt (i.e., a sinner Himself) and the consequential punishment, or just our consequential punishment? Or, is there no direct, legal, just connection?
 I. Penal (Moral) Substitution: Guilt of sins directly transferred II Penal Substitution: Jesus only suffered punishment due us.
 - **III.No Substitution:** Jesus did not stand in our place in any way. Everybody calls "Moral Substitution" as "Penal Substitution", making no distinction between punishment and guilt of sin.

Sins Carried How?

Surely He has borne our ¹griefs And carried our ²sorrows; ... He was ³wounded for our transgressions, He was 4 bruised for our iniquities; The 5 chastisement for our peace was upon Him, And ⁶by His stripes we are healed. ... And the LORD has laid on Him the iniquity of us all. ... For the transgressions of My people He was 7stricken. ... Yet it pleased the LORD to ⁸bruise Him; He has put Him to ⁹grief. When You make His soul an offering for sin ... He shall see the ¹⁰labor of His soul, and be satisfied. **By His 11knowledge** My righteous Servant shall justify many, For He shall bear their iniquities. Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He 12 poured out His soul and a death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (53:4-12)

Punishment Only

18) According to this chapter, how did this servant "justify many" and "bear their iniquities" (53:5-12)? Did He become guilty of their sin, endure their punishment, or something else?

- 12 Times: His punishment and experience are emphasized as the means of justification or related to it.
 - "by His stripes we are healed"
 - "By His knowledge ... shall justify many"
 - "Because He poured out His soul unto death"
 - Eliminates "No Substitution" explanation (Rom. 3:24-26).

"That He Might Be Just"

being justified freely by His grace <u>through</u> the redemption that is in Christ Jesus, whom God set forth as a <u>propitiation by His blood</u>, through faith, to <u>demonstrate</u> His righteousness, because in His forbearance God had passed over the sins that were previously committed, to <u>demonstrate</u> at the present time His righteousness, <u>that He might be just</u> and the justifier of the one who has faith in Jesus. (Romans 3:24-26)

- In our redemption through Jesus' blood, God demonstrated that He is both righteous and just.
 - If we cannot see it, God is a bad teacher.
 - If we will not see it, that's on us.
- If the cross had nothing to do with justice, then how did it make God just and the justifier – much less demonstrate it?

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 - "by His stripes we are healed"
 - "By His knowledge ... shall justify many"
 - "Because He poured out His soul unto death"
 - Eliminates "No Substitution" explanation (Rom. 3:24-26).
 - 3 Times: Sin is carried by Him, not explained how. Assume?
 - "**laid** on Him the iniquity of us all"
 - "bear their iniquities"
 - "bore the sin of many"

But, He "Bore" Our Sins?

18) According to this chapter, how did this servant "justify many" and "bear their iniquities" (53:5-12)? Did He become guilty of their sin, endure their punishment, or something else?

 "Bear, Carry" can mean to simply resolve, take care of: When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses." (Matt. 8:16-17) Jesus did not become sick, demon possessed, etc. to "bear". Similarly, He took care of our sins by healing, resolving them. "Numbered with transgressors"? See: (Mk.15:27-28).

Unavoidable Consequences

- 18) According to this chapter, how did this servant "justify many" and "bear their iniquities" (53:5-12)? Did He become guilty of their sin, endure their punishment, or something else?
- Moral Substitution has unacceptable consequences. ...
- If Jesus accepted the *guilt* of sin (i.e., became a sinner), then:
 - Gave up deity, since God *"cannot look at sin"* (Hab. 1:13; Hag. 2:11-14).
 - Requires "limited atonement", since all sins to be forgiven for all time were transferred to Him at the cross (1 Jn. 2:2; 5:19), opening door for Calvinism and "once saved, always saved". Alternatively, opens the door for Universalism (all are saved), since the Lord *"laid on Him the iniquity of us <u>all</u>"* (53:6). Unjustly resurrected, vindicated, since ultimate sinner of all time.

to retionale to cleanse Him or for prayer to be heard (59:2).

True "Penal" Substitution

- 18) According to this chapter, how did this servant "justify many" and "bear their iniquities" (53:5-12)? Did He become guilty of their sin, endure their punishment, or something else?
 - If Jesus bore only the *punishment*, not the guilt of sin, then:
 - All passages stating that He bore our sins are reconciled, explaining how He bore our sins.
 - All passages connecting God's justice to the cross are reconciled.
 - Avoids unavoidable major consequences of moral substitution theory.
 - Logically, Jesus suffering the *punishment* due our sins best fits the Scriptures' explanation of our justification without requiring unnecessary assumptions and their contradictory consequences.

"Takes from him all his armor"

Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (53:12)

Alludes to Jesus overcoming Satan through death and resurrection, taking away his power through death (Lk. 11:18-22; Jn. 12:31; Heb. 2:8-15; also, Luke 10:17-20).
Jesus' sacrifice was sufficient to justify all those who lived after Him, but it also paid for all sins that God forgave under the OT on "signatory credit" (Rom. 3:24-26; Heb. 9:15).
Jesus made intercession on the cross and continues – "ever lives" to make intercession even now (Luke 23:34; Heb. 7:22-26).

ip was able to convert starting here (Acts 8:26-39).

Your Reaction?

19) How should this perspective of Jesus make us feel (52:13-53:12)? What applications can we make?

• That Jesus suffered so extensively, ...

... should make us feel great pity, sadness.

That Jesus suffered so unjustly, ...

... should make us feel outraged, incensed.

That Jesus suffered solely for <u>our</u> sins, ...

should make us feel horrified, ashamed, humiliated, sickened.
That Jesus suffered so that we may *be saved*, ...

... should make us feel overjoyed, thankful, adoring, devoted.

on the Lord's salvation!

PROMISE OF PERPETUAL PEACE

Isaiah 54:1-17

The 3 Women of Jerusalem

20)Based on the previous chapter and conclusion of this chapter (54:17), who was represented by the barren woman, the subject of this chapter?

"Sing, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not labored with child! For more are the children of the desolate Than the children of the married woman," says the LORD. ... "No weapon formed against you shall prosper, And every tongue which rises against you in judgment You shall condemn. This is the heritage of the servants of the LORD, And their righteousness is from Me," Says the LORD. (54:1, 17) National Israel: Represented by the "married" (Gal. 4:21-31). Inner Spiritual Remnant: Faithful within nation (Rev. 12:1). Spiritual, Messianic Israel: Christian church – not yet

"I Smile at My Enemies"

21) Please compare this figurative woman to Hannah (54:1-6; 1 Samuel 1:1-2:10). How are they similar?

"Sing, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not labored with child! For more are the children of the desolate Than the children of the married woman," says the LORD. "Enlarge the place of your tent, And let them stretch out the curtains of your dwellings; Do not spare; Lengthen your cords, And strengthen your stakes. For you shall expand to the right and to the left, And your descendants will inherit the nations, And make the desolate cities inhabited." (1:2-3) Hannah was mocked by her rival, Peninnah (1 Sam. 1:1-8). Although barren, Hannah prayed to the Lord (1:9-18). od blessed her with a son and more (1:19-28). nationalised the Lord in prayer (2:1-10).

"I Smile at My Enemies"

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"Sing, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not labored with child! For more are the children of the desolate Than the children of the married woman," says the LORD. "Enlarge the place of your tent, And let them stretch out the curtains of your dwellings; Do not spare; Lengthen your cords, And strengthen your stakes. For you shall expand to the right and to the left, And your descendants will inherit the nations, And make the desolate cities inhabited." (1:2-3) Similarly, national Israel mistreated her spiritual remnant, often persecuting and killing the prophets (Acts 7:52:53). But, Messianic Zion not yet labored to deliver children, but soon abound (33:20; Zec. 9:10; 1 Pet. 2:11-12).

"Which Things Are Symbolic"

Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar - for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children - but the Jerusalem above is free, which is the mother of us all. For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in https:// For the desolate has many more children Than she who has a husband." (Galatians 4:21-27)

"Which Things Are Symbolic"

Now we, brethren, as Isaac was, are children of promise. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." So then, brethren, we are not children of the bondwoman but of the free. (Galatians 4:21-27)

 Paul's NT quotation of this passage proves correctness of application to national, physical Israel and spiritual, Messianic Israel and helps us better understand this passage.

"Your Maker Is Your Husband"

21) Please compare this figurative woman to Hannah (54:1-6; 1 Samuel 1:1-2:10). How are they similar?

"Do not fear, for you will not be ashamed; Neither be **disgraced**, for you will not be put to shame; For you will forget the shame of your youth, And will not remember the reproach of your widowhood anymore. For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel; He is called the God of the whole earth. For the LORD has called you Like a woman forsaken and grieved in spirit, Like a youthful wife when you were refused," Says your God. (54:1-6)

Dead husband would be any "god" formerly served (47:9; Exo. 32:1-4, 25; Ezek. 20:6-14; 23:2-19; Hosea 1-3; Rom. 7:1-4

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Spurned slave wives could be *"redeemed"* (Exo. 21:7-10). Figure of collective redemption of individual sinners (53:5-7; 2 Cor. 11:2; Eph. 5:22-33; Rev. 19:1-17).

"Wait on the Lord who Hides"

22) What literal events were figuratively represented by this woman being "forsaken", "refused", "rebuked", "afflicted" and suffering God's "anger" and "wrath" (54:7-9)? "For a mere moment I have forsaken you, But with great mercies I will gather you. With a little wrath I hid My face from you for a moment; But with everlasting kindness I will have mercy on you," Says the LORD, your Redeemer. "For this is like the waters of Noah to Me; For as I have sworn That the waters of Noah would no longer cover the earth, So have I sworn That I would not be angry with you, nor rebuke you." (54:7-9)

If referring to national, then suggests that God would not be angry any more, sending into captivity (8:17; 26:20; 50:1). But, He was very angry and wiped them out by the Romans Matthew 23:34-36)....?

"Snatched Out of My Hand"?

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If referring to spiritual Israel, maybe period of sinful rebellion before conversion (1 Pet. 4:1-3; Hab. 3:2; Psa. 30:4-5). God would never destroy His spiritual people, send them to his (Heb. 12:22-28; 2 Tim. 2:19; also, Zec. 14:1-3).

"Who Has Learned Comes to Me"

23) Who was represented by the "children" of this woman (54:10-13), and how was God's promise to them fulfilled? "For the mountains shall depart And the hills be removed, But My kindness shall not depart from you, Nor shall My covenant of peace be removed," Says the LORD, who has mercy on you. "O you afflicted one, Tossed with tempest, and not comforted, Behold, I will lay your stones with colorful gems, And lay your foundations with sapphires. I will make your pinnacles of rubies, Your gates of crystal, And all your walls of precious stones. All your children shall be taught by the LORD, And great shall be the peace of your children." (54:10-13)

"Knowing the Lord" and *"taught by God"* is universal only in the Messianic kingdom (Jer. 31:31-34; Heb. 8:7-13; John 6:44-45; 1 The. 4:9; Psa. 119:102).

"If God Be For Us ..."

24)Why could this woman be confident and not fear in the face of attackers, oppressors, and armies that assembled against her (54:14-17)?

In righteousness you shall be established; You shall be far from oppression, for you shall not fear; And from terror, for it shall not come near you. Indeed they shall surely assemble, but not because of Me. Whoever assembles against you shall fall for your sake. "Behold, I have created the blacksmith Who blows the coals in the fire, Who brings forth an instrument for his work; And *I have* <u>created</u> the spoiler to destroy. <u>No weapon formed</u> against you shall prosper, And every tongue which rises against you in judgment You shall condemn. This is the heritage of the servants of the LORD, And their righteousness is from Me," Says the LORD. (54:14-17)

... Who Can Be Against Us?"

- 24)Why could this woman be confident and not fear in the face of attackers, oppressors, and armies that assembled against her (54:14-17)?
 - Be established in righteousness, so why would God be angry?
 - Oppressors will surely come, but will be destroyed for our sake (**Rev. 13:10; 14:12**).
- Persecution will occur, but even death cannot take us from God (2 Tim. 3:12-13; Mat. 5:10-12; Mat. 10:28-42; Rom. 8:28-39; Heb. 13:5-6). ... more on this point very soon. Those that accuse us (assuming we are behaving as His people), we will be able to answer by God's provision (2 Cor. 10:3-5; 2 Tim. 3:16-17; 1 Pet. 3:15-16; Titus 2:8; Rev. 12:9-11, 17; Jude 9).

UNIVERSAL INVITATION TO A COVENANT OF PEACE

Isaiah 55:1-13