



SALVATION IS
OF THE LORD

A Study of Isaiah - #23



“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**)



UNIVERSAL
INVITATION TO A
COVENANT OF PEACE

Isaiah 55:1-13

“You Will Catch Men”

*“Ho! Everyone **who thirsts**, Come to the waters; And you who have **no money**, Come, **buy and eat**. Yes, come, buy wine and milk **Without money and without price**. Why do you spend money for what is not bread, And **your wages for what does not satisfy**? Listen carefully to Me, and eat what is good, And let your soul **delight itself** in abundance. **Incline your ear, and come to Me. Hear, and your soul shall live**; And I will make an everlasting covenant with you – The sure mercies of David. Indeed I have given him as a witness to the people, A leader and commander for the people. (55:1-4)*

25) What New Testament incidents in Jesus' life exemplify the invitation found in **Isaiah 55:1-4**?

• Miraculous physical feedings (**Mat. 14:14-21; 15:30-38; 16:5-12; Luke 5:1-11**).

“Water unto Everlasting Life”

*“Ho! Everyone **who thirsts**, Come to the waters; And you who have **no money**, Come, **buy and eat**. Yes, come, buy wine and milk **Without money and without price**. Why do you spend money for what is not bread, And **your wages for what does not satisfy**? Listen carefully to Me, and eat what is good, And let your soul **delight itself** in abundance. **Incline your ear, and come to Me. Hear, and your soul shall live**; And I will make an everlasting covenant with you – The sure mercies of David. Indeed I have given him as a witness to the people, A leader and commander for the people. (55:1-4)*

25) What New Testament incidents in Jesus’ life exemplify the invitation found in **Isaiah 55:1-4**?

• Spiritual food was always more important (**Jn. 4:7-36; 6:26-63; 7:37-42; 21:3-19; Mt.5:6; 11:28-30; Lk.6:20-25**).

“David, Branch of Righteousness”

26) What “*leader*” and “*nation*” are foretold in **55:3-5**?

*“Incline your ear, and come to Me. Hear, and your soul shall live; And I will make **an everlasting covenant with you** – **The sure mercies of David**. Indeed I have given **him as a witness** to the people, **A leader and commander** for the people. Surely you shall call **a nation you do not know**, And **nations who do not know you shall run to you**, Because of the LORD your God, And the Holy One of Israel; **For He has glorified you.**” (55:3-5)*

- Jesus, the Messiah was to descend through David’s kingly line (**9:6-7; 16:5; 37:35-38; 2Sm.7:8-29; Ps. 18:50; 89; 132**). The Messiah is often referred to as “*David*” (**Hos. 3:5; Jer. 30:9; 33:15-18; Eze. 34:23-24; 37:24-26**).

“Blood of Everlasting Covenant”

26) What “*leader*” and “*nation*” are foretold in **55:3-5**?

*“Incline your ear, and come to Me. Hear, and your soul shall live; And I will make **an everlasting covenant with you** – **The sure mercies of David**. Indeed I have given **him as a witness** to the people, A **leader** and **commander** for the people. Surely you shall call **a nation you do not know**, And **nations who do not know you shall run to you**, Because of the LORD your God, And the Holy One of Israel; **For He has glorified you.**” (55:3-5)*

- Jesus offered a new covenant to last unto the end of the age (**Mat. 26:28; 28:18-20; Heb. 8:6-13; 9:13-28; 13:20-21**).
- God exalted Jesus through the resurrection, causing Gentiles to “*run to*” Him (**Acts 13:34-48; 17:30-31; Jn. 18:37; Rev. 1:5** also, **Jer. 22:30; Eze. 21:25-27**).

Higher Thoughts

27) **Isaiah 55:8-9** has been used to prove that we cannot understand God or His revealed mind. Is that the point in this context (**55:6-13**)? How do these verses relate to the immediate context?

Seek the LORD while He may be found, Call upon Him while He is near. Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon. “For My thoughts are not your thoughts, Nor are your ways My ways,” says the LORD. “For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.” (55:6-9)

• ***Urgent*** invitation to repent, to conform our ways, thoughts to His ways, thoughts (**Lk. 13:25-30; Hs.5:6; Gn.1:26-27**)!

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• Only implies capability of desperately needed learning (**Gn. 8:21; Jr. 10:23; Pr. 20:9; Psa. 100:3; 50:21; Hos. 11:9**)!

Prospering, Prosperous Word

27) **Isaiah 55:8-9** has been used to prove that we cannot understand God or His revealed mind. Is that the point in this context (**55:6-13**)? How do these verses relate to the immediate context?

*For as the rain comes down, and the snow from heaven, And **do not return** there, **But water** the earth, And **make it bring forth and bud, That it may give** seed to the sower And bread to the eater, **So shall My word be** that goes forth from My mouth; **It shall not return to Me void**, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.” (55:10-11)*

- Unlike man’s plans, God’s Word always succeeds – His promise never fails (**Psa. 33:10-11; Pro. 19:21**).
- Also, He speaks for man’s benefit, especially in regards to return from captivity (**Jer. 29:10-14; Heb. 4:12**).

Prospering, Prosperous Word

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*“For you shall **go out with joy**, And be **led out with peace**; The mountains and the hills Shall break forth into **singing before you**, And all the trees of the field shall clap their hands. **Instead of the thorn shall come up the cypress tree**, And **instead of the brier shall come up the myrtle tree**; And it shall be to the **LORD for a name**, For an **everlasting sign that shall not be cut off.**” (55:12-13)*

- God’s establishment of the everlasting covenant of peace (e.g., Jesus resurrection, redemption from sin, calling of Gentiles, fulfilled prophecies) will stand as an undeniable sign to Him.
- Unlike national Israel, this sign will not be **“cut off”** (**48:19**).

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- Reversal of “evergreen” (**5:5-6; 32:13; Neh.8:15; Hs.14:8**).
- Whereas man’s thoughts might tend toward despair, hopelessness, God’s plans are sure, hopeful as pertains to the return from captivity and establishment of Messianic kingdom



THOSE EXCLUDED
FROM PEACE

Isaiah 56:1-57:21

“While He May Be Found”

28) What would no longer serve as a dividing line between God's people (**56:1-8**)? Instead, what would be used to include (and necessarily exclude) people?

*Thus says the LORD: “Keep justice, and do righteousness, For My salvation is about to come, And My righteousness to be revealed. Blessed is the man **who does this**, And the son of man who lays hold on it; **Who keeps from defiling the Sabbath, And keeps his hand from doing any evil.**”*
(**56:1-2**)

- Repentance is urgently required, because of limited window of opportunity (**46:13; 51:5; Ph.4:5; Hab. 2:2-4; Rm. 13:11**)
- Those who desire such peace must make peace with God, keep His covenant, avoid evil (**Psa. 97:2; Jer. 23:5-6; Mic. 6:8**).
- Individually, salvation is always near, urgent (**Acts 17:26-27**) (Spiritual Israel is comprised of individuals, not nations.)

“Remember the Sabbath”

28) What would no longer serve as a dividing line between God's people (**56:1-8**)? Instead, what would be used to include (and necessarily exclude) people?

*Thus says the LORD: “Keep justice, and do righteousness, For My salvation is about to come, And My righteousness to be revealed. Blessed is the man **who does this**, And the son of man who lays hold on it; **Who keeps from defiling the Sabbath, And keeps his hand from doing any evil.**”*
(**56:1-2**)

- God rested on the 7th day of Creation (**Gen. 2:2**).
- Reminder of God's deliverance from Egypt (**Deu. 5:15**).
- Symbol of their national, covenant sanctification (**Exo. 31:12-17; Eze. 20:10-12**).
- Represented a command which could still be kept in captivity, despite discouragement, limitation (**Ps. 137**) → synagogues.

Do **not** let the son of the **foreigner** Who has joined himself to the LORD Speak, saying, “The LORD has **utterly separated me from His people**”; Nor let the **eunuch** say, “Here I am, a dry tree.” For thus says the LORD: “To the eunuchs who **keep My Sabbaths**, And **choose what pleases Me**, And **hold fast My covenant**, Even to them I will give in My house And within My walls **a place and a name Better than that of sons and daughters**; I will give them an everlasting name That shall not be cut off. Also the sons of the **foreigner** Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be **His servants** – **Everyone** who keeps from defiling the Sabbath, And holds fast My covenant – Even them I will **bring to My holy mountain**, And make them **joyful in My house of prayer**. Their burnt offerings and their sacrifices Will be accepted on My altar; For **My house** shall be called a house of prayer for all nations.” The Lord GOD, who **gathers the outcasts of Israel**, says, “Yet I will gather to him **Others besides those who are gathered to him.**” (56:3-8)

“He Made the First Obsolete”

29) What previously made this deprecated distinction? To what future events was Isaiah looking?

- Being a Gentile or a eunuch would no longer separate people from the worship of God (**Num. 15:14-16; Deu. 23:1-8**).
- Physical, ethnic differences would no longer be important, if people were obedient to God’s law and covenant and loved Him with their whole heart (**1 Cor. 7:19; Gal. 3:25-29**).
- Changes to the covenant imply a change in covenant (**Heb. 7:11-14; Gal. 3:13-18; Isa. 45:23**). Looks to New!
- Who knows if Phillip starting in **Isaiah 53:7** made it to **56:8** (**Acts 8:27-39**)?
- Blessings allude to eternal, individual salvation (“*everyone*”).
- Even under the Old Law, temple was supposed to be a beacon even for Gentiles (**1Kgs. 8:41-43; Mk. 11:15-17; Jn. 10:16**).

“I Am Against the Shepherds”

30) Why are “*beasts of the field*” called to devour God’s people (56:9-57:2)?

*All you **beasts of the field, come to devour**, All you beasts in the forest. His **watchmen are blind**, They are all ignorant; They are all **dumb dogs, They cannot bark**; **Sleeping, lying down, loving to slumber**. Yes, they are greedy dogs Which never have enough. And they are shepherds Who **cannot understand**; They all look to their **own way**, Every one for his **own gain**, From his **own territory**.” (56:9-11)*

- “*Beasts*” likely represent Babylon, called for judgment.
- “*Watchdogs, shepherds*” represent faithless, selfish leaders. Common problem, cause for judgment (1:10, 23-26; 3:1-15; 9:14-17; 28:7-15; 29:9-21; 30:9-14; Eze. 34:1-28; Zec. 10-11; Jer. 10:20-21; 12:7-10; 23:1-4; 25:34-36; 50:6-7).

“Eat, Drink - Die Tomorrow”

30) Why are “*beasts of the field*” called to devour God’s people (56:9-57:2)?

“Come,” one says, “I will bring wine, And we will **fill ourselves with intoxicating drink; Tomorrow will be as today, And much more abundant.**” (56:12)

- Carnal, heedless disposition that cares for nothing spiritual (**Amos 6:1-8; Mat. 16:25-27; Luke 12:13-21**).
- Materialistic mindset is all consuming (**5:8; Ecc. 1:8; 5:10; Pr.23:5; 27:20; Mic. 3:1-12; 1Tm.6:6-10; Mk. 10:17-25**).
- End result: “*eat, drink, for tomorrow we die*” (**22:1-2, 12-14**)
- Intoxication promises **peace**, but robs it (**Pro. 23:29-35**).
- These kinds of people, attitudes not only represent barriers to peace and cause for judgment, also represent least expected.
- Last people who should have this attitude.

“Get Out of the Way!”

30) Why are “*beasts of the field*” called to devour God’s people (56:9-57:2)?

The righteous perishes, And no man takes it to heart; Merciful men are taken away, While no one considers That the righteous is taken away from evil. He shall enter into peace; They shall rest in their beds, Each one walking in his uprightness. (57:1-2)

- Represents an “*evil time*” (**Amos 5:13; Micah 2:3**).
- The only thought toward the righteous was as a thorn in one’s conscience, which was an annoyance (**30:9-12**).
- No one noticed at their death or considered their reward.
- In reality, they were saved, carried into peace, if one “*walked in uprightness*” (**Gen. 5:24; Lk. 16:22; Rv. 14:13; Ps. 116:15; 139:8; 2Pt. 2:6-9; 1Pt. 3:20-21; 2Kgs. 22:15-20**)
Although rescued, “*saving salt*” would be gone (**Mt. 5:13-16**).

“They Are Your Lot!”

31) In what vileness did Israel partake as part of their idolatry (57:3-10)? How did it and other behavior manifest their stubbornness and short-sightedness?

*“But come here, You sons of the sorceress, You offspring of the adulterer and the harlot! Whom do you ridicule? Against whom do you make a wide mouth And stick out the tongue? Are you not children of transgression, Offspring of falsehood, Inflaming yourselves with gods under every green tree, **Slaying the children** in the valleys, Under the clefts of the rocks? Among the smooth stones of the stream **Is your portion; They, they, are your lot!** Even to them you have poured a drink offering, You have offered a grain offering. **Should I receive comfort in these?**”*

(57:3-6)

Theme: wicked denying peace, comfort (1:13-15, 21; 26:21).

“More Hope for a Fool”

*“On a lofty and high mountain You have **set your bed**; Even there you went up To **offer sacrifice**. Also **behind the doors and their posts** You have **set up your remembrance**; For you have **uncovered yourself** to those other than Me, And have gone up to them; You have **enlarged your bed** And **made a covenant with them**; You have **loved their bed**, Where you **saw their nudity**. You went to the king with ointment, And **increased your perfumes**; You sent your messengers far off, And even descended to Sheol. You are wearied in the length of your way; Yet you did not say, **‘There is no hope.’** You have found the life of your hand; **Therefore you were not grieved.** (57:7-10)*

- Murder, idolatry was motivated by sexual immorality.
- Continue to court alliances (**30:1-6; 2Kgs.16:7; Ez.23:11-25**)
- Be stubborn to realize futility, dead-end of path (**Pr. 26:12**).

“Meek Inherit the Earth”

32) In what way was God breaking His silence regarding Israel’s idolatry and vile works (57:11-13)?

*“And of **whom have you been afraid**, or feared, That you have **lied** And **not remembered Me**, Nor taken it to your heart? Is it not because I have **held My peace from of old** That you do not fear Me? I will declare your **righteousness** And your works, For **they will not profit you**. When you cry out, Let your **collection of idols deliver you**. But the wind will carry them all away, A breath will take them. But he who puts his trust in Me shall possess the land, And shall inherit **My holy mountain**.” (57:11-13)*

- Like Ahaz, seem to try to conceal political machinations (7:12)
- Because God has not delivered the full representation (wrath) of His opinion on idolatry, they proceed in hardness of heart.
- Each eat fruit of own way (2:2; Nah.1:7; Pr.1:20-33; Mt.5:5)

Role Reversal

33) What contrasts can we draw between these people and those encouraged in **56:1-8** and **57:13**?

- The outcasts represent both a humbled and humble people, who desperately desire and serve the Lord.
- The “*children of transgression*” were blessed with every spiritual advantage, but they despised it and will lose it all.
- Sets up the justification for a coming role reversal (**Luke 15:11-32; 16:20-31; 20:1-19**).

“Dwell in My Holy Hill”

34) To whom is the ultimate peace offered, and with whom is it enjoyed (57:14-21)? Who will never enjoy such peace?

*And one shall say, “**Heap it up! Heap it up! Prepare the way, Take the stumbling block out of the way of My people.**” For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, With him who has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.” (57:14-15)*

- Suggests that current barriers to peace will be removed for the benefit of God’s true people (contrite, humble).
- Here, God doesn’t dwell with us. We will dwell with Him in His “*High and Holy Place*”, continuing heavenly allusions.
- Connects to previous spiritual theme of renewal (40:28-31).

“I wait for the Lord, my soul”

34) To whom is the ultimate peace offered, and with whom is it enjoyed (57:14-21)? Who will never enjoy such peace?

*“For I will not contend forever, **Nor will I always be angry;** For the spirit would fail before Me, And the souls which I have made. For the **iniquity of his covetousness** I was angry and **struck him**; I hid and was angry, And **he went on backsliding in the way of his heart.** I have **seen his ways, and will heal him;** I will also lead him, And restore comforts to him And to **his mourners.** I create the fruit of the lips: **Peace, peace to him who is far off and to him who is near,**” Says the LORD, “And I will heal him.” (57:16-19)*

- Comes back to immediate application. Refers to national punishment and restoration from captivity (54:8).
- Mingles images of God’s hope, mercy, peace toward the individual (Ac.2:37-39; Ep.2:13-17; Ps.103:8-14;130:3-8)

“No Peace for the Wicked”

34) To whom is the ultimate peace offered, and with whom is it enjoyed (**57:14-21**)? Who will never enjoy such peace?

But the wicked are like the troubled sea, When it cannot rest, Whose waters cast up mire and dirt. “There is no peace,” Says my God, “for the wicked.” (57:14-21)

- Again establishes similarity between the turmoil, churning of the ocean and chaotic, ambitious, overturning society (**5:30; 8:6-8; 17:12-13; 27:1; 28:2, 17; Dan. 7:1-3; Rev. 13:1-2**).
- Section closes as it began, with a solemn warning of hopelessness for the persistent, rebellious wicked.
- The profound peace, covenant, and blessings are *not* universal *bestowed*. Like the “*eunuch*” & “*foreigner*”, let us: *“Keep justice, and do righteousness ... choose what pleases Me, And hold fast My covenant ... to love the name of the LORD, to be His servants” (56:1-8).*



ESTABLISHMENT
OF ZION

Isaiah 58-66