

PITWM VERSE BY VERSE

ISAIAH

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INTRODUCTION:

Chapters 1-6 of Isaiah focuses on the spiritual situation and needs of the people. Chapters 7-12 of Isaiah focus on the political situation in which Judah found itself "in the days of Ahaz" (736-725 B.C.; Isaiah 7:1) and the failure of the nation's leaders to trust the Lord. Isaiah begins by bringing a message of divine judgment to both Israel and Judah. The year was 734 B.C. Ahaz king of Judah in Jerusalem was about to be attacked by an alliance of the Northern Kingdom of Israel and Syria. He was frightened by the possible end of his reign and by the invading armies who killed many people or took them as captives (2 Chronicles 28:5-21).

HISTORY:

In this chapter, the prophet Isaiah is the speaker. focuses on the spiritual situation and needs of the people. A 'prophet' tells what God shows to him. Therefore, Isaiah tells us what he saw, then he tells us what happened to him.

¹King Uzziah was a great king [also called Azariah] reigned for 52 years (2Kings 15:1-2) and prospered in the early years of his reign as he sought the Lord (2Chronicles 26:5-11). However, he died under the curse of God. His heart was lifted up with pride when he entered the temple to burn incense (2Chronicles 26:16). Only God's special servants, the priests, could go into the temple. So because Uzziah had gone in, God punished him. God caused Uzziah to have a serious disease in his skin. As judgment for his sin, he spent the last 12 years of his reign in a separate house as a leper (2Chronicles 26:21). The leprosy of Uzziah was the backdrop for the vision of Isaiah in this lesson. God often reveals Himself to us at the time of our greatest trials (Psalm 27:10).

THE VISION OF THE LORD

6:1 In the year that king Uzziah died —Isaiah faced a crisis when his beloved sovereign, king Uzziah, died. But that same year God appeared to him in one of the most amazing visions in the Bible. He saw the Lord in His holiness and glory. But that made him realize his own weakness and wickedness. Then, through the cleansing of Isaiah, the Lord made him ready to accept the call to go tell the people of Israel the message of God.

6:1b...I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. "I saw my Lord."

- *Lord*" is a word that means "master". Here, it was God (Adonai). ²The Lord sitting on the throne (Psalm 103:19); high and lifted up (Psalm 11:4).
- The "throne" represents the throne of heaven.
- The "train" symbolizes greatness and is a sign of royalty. It is the portion of the robe that drags behind the garment. The "train" of the Lord filled the entire temple.

¹ http://www.learnthebible.org/L-211_the_vision_of_isaiah_printable.htm

² http://www.learnthebible.org/L-211_the_vision_of_isaiah_printable.htm

<http://www.pitwm.net/pitwm-versebyverse.html>

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And "in the year that king Uzziah died", he said "I saw my Lord! I saw the Master!"³ The Lord was sitting on the throne (Psalm 103:19); high and lifted up (Psalm 11:4). Thus Isaiah sees God sitting upon the throne of the universe, dressed in His royal robe. What Isaiah needed to realize afresh was that God Himself was still upon the throne of heaven! While human rulers may come and go, the believer needs to be reminded again and again that God is still in control of the affairs of this world. He is in fact ruling from heaven.

6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. The seraphim were fiery angelic beings created by God. The word "seraph" means "to burn." The seraphs of Isaiah 6 are similar to the "living creatures" of Revelation 4:6-9. ⁴Not to be confused with 'Cherubim' (Ez.10:1-22).

1) Seraphims were above it; Cherubim were below the throne;

2) Seraphims offered praise; Cherubim served as guardians: guarded the entrance to both the Tree of Life (Gen.3:24) and the Holy of Holies (Exo.26:31-33). The images were part of the Ark of the Covenant (Exo.25:18-22) and primarily provided transportation (carrying God's throne Ez.1);

"The most that can be said with certainty about the Seraphims is that they were a separate group of attendants who praised God at His throne" - ISBE (revised).

Six wings suggest remarkable powers and the number 6 symbolizes mankind. Their wings were like flames of fire constantly flying in the presence of God! They stood above the throne. Two wings covered their face because they dared not gaze directly at God's glory; and two wings covered their feet acknowledging their lowliness. Even a seraphim must hide his face from the face of God. And with two wings they flew praising the One on the throne.

6:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. The seraphs were speaking one to another in praise unto the Lord of hosts. We don't know how many Seraphims there were, but they kept praise and worship going on and on, declaring "**Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.**" Holy repeated three times emphasizes the Trinity (Father, Son, and Holy Ghost—the 3 are one) being equally holy as the Lord of hosts. "*The Lord of hosts, he is the King of glory!*" The term conveys the concept of a glorious King in all His splendor who leads the armies of heaven in triumph. And here Isaiah is brought into this vision in the presence of the Holy One; into the presence of the Living God Himself; the throne of God high and lifted up! Holy means that God is morally Perfect; He is set apart—set apart from all creation; His throne is holy; His presence is holy. Everything about Him is holy! All things set apart for His purpose is holy. What a sight to see. We can see in creation that the whole earth is distinctly full of God's amazing glory! The fullness of His glory was seen!

6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. The expression of His glory was seen! The shaking—"the post and the door moved at the voice of him that cried." All even including the smoke symbolizes God's holiness and glory (Ex.19:16-20; Rev.15:8). The covering of His glory seen in the house (the temple) was filled with smoke. Wow! What a scene of the Lord's presence Isaiah was able to glimpse into.

A VISION OF HIMSELF

6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Upon viewing the glorious holiness

³ http://www.learnthebible.org/L-211_the_vision_of_isaiah_printable.htm

⁴ http://executableoutlines.com/isa/isa_04.htm

<http://www.pitwm.net/pitwm-versebyverse.html>

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of God, Isaiah then had a glimpse of a vision of himself and cries out because of his uncleanness. Isaiah pronounces upon himself sorrow and pain, *"Woe is me."* *"...For I am undone"* meaning ruined or cut-off. Why? Because he realized he was common and unclean before God, with no hope of measuring up to God's standard of holiness. He confesses before the Lord his unclean lips and even dwelling in the midst of a people with unclean lips. ⁵*"Unclean lips"* just means that every word that proceeded from his mouth was not perfect. *"Out of the heart the mouth speaketh."* Unlike the pure worship of the Seraphims Isaiah saw that if his lips were unclean, so was his heart. He was thinking he is to be destroyed being at the throne of God, being unworthy which deserved judgment. The holiness of God was vividly before him.

His eyes were beholding the King, the Lord of hosts! It does not mean that he looked into the face of God. You cannot look upon the face of God and live. This is speaking of him being in the presence of God and God's presence humbling him to really see himself. It is no wonder that Isaiah fell in self-condemnation before this infinite and eternal God; before whom he saw himself in all of his sinful condition. Are we deceived about ourselves; of our condition before a Holy God? You can never be the same upon an encounter with God! That's why he knew anything he said had revealed that he was not a perfect man, and no one living was perfect either. It overwhelmed him by being in the presence of a Holy and Perfect God.

6:6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:— One of the Seraphims flew to the altar. Besides his wings, we note that he had hands and at this time was not declaring holy, holy, holy. He was not allowed to touch the altar but picked up a live coal with the tongs from the altar.

6:7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. No matter how Isaiah felt as to having unclean lips, when the Seraphims touched his lips with the burning coal; the very place Isaiah had declared was unclean, that part was touched and he was told that his sins were forgiven. *Purged*, in this Scripture, means canceled. It wasn't the coal that cleansed him, but it was God's response to Isaiah's confession and repentant heart. It symbolizes the application of the cleansing of God on the basis of the shedding of blood on the altar of sacrifice. God offers a means of consecration to Isaiah. How can we teach others to repent if we ourselves do not repent? Our God is a consuming fire. This cleansing of Isaiah's mouth symbolically cleansed the source of iniquity. The heart is the source, but the iniquity comes out the mouth. Fire burns away the sin and leaves the person pure. *"He was spiritually cleansed for the special service unto the Lord not salvation. Salvation doesn't occur until the coming of the Savior.*

A VISION OF OTHERS

6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. Having experienced such a radical transformation from unworthiness to that of divine consecration of his total being; changed and cleansed, Isaiah now hears the voice of the Lord speaking, *"Whom shall I send, and who will go for us?"* Who is the "I" and who are the "us?" – I would assume the Father, Son and Holy Ghost—the three in one. The nation needed the Lord and the Lord needed a servant to minister to the people by answering the call. And this is Isaiah's call to answer. He is not forced, but he willingly answers the call of the Lord. He says *"Here am I; send me!"*

"Send me Lord because I know how it feels to be unclean I know my heart wasn't right. I know I needed cleansing by the Lord who only could make me pure. Send me to tell others of the vision I've seen, and what you're able to do, and that you're still on your throne."

⁵ <http://www.lovetheLord.com/books/isaiah/08.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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SUMMARY:

⁶The sixth chapter contains Isaiah's Vision Of The Holy God. It is commonly thought the vision served as his commission to be a prophet of God and thus marks the beginning of his ministry. Others believe it came to him after years of preaching and was designed to deepen his spirituality (ISBE).

The significance of the vision merits careful examination. The first section can be described as The Prophet's Vision, in which Isaiah describes the revelation of the Lord of hosts exalted in the temple and praised by seraphim (6:1-4). The second section depicts The Prophet's Reaction as his consciousness of guilt fills him with despair in what he has seen (6:5). In the third section, we read of The Prophet's Absolution in which he is purged from his sin (6:6-7). The final section reveals The Prophet's Commission as Isaiah first accepts the call for service (6:8).

APPLICATION: We cannot even be compared to God. The fact of the matter is that we see God as holy but how do God see us (He sees Jesus) and how do we see ourselves? (In Christ)!

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⁶ http://executableoutlines.com/isa/isa_04.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

INTRODUCTION:

The purpose for the book of Isaiah is to call the nation of Judah back to God and to tell of God's salvation through the Messiah. It is written by the prophet Isaiah, son of Amoz. He is speaking and writing mainly in Jerusalem. This book is the longest of the prophets and looks further than any of its contemporaries. He was born during the reign of Uzziah and called to his prophetic ministry the year the king died (740 B. C.).

⁷From now on in the Book of Isaiah, the names Israel and Ephraim and Samaria all refer to the northern half of the land that God promised to His special people. The southern half of the land is called Judah, and includes Jerusalem, David's capital. The nation split into these two separate nations after the death of Solomon (see 1 Kings 10:1-16).

1. ⁸The Test

7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. Uzziah, the king for over 50 years, had died. Time has passed and Uzziah's grandson (Ahaz) is now on the throne.

- What problem does Ahaz face? — The two kings: Rezin and Pekah of Syria and Israel have laid siege to his country.
- Anything seem odd about the other country that is laying siege to Judah? — Well, the other country is Israel - the ten tribes to the north. Their brothers are ready to attack them!

But, the alliance of Israel and Syria could not prevail against Judah.

7:2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

- How did Judah react to the news that its brothers to the north had joined; were in alliance with Syria to attack it? — Well, it greatly upset them. Their *"hearts ... were shaken, as the trees of the forest are shaken by the wind."* Let's see what God does next.

2. The Counsel

7:3 Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; —

- What is God's counsel to King Ahaz? — Isaiah was to go meet with king Ahaz and bring.
- Shearjashub, Isaiah's son. His name meant a remnant shall survive.

3. The Context

⁷ <http://www.easyenglish.info/bible-commentary/isaiah1-9-lbw-nh.htm>
⁸ <http://www.cameronlaw.com/study/289.php>

<http://www.pitwm.net/pitwm-versebyverse.html>

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Let's look at the context for a minute. In verse 3 God tells Isaiah to meet King Ahaz on the road by the waterworks.

- What does this tell you about Isaiah's working relationship with the King? — If Isaiah were a trusted confidant of the king, he would not have to try to challenge the king out on some road.
- What does this tell you about King Ahaz? — He was not a good king. We can find proof for this by reading 2 Chronicles 28:1-3.
- Who has Ahaz been relying on? — He worshiped other gods. He was so corrupt in his worship that he sacrificed his own sons!
- If Ahaz is so corrupt, why is God trying to help Ahaz? — This shows that God keeps trying to work with us. No one who is lost will be able to complain that God did not do enough to save him or her.
- What does the fact that Israel had allied with Syria suggest to you? — God did not intend that His people be allied with other nations to gain power. Neither of the two nations of "His people" are faithful to Him. He has decided to offer help to Ahaz - perhaps to bring him back to faithfulness, or perhaps because of God's love for his ancestor, King David.

7:4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. —"Take heed and be quiet; fear not, neither be fainthearted..."

- What does God call Syria and Israel? — Smoldering stubs/sticks of firewood.
- Is it a compliment? Is this what you want in a fire? — You want fire, not smoke. You want an entire log, not just the ends.
- What do you think God means by this? — Israel and Syria were about to fall to the Assyrians. Ahaz should not be worried about them. He says these countries are two tails of smoking firebrands, meaning that they are really in decline.
- What insult did God use? —The extent of God's insult is not obvious. However, in that culture you showed contempt by calling a person by the name of their father if their father was not well known. Nothing is said about Remaliah in the Bible other than he was the father of Pekah. God is saying, *'This is the son of an unimportant man.'* No one has attacked Judah. So, Pekah, the King of Israel, is referred to as *"the son of Remaliah."*

7:5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,— These are the ones who have counseled together to devise evil against the throne of David.

7:6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:—

- What did Syria and Israel have in mind for Judah? — Tear it apart and put someone else on the throne, meaning the son of Tabeal.
- Why did they want to replace King Ahaz? — Because he was corrupt?

Our lesson quarterly and the commentaries I read suggest a background that I have not brought into this lesson. The suggestion is that Israel and Syria are concerned about the rising power of Assyria. They want Judah (King Ahaz) to join in an alliance with them to resist Assyrian expansion. If Ahaz will not join them, they will attack and put someone on his throne who will cooperate. And King Ahaz, 2 Kings 16:7-9, has entered into a secret deal with

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the Assyrians to be their ally. King Ahaz thought he was hiring the Assyrians to protect him. He has put his firm faith in the king of Assyria and he has given gold from the temple to the Assyrians to induce them to attack Syria (2Kgs.16:1-9). But, the Assyrians ended up destroying his country and humiliating him.

4. The Solution

7:7 Thus said the Lord God, It shall not stand, neither shall it come to pass. God speaks about this situation: "*It will not work; it won't come to pass.*" God has other purposes for that throne.

7:8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. According to God, who is the power of Syria—Damascus and the head of Damascus was a man named Rezin, and within sixty-five years, Ephraim, the northern kingdom of Israel would fall and be taken into captivity (by Assyria).

7:9 And the head of Ephraim is Samria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son, Pekah—(The son of an unimportant man). This is the promise of God to the Judean king; on whom Judah and Israel should have been relying. Burn this text into your memory: "*If you do not stand firm in your faith, you will not stand at all!*" The serious defect in all of the planning and maneuvering I discussed above is that no one is relying on God's power. They are all relying on other people. If Judah will believe, she can stand; if not, she too will fall.

7:10 Moreover the Lord spake again unto Ahaz, saying, — Ahaz has placed his hope for salvation in human power rather than in the Lord. Here, the Lord speaks to Ahaz again through Isaiah.

7:11 Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. Here, God invites King Ahaz and all of Jerusalem to put their firm faith in a far more reliable ally— the Lord God Himself! Though Ahaz is the heir of David's throne who doesn't believe in the Lord, the Lord invites Ahaz to request a sign; test Him.

- What kind of test could the king give God? What was God offering? — It seems to be an offer of any kind of sign, either in heaven or the depths of the sea.

7:12 But Ahaz said, I will not ask, neither will I tempt the Lord. However, the king responded that he would not ask, neither...tempt the Lord. Ahaz could have chosen any sign to attest God's message of hope as delivered by the prophet; but he refused.

7:13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?— Therefore, God chose His own sign to give to Ahaz. Isaiah says Hear ye now, O house of David. It's one thing to "weary men, but will you weary my God also?" Put yourself in God's place. If you offered a "test" to show you were reliable, how would you feel if the other person, who was not relying on you, said 'That's okay, some other time, maybe.' The Old Testament reveals that God wants obedience, accepts anger towards Him, but He hates being ignored or considered irrelevant. Ahaz definitely had the wrong response here, and since Isaiah included the whole house of David, the nation was also guilty of wearying God. God expects us to believe Him and His power regardless of circumstances.

7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and

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shall call his name Immanuel. Therefore, God chose His own sign to give to Ahaz. Isaiah says Hear ye now, O house of David. It's one thing to *"weary men, but will you weary my God also?"* Put yourself in God's place. If you offered a "test" to show you were reliable, how would you feel if the other person, who was not relying on you, said *'That's okay, some other time, maybe.'* The Old Testament reveals that God wants obedience, accepts anger towards Him, but He hates being ignored or considered irrelevant. Ahaz definitely had the wrong response here, and since Isaiah included the whole house of David, the nation was also guilty of wearying God. God expects us to believe Him and His power regardless of circumstances.

7:15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. As in verse 14, His name shall be called Immanuel, God is with us. He will eat butter and honey, knowing to refuse evil and choose good. 'Curds and honey' were poor foods for hard times.

7:16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. But, before the child of prophecy knows how to refuse evil and choose good, the land that the two kings and their respective armies loathe and hate, they shall forsake and they both will be gone and out of the picture. A time lapse exists between the fulfillment of the prophecy in verses 13-16 and that of verse 17.

7:17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. ⁹Since Ahaz will not use God's help, destruction will come. He is comparing the time with the time when the 10 tribes broke away from the twelve, just leaving the two, of which Judah was one. This terrible happening is not just on Ahaz, but all of his people. This is speaking of terrible times to come. This will happen prior to the birth of Jesus.

7:18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. The "fly" is appropriately used as a symbol for the land of Egypt (coming from the wet Delta region); and the "bee" is used as a symbol of Assyria, where these insects are also in abundance. The symbolism is used of a numberless host ("hiss", lit., whistle). The population will be so devastated by this invasion of natural disaster to crops and the land. All are subject to God.

7:19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. Where there were vines, these insects came in vast hordes to settle in the desolate valleys, clefts of the rocks (caves), thorny parts, and in the pastures; all at the command of the Lord.

7:20 In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. There is no let up. Some versions say in that day, meaning when the time comes. The shaving of Israel's hair was symbolic of total humiliation. Numbers 6:9 explains that after being defiled, a person who had been set apart for the Lord had to shave his head as part of the cleansing process. Shaving bodily hair was an embarrassment—an exposure of nakedness. For a Hebrew man, having his beard shaved was humiliating. Isaiah foresees his nation scraped down to bare essentials, even to the beard to their disgrace, by the very razor (the Assyrians) they hired to save them from humiliation.

SUMMARY:

⁹ <http://www.lovetheLord.com/books/isaiah/09.html>
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In the days of Ahaz, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And when this was told to the house of David, Syria joined Ephraim, their *"hearts were shaken, as the trees of the forest are shaken by the wind."* The Lord sent Isaiah to meet Ahaz at the ditch that brings water from the upper pool on the road and say, *"Take heed, and be quiet; fear not, neither be fainthearted for the two tails Rezin with Syria and the son of Remaliah are smoking fire-sticks"* (7:1-4).

The Lord God continues to say that their alliance shall not stand, neither shall it come to pass. According to God, the head of Syria is Damascus and the head of Damascus was a man named Rezin, and within sixty-five years, Ephraim, the northern kingdom of Israel would fall and be taken into captivity (by Assyria). So, the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son, Pekah is no longer strong and their power will not increase. God says, if you will not stand firm in your faith, you won't stand firm at all. Ahaz has placed his hope in human power rather than in the Lord, and the Lord speaks to Ahaz again through Isaiah (7:7-10).

The Lord invites Ahaz to put his faith in a far more reliable ally, by requesting a sign whether it be in the depth or in the height above from Him. But, Ahaz responded that he would not ask for a sign, nor tempt the Lord. So, Isaiah speaks to the whole house of David about them wearying men and God. Their confidence and trust should be in God. God will give them a sign anyway. *"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."* This prophecy of this conception and birth was fulfilled in Jesus in the New Testament. His name will be *Immanuel*, which means *"God with us"* to remind the people that God would always be with them, and that their faith is to be in Him alone. And the child shall eat butter and honey that He may know to refuse the evil, and choose the good. But, before the child of prophecy knows how to refuse evil and choose good, the land that the two kings and their respective armies loathe and hate, they shall forsake and they both will be gone; out of the picture (7:11-16).

King Ahaz thought he was hiring the Assyrians to protect him. What did the Assyrians end up doing? (Destroying his country. Humiliating him.) Ahaz traded God's money, he traded God's offer of free help, for the help of another person. Is that you? Do you use the Lord's money to try to get yourself out of problems? Do you turn to others to solve your problems and your worries instead of relying on God? When Jesus came to die on our behalf, He showed that He was willing and able to solve our greatest problems. Will you put your trust in Him? (7:17-20).

APPLICATION:

What kinds of things go through your mind as you weigh whether you will follow God's leading or your own logic (desires, will, and so forth)? God expects us to believe Him and his power regardless of circumstances. Surrender to God is an absolute essential both for salvation and service.

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HISTORY:

Chapter 6 begins with Isaiah's vision of the Lord: *"In the year that king Uzziah dies I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple" 6:1*, and Isaiah answers his call: *"...I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" 6:8*, and summarizes the mission to which the prophet has been called. *"Go and tell this people: 'Be ever hearing but never understanding; be ever seeing, but never perceiving. Make the heart of this people callused; make their ears dull and close their eyes'" 6:9-10.*

Chapter 7 Ahaz is king of Judah, son of Jotham, and grandson of Uzziah. Syria and Israel had agreed to attack Judah. But, Isaiah told him to ask God for a sign. He would not ask nor tempt God, so, God gave him a sign anyway: *"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" 7:14* and it continues. And to summarize it, the Assyrians would invade Judah and devastate the land.

Chapter 8 Isaiah's son MAHER-SHALAL-HASH-BAZ, meaning *"quick to the plunder, and swift to the spoil"* would be a sign for the people—before the child could say *daddy or nummy*, it is prophesied that Damascus (capital of Syria) and Samaria (capital of the Northern Kingdom of Israel) will be subdued by Assyria. Then, Judah would be swept through. God's instruction was fear Him and He would be their sanctuary. Many will stumble. And those not speaking God's Word, there shall be no light, and will be driven to darkness.

Israel has turned from the Lord. She has ignored the repeated warnings of God's previous heralds. The cup of God's wrath has become full. The nation will be cast aside. The house of David will be rejected. The land will be ravaged, the cities destroyed, the people left desolate. The proclamation of a message of doom is the unhappy task of God's Prophet. However dispersed, among the repeated words of warning and destruction are brief messages of hope for those remaining hearts that have not turned from the Lord. Isaiah's preaching is to harden more and more hearts of those who have turned away from the Lord and at the same time set aside and strengthen a remnant unto Himself.

¹⁰**Chapter 9** of Isaiah stands out as an oasis in the wilderness of God's judgment against apostasy and unbelief. It is the third chapter with obvious messianic prophecy. It serves as a transition between the prophecy of gloom and darkness of Chapter 8 because the light is promised in Chapter 9.

9:1 **Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.** After the prophet has shown us that the people will be driven into darkness, he says, *"Nevertheless"; the dim times shall not be like the vexation and gloom of their first light affliction*, nor of the more grievous affliction by the sea in Galilee. The land of Zebulun and the land of Naphtali suffered greatly at the hands of the Assyrians who had invaded these two areas around 732 B.C. *"Nevertheless"* on the other hand, there's hope! Isaiah was saying, that when something bad happens, in dim times; in gloom and darkness, being vexed and aggravated, something good is going to happen. A new day is coming! 2 Corinthians 4:17 says *"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."* Therefore, these two tribes of the twelve tribes of Israel will have their inheritance of the Promised Land

¹⁰ <http://www.wlsessays.net/files/DobbersteinIsaiah.pdf>
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up north, next to the Sea of Galilee.

9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Because those that had walked in the darkness for so long by rejecting the Word of God, they dwelt in the land of the shadow of death. Zebulun and Naphtali as I said were the first to suffer from the invasion by the Assyrian king, God's promise will show us that they now would be first to be made glorious. How would this be? The people who had formerly walked in darkness have see a great light. That light would be Jesus, for these would also be the territories in which Jesus grew up and often ministered to (by the way of the sea, beyond Jordan, in Galilee of the nations 9:1). This is why they would be "filled with glory." Because when Jesus comes into the region of Galilee, the people who had walked in darkness would suddenly be bathed in the light.

9:3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. At the dawning of the light to come, the prophesy of Israel will be multiplied. God will make of the true Israel a great host.

The nation has multiplied, But, not increased in joy.

- However, though the nations have multiplied, there are those that the joy has not increased within.
 - Sickness in the body has not changed, and sometimes that joy has not increased with a lingering illness.
 - It has been diminished by one sore judgment after another, they haven't come out of the situation to be joyful yet.

The nation only joyed in the harvest, and in dividing the spoil.

- However, they will rejoice before God in harvest time, for their hard work paid off.
- They will rejoice over blessings received when men divide the spoil from the victory that has been won in battle.

So, if those that have not received the light, and their joy has not increased, then when the gospel comes in, its light and power brings joy along with it, and those who receive it correctly and without error do instantly rejoice. They will rejoice with a celebration of victory. Victory and triumph await the people of God.

9:4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. The Prophet continues with the reason for their joy. Three reasons: The yoke, the staff, and the rod are broken. These are different figures, expressing the bondage and slavery of the law, sin, and Satan being broken because of the light that would shine upon them—their spiritual deliverance. The Assyrians would impose a yoke on the Israelites, but God would break that yoke off.

1. The yoke of his burden is the curved piece of wood which is a symbol of servitude; that burdened him.
2. The staff of his shoulder is the whole upper back expressing of subjection and servitude striking his shoulder.
3. The rod of his oppressor is an instrument used for beating, punishment or correction.

The real burden of all nations is sin and its corruption; departure from God, and all those who turn from God will lead to consequences. However, "as in the day of Midian" they will no longer be under the rod of their oppressors. Remember when Gideon got an entire victory over the Midianites, with a few unarmed men, by the sound of trumpets, and breaking of pitchers, (Judg. 7:16-22). You don't have to be great for God to use you. You don't necessarily have to have a lot of people to accomplish great things for God. If you feel small, powerless, and insignificant, you might be just the one God is looking to use. There is total victory when the great light of Jesus breaks burdens and oppressors.

9:5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with

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burning and fuel of fire. This is saying that other battles were usually won with a great deal of noise, and by the expense of much blood. But, this battle shall be done silently and without noise. This victory which God's people shall have over all their enemies shall be more terrible to their adversaries, whom God will utterly consume, as it were by fire. The very garments of war and attire for battle shall be food for the fire, useful only for burning. The Message Bible reads: "*the boots of all those invading troops, along with their shirts soaked with innocent blood, will be piled in a heap and burned.*"

9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. As we come from verse 5, ¹¹for our benefit, the Prophet saw in a vision the darkness and gloom of the nation, but now sees also the child that would be born to remove that darkness, and to enlighten the world. The child—the Messiah was not born when the Prophet spake, but in prophetic vision, as the events of the future passed before his mind, he saw that promised Son, and the eye was fixed intently upon Him. Birth indicates the beginning of something. The end of war depends upon the coming of a person, a royal person yet one never explicitly called a king here.

9:6a He would appear as a child— " A child is born." but He is "a Son given!" God would not defeat Israel's enemies by using larger more powerful armies, but it would be through the influence of a child to be born. ¹²**A child is born** brings to mind His humanity. **A Son is given** calls to mind His Deity and His Death. Even though Jesus was the "*Son of Man*," He is also known as the "*Son of God*." Notice that the Son is given. That which is given already existed. The little phrase "*is given*", which literally means "*to be delivered up*," reminds us that this God-man came into the world for a singular purpose. He came into this world to deliver Himself up as the ransom for sin on the cross of Calvary.

9:6b And the government shall be upon his shoulders - The word rendered "*government*" here, (mis'ra h), means His Empire, His Principality. Here the government on the Messiah's shoulder is in opposition to the "*yoke and staff*" of the oppressor on Israel's "*shoulder*" (Isa 9:4). He shall receive the kingdom of the earth from the Father, to vindicate it from the misrule of those to whom it was entrusted to hold it for and under the Most High. The Father asserts His right by the Son, the "*Heir of all things*," who will hold it for Him (Dan.7:13, 14). The rule of His Empire and Principality will be on the neck of Jesus. This will be fulfilled in the Millennium, when Jesus Christ will rule the earth as King of kings and Lord of lords (Rev. 20:4-6, Ps. 72, Is. 2:1-4, Is. 11, Is. 65:17-25, Zech. 14:6-21). Let's talk about rule... ¹³Gayle Erwin writes about the government God promises, both ultimately and right now: What might such a government look like? First of all, it would look like its king.

- Politicians of this day look for what they can get from you. Jesus looks for what He can do for you.
- Leaders of this day surround themselves with servants. Jesus surrounds us with His servanthood.
- Leaders of this day use their power to build their empire. Jesus uses His power to wash our feet and make us clean and comfortable.
- Leaders of this day trade their influence for money. God so loved that He gave . . .
- Generals of this day need regular wars to keep their weapons and skills up to date and insure their own advancement. Jesus brings peace and rest to hearts.
- The higher the plane of importance one reaches in this world, the more inaccessible he becomes. Jesus is Emanuel, "God with us."
- Leaders of this day are desperate to be seen and heard. Jesus sought anonymity so He could be useful.

Obviously, Jesus is not (*obviously seen*) in charge of the halls of Washington, London, Moscow, Baghdad,

¹¹ <http://bible.cc/isaiah/9-6.htm>

¹² http://www.sermonnotebook.org/old%20testament/Isa%209_6.htm

¹³ <http://www.studyight.org/com/guz/view.cgi?book=isa&chapter=009>

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Paris or Bonn. So, how can we ever believe the "government will be upon His shoulders"? Actually, His government shows its workings in wonderful ways.

- Whenever I see someone who miraculously leaves a life of drugs or alcohol and is restored to his family and work, I can see that he is now governed by God.
- Whenever I see loving Christians gently caring for orphans and those rejected by family, I know I am watching people governed by God.
- Whenever I see people eagerly learning the Bible and joyously praising, I know who the governor is.
- Whenever I see people give up lucrative careers simply to go and share the Good News of Jesus, I know they are governed by God.
- When I see pastors carefully teach and lead the flock God has given them, I know they are getting signals from the great King.
- When I see people leave family to live and teach in distant lands because they love the people who have not heard, I know they are governed by God.

So, indeed, the government is alive and working. Often silently, mostly unseen. We can be and are, by choice, governed by God. Hope and joy and peace and rest cover its subjects. Justice, mercy and grace, amazingly coexist. I like this Kingdom. The borders are open. Come on in.

9:6C His name will be called... Commentators differ to the number of names.

- The Messiah is **Wonderful**: The glory of who He is and what He has done for us should fill us with wonder. He has inconceivable methods of assisting us, and because His power is far beyond what we are able to conceive, you can never really look at Jesus, really know Him, and be bored. He is Wonderful, and will fill your heart and mind with amazement!
- The Messiah is our **Counselor**: Jesus is the One fit to guide our lives, and should be the Christian's immediate resource as a Counselor. Jesus can help you with your problems. Though a child, He has no need for counselors. He alone counsels those without counsel. He has a plan for man's salvation. His plan is laid in eternity. It is a plan according to God's love and mercy; having faultless discernibility. *"I must be about my Father's business."*
- The Messiah is **Mighty God**: The God of all Creation and glory, the Lord who reigns in heaven, the One worthy of our worship and praise; having absolute authority!
- The Messiah is the **Everlasting Father**: The idea in these Hebrew words is that Jesus is the source and author of all eternity, that is, He is the Creator Himself. Here we clearly see how the throne of David, which is to be forever, is to be preserved. It will seat a ruler who Himself is Eternal; having endless longevity.
- The Messiah is the **Prince of Peace**: He is the One who makes peace, especially between God and man. It is only those who have grace that have peace. Rather than a warring monarch, He who is the Mighty God will be a benevolent Father, bringing a peace that will be eternally established in His kingdom; having enduring tranquility.

9:7a Of the increase of his government and peace there shall be no end...—¹⁴His princely rule shall perpetually increase and be unlimited. It shall be multiplied; the bounds of His kingdom shall be more and more enlarged, and many shall be added to it daily. His peaceable and happy government shall be extended to all the ends of the earth.

9:7b ...upon the throne of David, and upon his kingdom — He that is the Son of David shall reign upon the throne of David and over His kingdom, which He is entitled to. God shall give Him the throne of His father David, Luke 1: 32, 33. ¹⁵Unlike David's kingdom that had been greatly weakened from within and without, His

¹⁴ <http://www.ccel.org/ccel/henry/mhc4.ls.x.html>
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kingdom will continually increase. Unlike David's rule that came to an end, His kingdom shall have no end. Every thing is, and shall be, well managed, in the kingdom of Christ, and none of His subjects shall ever have cause to complain. He shall reign henceforth even for ever; not only throughout all generations of time, but, even when the kingdom shall be delivered up to God even the Father, the glory both of the Redeemer and the redeemed shall continue eternally.

9:7c ...to order it, and to establish it with judgment and with justice from henceforth even for ever — Unlike David's kingdom, as great as it was, the Messiah's kingdom is a perfect kingdom of justice and righteousness forever. Justice is that part of Law which condemns. Righteousness is that part which absolves (to declare free). In the kingdom of Christ the ungodly are condemned, the godly are justified, saved, set free from sin and death. God Himself has undertaken to bring all this about.

9:7d The zeal of the Lord of hosts will perform this. The zeal of the Lord of hosts will do this. The title "*Lord of hosts*" says several things about the nature of God and about His creation. It emphasized God's ultimate power over the whole universe and every living creature, where God showed intense love for His people, a kind of jealousy by which He is determined to protect them at the great expense of any who interfere. The prophecy concerning the light, the child, and the king is fulfilled in Jesus. Jesus can be Wonderful, Counselor, Mighty God, Everlasting Father, and the Prince of Peace for everyone now.

SYNOPSIS:

9:8-21 Isaiah warns that Ephraim (norther Israel) will not heed the warning of the Lord. They were so prideful in boasting that they could rebuild their devastated country and make it stronger and more glorious than ever before. But that's not what God wanted. The prophet Isaiah warns them that their former allies, the Syrians (north), and the Philistines (south) will turn against them and will devour Israel. Several things happened:

- The people turned not to God, neither did they seek God.
- False prophets and foolish leaders caused the people to err, and those that followed those leaders were destroyed.

Because of Israel's spiritual condition, this predicted judgment was irrevocable. Throughout these verses Isaiah kept saying (even in chapter 10:4) "*For all this his anger is not turned away, but his hand is stretched out still*" (9:12). At the close, two major political tribes, Manasseh and Ephraim are both singled out against each other, and both against Judah. Ephraim's wickedness was destroying the nation the way a fire destroys a forest.

SUMMARY:

Isaiah sees an increase of Jesus' rule and dominion; and describes His domain as with peace. During the Millennial reign of Christ, our Savior will rule and reign over all the earth. The government will rest on the shoulders of the Prince of Peace. And there shall be no end of either His government or of His peace. And this peace, this peaceful government shall be established and upheld with justice and righteousness. This is going to happen because the Lord of heaven's armies has dedicated Himself to do it! The battle is not yours but God's (2Chro.20:15).

APPLICATION:

Will you take God at His Word and allow him to lead you when He says He can bring hope when the economy is looking bleak? Remember, in His Presence there is peace because He has already worked all things out for our good. [TOP](#)

¹⁵ <http://www.wlsessays.net/files/DobbersteinIsaiah.pdf>
<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

10:20-23 The prophet Isaiah makes a prediction that was to come true within his own lifetime (Chp.37-38). It shall come to pass in that day the remnant of Israel shall escape the house of Jacob, and no longer fear the Assyrians. Once the Assyrian army was destroyed, a small remnant of people of Israel would stop fearing Assyria, and start trusting God, the Holy One of Israel in truth; even the remnant of Jacob will return unto the Mighty God. Though the people of Israel, be as the sand of the sea, the remnant of the northern tribes were not totally lost in their dispersion by Assyria, but they would return. Destruction is decreed overflowing with justice and righteousness. The key to being a part of the remnant was faith. 23 of a remnant returning, even the remnant of Jacob unto the Mighty God, and shall overflow with righteousness. Judah is encouraged to place their trust in God and His Word with the assurance that better days are ahead.

10: 24-27 Isaiah reminds the people that they should not worry about the Assyrian nor be afraid of those who oppressed them as the Egyptians did long ago because in a little while God's indignation against them shall be accomplished and His anger will destroy them. ¹⁶In spite of their early success, the invading Assyrians were miraculously stopped by divine intervention. An account of this is given where the angel of the Lord slays the invading army. With this God lifted the (the angel of the Lord)(Isaiah 37:36). Assyrian burden and yoke shall be taken off their neck, and the yoke shall be destroyed by the anointing.

10:28-34 The route the Assyrian invaders took in trying to defeat Judah was from the north. They crossed over the northern boundary at Aiath, about eight miles north of Jerusalem, passing through lesser towns as they marched toward Jerusalem, finally coming south to Nob, about two miles from Jerusalem where they stopped to seemingly shake their fist at Jerusalem. The last two verses are displayed as the enemy being a forest that the Lord, the Lord of Hosts will hew down and the haughty shall be humbled. And He the Mighty One shall cut down the enemy as a woodsman's axe cuts down the forest trees in Lebanon.

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¹⁶ <http://www.family-times.net/commentary/the-returning-remnant-of-israel/>
<http://www.pitwm.net/pitwm-versebyverse.html>

HISTORY:

We come from **Chapter 9** where the Prophet Isaiah had spoken of a child that will be born, a son that will be given, on whose shoulders the government will be, intending this for the comfort of the people of God in times of trouble. As **Chapter 10** drew to a close, Isaiah wrote of a day when the remnant of Israel would rely on the Lord.

11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:— We are given a clear indication that His coming will be in the yet distant future but He's coming! Isaiah predicts that the "tree" of the line of David will be cut down and that a shoot must grow out of the root stock of Jesse (David's father and the forefather of the Davidic line), before the tree can flourish again. The imagery of the Prophet is that of a felled or dead tree out of whose stump, a twig would sprout and from whose roots a "*Branch*" would flourish again. Isaiah's point is to show that the kingdom has sunk so low that the Davidic line will apparently be cut down, and yet somehow will spring forth again in the person of the Messiah. The Prophet predicts that a rod (*Heb. shoter, shoot or sprout*) shall come forth out of the stem (*Heb. geza', root stock or stump*) of Jesse (*David's father and the forefather of the Davidic line*) and from there a Branch will grow out of the roots.

11:2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; — In this verse this shoot is personalized as an individual ruler—the Messiah Himself! The spirit of the Lord apparently refers to the sevenfold Holy Spirit of God. The number seven is a picture of completeness, and often refers to one complete thing.

- 1- ¹⁷He has the Spirit of the Lord - It is not a false spirit or a deceiving spirit or even the spirit of a man The Spirit of the Lord God of Israel rests upon the Messiah indicating a permanent settling down.
- 2- The Spirit of Wisdom is upon the Messiah- Jesus is perfectly wise in all things. He showed it among us during His earthly ministry.
- 3- The Spirit of Understanding is upon Jesus- Jesus understands all things, and He understands us perfectly.
- 4- The Spirit of Counsel is upon Jesus- He has both the wisdom and the understanding to be a perfect Counselor!
- 5- The Spirit of Strength/Might is upon Jesus - He has the power to do what He desires to do.
- 6- The Spirit of Knowledge is upon Jesus - He knows everything. He knows our hearts, He knows all the facts.
- 7- The Spirit of the Fear of the Lord is upon Jesus- He kept Himself in a place of submission, respect, and honor to God the Father.

The seven-branched lampstand that held the oil lamps for the tabernacle is also an illustration of the seven aspects of the Holy Spirit. *"This candlestick had one stem in the center from which protruded three branches to the right and three to the left. Similarly, in this text, three pairs of the names of the Spirit are grouped around the central stem."* (Bultema).

11:3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:— The Messiah shall have "*quick understanding*"—literally, "*quick-scented in the fear of Jehovah!*"; an acute smell or scent. ¹⁸"*Sharpness of judgment in smelling out a hypocrite . . .*

¹⁷ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7730&commInfo=31&topic=Isaiah

¹⁸ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7730&commInfo=31&topic=Isaiah
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His sharp nose easily discerneth and is offended with the stinking breath of the hypocrite's rotten lungs, though His words be never so scented and perfumed with shows of holiness." The picture is that the Messiah rejoices in the fear of the Lord just as if an offering has been brought to Him. Because the Spirit of the Lord is upon Him, He will not judge after the sight of His eyes; for He shall have true spiritual vision. He shall neither reprove (settle) matters after the hearing of His ears. But His quick understanding is from the Spirit of the Lord resting upon Him.

11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Rather, the basis of His judgment and His vindication of the poor shall be with righteousness. When Jesus sits on the throne, He will be the first king in history to have the advantage of knowing all men's hearts. This is the kind of king the earth will have in the Millennium. The purpose in smiting the earth is to destroy wickedness. Thus, He shall rule the earth with the "rod (shebet), scepter) of His mouth", indicating that the rule of the Messiah shall be by the power of His spoken Word, even to the extent that He shall slay the wicked with His breath (Rev.19:15) by the operation of the Holy Spirit. Spirit and breath are the same. The mere words of Jesus have the power to judge the wicked. He only has to announce a judgment and it is done. He will decide with fairness.

11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. It is His righteousness that shall be the "girdle" (belt) of His loins. And faithfulness shall be the "girdle" (belt) of His reins. Loins and reins both mean waist. Therefore, righteousness and faithfulness both hold together the spiritual greatness of His kingdom on earth. Righteousness will speak of His moral standard, and faithfulness will speak of His integrity. ¹⁹He will always exhibit Himself as a just and faithful king. "The girdle of his loins" is the "cincture", or "band", with which the ancients girded themselves. A part of their dress consisted of an outward, loose, flowing robe. This robe was necessary to gird up or to confine close to the body in active labor, or in running. We can say that the virtues of righteousness and justice would adhere to Him as closely and inseparably as the garment does to the body to which it was bound. The girdle secures firmly the rest of the garments (1 Pt.1:13). "Righteousness and faithfulness" shall make Him active and strong in executing the great work which he shall undertake and girdle about Him. The "Branch" will be prepared for action.

11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them Isaiah describes what the Messiah's kingdom will be like. The Messiah's kingdom reign will be one of complete peace and harmony. As the Spirit of Lord rests upon Him, the dangerous predator animals like the wolf—leopard—lion—bear— are shown in deliberate contrast against the tamer defenseless animals. The predators will begin to live in peace and harmony with the defenseless animals—the wolf will dwell with the lamb; the leopard lying down with the kid; the calf and the young lion and the "fatling" (fat cattle) together. It will be so safe that a little child can lead them. A child is already gentle and trusting; and thereby, the animals will be also. That's the glorious day God is leading us to.

11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. The cow will graze among the bears as their young ones (cubs and calves) lie down together. And now, what you've never seen before, the lion eating straw like the ox indicating a change of diet from carnivorous to vegetarian. This kind of change is good!

11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. Babies or infant (sucking child) will crawl and play safely among the poisonous snakes. A small child not nursing (weaned child) will be able to put their hand on the den of venomous serpents (cockatrice) and pull

¹⁹ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/17890/eVerseID/17890/RTD/Barnes>
<http://www.pitwm.net/pitwm-versebyverse.html>

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it off unharmed.

11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. This will be a time when the earth will be full of the knowledge of the Lord as the waters cover the sea. Natural enemies will no longer be enemies. The food chain will become unchained. As it was in Eden, so it will be again. In the Millennium, animals are no longer carnivores. Bears and lions will be eating vegetation, snakes won't be biting people, and predators will not be hunting other animals anymore. This unparalleled time of spiritual and natural peace will result from the fact that the earth shall be *"full of knowledge of the Lord"*—referring here to recognition of the Lord's sovereignty which results in a willingness to submit to his authority. Not only will there be a remnant spared in Judah, but the day is coming when this Divine Messiah shall rule the entire world, and nothing by any means shall hurt or destroy in all Christ's Holy Mountain. The holy mountain refers to His dwelling place; the seat of His reign or Jerusalem.

11:10 And in that day there shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious. The Messiah is again referred to as *"a root of Jesse"*, as in 11:1. There shall be a sprout springing up from the root. The Messiah shall stand for an *"ensign"* (a banner) of salvation for the people. The term normally applied to the Jewish people, yet, Isaiah goes on to say that it is this banner that the Gentiles seek. Thus, there can be no doubt that Isaiah is predicting a coming time of salvation for the Gentiles as well as the Jews. His rest is literally, *"place of rest"* or *"resting place."* In either case, it represents the place where God has settled down to rule. The Hebrew word is also used in 7:2 and forms an interesting contrast in the former case where Ahaz was worried because Syria was resting with Ephraim, and here those who trust in God are sharing in His glorious rest. Again, note that the glory of God is synonymous with the presence of God. Therefore, one must conclude that the Messiah who is ruling in this glorious Kingdom is none other than God Himself. Thus, the Old Testament here provides ample witness to the deity of Christ.

SUMMARY:

The royal line of David will be cut off, but, from the stump a shoot/rod will grow, and a Branch shall grow out of his roots. Judah (the royal line of David) would be like a tree chopped down to a stump. But from that stump a new shoot would grow—the Messiah. He would be greater than the original tree and would bear much fruit (11:1). The Spirit of the Lord will rest upon the direct line of David, who is Christ, and He will fulfill God's promises. The Messiah is more richly endowed with wisdom and understanding for wise leadership; counsel and might to carry out with power His wise plan; and knowledge and of the fear of the Lord for knowing His holy submissive, honor unto the Father (11:2). The Spirit of the Lord fills Christ with quick understanding, suggesting a keen insight and smell and fragrance in the fear and reverence of the Lord enabling His judgments not by human eyesight and neither reprove (settle) matters after human hearsay, but will have supernatural perception; true spiritual vision beyond the usual sources (11:3). Christ with quick understanding will judge with righteousness them who are poor, and *"reprove"* (decide fairly; set right) with *"equity"* (to administer justice) on behalf of the humble of the earth. He will rule the earth being by the power of His spoken Word—the *"rod of his mouth"* (Rev.19:15) striking the earth, even to the extent that He shall slay the wicked with *"His breath of His lips"* by the operation of the Holy Spirit (11:4). Righteousness and faithfulness shall make Him active, ready, and strong in executing the great work which he shall undertake and girdle about Him, making Him the *Perfect King* (11:5). (11:1-5).

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The Messiah's kingdom reign will be one of complete *peace and harmony*. The dangerous predator animals will not devour the weaker animals, but, will begin to live in peace. It will be so safe that a little child can lead them (11:6). Cattle and the bear will graze together as their young ones lie down together. And the lion will eat straw like the ox (11:7). A baby and a small child will be safe from harm while in the mist of venomous snakes and serpents (11:8). No hurt or destruction will come in all of God's holy mountain for the earth shall be full of the knowledge of the Lord, as the waters cover the seas (11:9). And in that day the root of Jesse—the Messiah shall stand for a banner of salvation for the people. The Gentiles shall seek and his rest shall be glorious (11:10). (11:6-10).

APPLICATION:

God has implemented His plan. It's time to look up to the one who came to save. Coming into the world as a child to be King, building a kingdom unto God, and doing rightly with all men.

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12:1 And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Hostile nations will be natural and unimpeded during the reign of the Prince of Peace. ²⁰This great song of praise is a result of what was said in the last part of Isaiah 11:11. God promised that He was going to restore Israel, bring the remnant back to the land and bless both Jews and Gentiles. There is a time of punishment and there is a time of restoration. Therefore, *"In that day"* its praise time because God is no longer angry with Israel and verse 2 directs us to praise for salvation. What turns away God's anger? Something called "propitiation". It's the payment of the price of justice. God can only forgive us when we have come to the point where we have chosen to allow Jesus (the Messiah; the root of Jesse—11:10) to pay for our sins. It's when we've come to the point where we are no longer going to try and please God by our own actions, but have realized that the only way to please God is by accepting His solution to our sins. Therefore Isaiah declares *"I will praise thee, God's anger is turned away"* and now comfort is found in God. The comfort of God comes only after the sin and wickedness have been punished and forgiven.

12:2 Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. *"Behold"*, meaning look at who God is. He is my salvation! ²¹This is talking about salvation. But it's not just salvation from the threat of the enemy armies advancing on Jerusalem. It's salvation from the very wrath of God. Just as Isaiah, the very faithful, and others will be singing this song. They will have come to trust in God because God will be their strength and song. Isaiah says *"I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation"*, which means, *"Yahweh has saved."* And because Yahweh has saved, I can trust and not be afraid. And since Jehovah is my strength and my song, I can trust and not be afraid. There is a song in my heart because Yahweh has become my salvation! I could go on and on. This is how the people will feel in that day!

12:3 Therefore with joy shall ye draw water out of the wells of salvation. This is speaking of the people having joy because they are safe as they *"draw water out of the wells of salvation"*. As we see in verse 2, Lord God Jehovah is our strength, our song, and has become our salvation. *With joy they will draw from the wells of salvation.* We draw from Jehovah! ²²Once you receive salvation through faith in Jesus Christ, you have a deep well of never-ending spiritual resources that you can draw upon for the rest of your life. God wants to give us joy today and in the future. This provision include the supply of spiritual water for the thirsty soul from the wells of salvation. *"You will get water joyfully from the wells [that provide] rescue and safety."*

12:4 And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. In that day, they will do six things: They will say 1) Praise the Lord, 2) Call Jehovah's name, 3) Declare Jehovah's wonderful doings (His mighty deeds) among the people, and 4) Make known Jehovah's name is exalted. The day will be filled with joy from the praises of the people as they call upon His name; for all the Lord has done. The day will be filled with joy as they draw water out of the wells of salvation. In that day it will be a joyful celebration. Thus, Israel will testify to the rest of the world about the Lord's greatness and majesty.

²⁰ <http://www.biblegems.com/ISAIAH12V1.HTM>

²¹ <http://www.calvaryfullerton.org/Bstudy/23%20Isa/1999/23Isa12a.htm>

²² <http://www.biblegems.com/ISAIAH12V1.HTM>

<http://www.pitwm.net/pitwm-versebyverse.html>

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12:5 Sing unto the Lord; for he hath done excellent things: this is known in all the earth. We're still continuing "in that day." There will be a joyful celebration, it's time to sing. 5) Sing to the Lord. Why?- For God hath done excellent things (majestic things): this is known in all the earth. This will be Israel's response unto the Lord.

12:6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. In that day', 6) Cry out and shout. Why?- For great is the Holy One of Israel in the midst of the inhabitants of Zion. When the Holy One is in our midst, there is crying out and shouting; there is always excitement. So you can imagine how Israel will feel and what gives them reason in that day.

SUMMARY:

²³This chapter is a hymn of praise. "Salvation" is a key theme in this song. The refrain in verse two "The Lord, even Jehovah, is my strength and my son; He is also my salvation," was sung at the Exodus (Ex.15:2) and at the rededication of the temple in Ezra's day (Ps. 118:14). It also was sung by the Red Sea after the Jews had been delivered from Egypt by Moses. It was sung in Jerusalem when the second temple was dedicated under the leadership of Ezra the priest. It will be sung again when the Jewish nation accepts Jesus Christ as its King. They will recognize Him as "the Holy One of Israel" and will willingly obey His Word. This hymn of praise is a graphic description of the people's joy when Jesus comes to reign over the earth.

God's anger is no longer directed toward the people of Judah (**12:1-3**). To draw water from the wells of salvation (**12:3**) pictures living according to God's principles and thus participating with joy in the blessings He will provide. The remnant will thank the Lord and will call on each other to let the world know what God has done (**12: 4-6**). All people will sing to Him because of His glorious deeds. All preaching must include the declaration of who the Savior is and what He has done for us (**12:1-6**).

APPLICATION:

The celebration swells within us! It's bound to come out just knowing what God has done through Jesus Christ.

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²³ [http://www.family-times.net/commentary/a-song-of-praise/
http://www.pitwm.net/pitwm-versebyverse.html](http://www.family-times.net/commentary/a-song-of-praise/http://www.pitwm.net/pitwm-versebyverse.html)

INTRODUCTION:

Isaiah 25:1-6 ²⁴This chapter describes how the Lord will preserve His people. Isaiah describes the situation which will exist when the kingdom is established on earth. He speaks of a future time when Israel and other nations will feast in peace and prosperity. This is after the worldwide judgment. It is referred to in the Book of Revelation as the 1,000 year reign of Christ on earth.

25:1 O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. Chapter 24 spoke of the devastating judgments of God on the earth which would deliver Zion to the reign of God. Chapter 25 is a psalm of thanks for that deliverance with eschatological statements of great encouragement for those who lay claim on God. This song of exultation and praise begins as Isaiah speaks *"Lord you are my God."* He exalts and praises God's Name. Why? - Because God has done wonderful things. The counsels or plans He's made long ago are still faithful and true. ²⁵Isaiah gives these three reasons to praise God:

- God did what He promised to do (verse 2).
- Foreign people were afraid of God and they gave honour to Him (verse 3).
- God protected the poor people that needed help (verses 4-5).

25:2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. God alone made a city a heap of stones; caused a fortified city to be turned into rubble, and a palace of foreigners to never be rebuilt as a city.

25:3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For this cause, the strong people will glorify God, for they have heard and seen His power and have seen His mercy. And fierce ruthless nations will fear Him, for non-other's power can be compared to God's power.

25:4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Everyone, including the strong people and the terrible nations now praise and fear God for what He's done. They see God being strength to the poor, strength to the needy in distress. He hid them by being a refuge from the storm, and a shade from the heat when the terrible ones tried to blast them. Their "*blast*" (blistering violent attack) from the ruthless was like a storm against a wall.

25:5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. God will bring down the noise of the blast of terrible strangers, just as the shadow of a cloud causes the heat to subside, and the branch (the triumph song) of the terrible ones shall be brought low before the majesty of the mighty God.

²⁴ <http://www.family-times.net/commentary/blessing-of-the-millennial-kingdom/>

²⁵ <http://www.easyenglish.info/bible-commentary/isaiah24-27-gc-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

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25:6 And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. A great celebration shall take place in the mountain (Zion). The "feast" to the Old Testament Jew was a picture of the Kingdom age when the Messiah would reign over Israel and all the nations of the world. "All people" refer to those nations that have survived the "Tribulation Period" to go into the blessings of the millennial kingdom. "Wines on the lees" refers to dregs of filtered wine, which was not always necessarily fermented. The Lord of hosts will provide a banquet for all peoples; a banquet of rich food and well-aged wines.

25:7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. At this time God will remove the cloud of gloom that has hung over all the people and the disgrace that had spread over all nations. The "covering" and "veil" may refer to the blindness of Israel to Jesus Christ.

25:8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. God will swallow up; remove death in victory forever for all those who know Christ and wipe away tears off all faces. He will take away His people's shame everywhere on earth, for the Lord has spoken it. So, there can be no retraction!

25:9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. In that day the people will proclaim, "This is our God!" This is Christ! This is the One whom they trusted in to save them. This is the Lord they've waited and looked for. That would be a day of rejoicing when people recognize His salvation.

25:10 For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. For the hand of the Lord shall rest in this mountain (Zion), and Moab shall be trampled on his own land under their feet, as straw is trampled down and left to rot.

SUMMARY:

Isaiah speaks in this song exalting and praising God's Name, for God has done wonderful things. God can break a city down and for those who have heard and seen His power and have seen His mercy will cause the strong people to glorify God. They see God being strength to the poor, and strength to the needy in distress. He hid them by being a refuge from the storm, and a shade from the heat when the terrible ones tried to blast them. God will bring down the noise of the blast of terrible strangers, just as the shadow of a cloud causes the heat to subside, and the branch (the triumph song) of the terrible ones shall be brought low before the majesty of the mighty God (25:1-5).

In Jerusalem, the LORD of Heaven's Armies will spread a wonderful feast for all the people of the world. It will be a delicious banquet with clear, well-aged wine and choice meat. There he will remove the cloud of gloom, the shadow of death that hangs over the earth. 8 He will swallow up death forever!* The Sovereign LORD will wipe away all tears. He will remove forever all insults and mockery against his land and people. The LORD has spoken! In that day the people will proclaim, "This is our God! We trusted in him, and he saved us! This is the LORD, in whom we trusted. Let us rejoice in the salvation he brings!" For the LORD's hand of blessing will rest on Jerusalem. But Moab will be crushed. It will be like straw trampled down and left to rot (25:6-10) TLB.

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29:1 Woe to Ariel, to Ariel, the city where David dwelt!...— The first prophetic "Woe" was pronounced "to the crown of pride, to the drunkards of Ephraim" in the 1st verse of Chapter 28; referencing to Samaria, the capital city of Ephraim. Now, here in 29:1, the next prophetic "Woe" is ascribed "to Ariel, the city where David dwelt." "Ariel, Ariel" (i.e., Jerusalem, Jerusalem). Now the exact meaning of the term Ariel is uncertain. The address is repeated out of great sorrow and compassion. Of the options mentioned for the term Ariel emphasizes the fact that it was the "altar-hearth" of God, i.e., the sacrificial center of Israel's worship where the brazen altar lay. And "Jerusalem" was the place where sacrifices were consumed by fire in order to alleviate divine wrath against sin. However, if Ariel means "lion of God" or "hero", it is an ironic reminder of the city's former glory. Robinson (p.110) notes that David first inaugurated the true worship of Jehovah on Mount Zion. But now Jerusalem's worship had become a meaningless and heartless formality.

29:1b ...all ye year to year; let them kill sacrifices. Isaiah speaks with irony; his attitude is that empty religion, endlessly continuing its animal sacrifices year after year will not be able to stop the judgment of God. Because they refuse to heed the Lord's command to take warning, He now invites them to continue in their state of spiritual complacency for one more year; let them continue to observe the cycle of their religious feasts, all the while operating under their chosen false assumption that all is well with their soul.

29:2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. God would distress Ariel. He will bring judgment upon Jerusalem through simultaneous invasions of Assyria and Babylon; thereby, it will become Ariel to Him. In other words, God will take this city that has been the pride and joy of His people, and turn it into what in fact is a place of burnt sacrifice. And because of her sin, the city which was known for its burnt offerings unto the Lord shall in turn become a burnt offering laid on the "altar-hearth" unto the Lord.

29:3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. The city does not stand a chance when God says "He will camp against thee...lay siege against thee... and raise forts against thee." God's instruments to be used, is not named yet, first Assyria and then Babylon. God using them "will camp...round about" as a circle; that is, God would encompass or encircle the city. He would "lay siege...with a mount" thereby, raising up soldiers in a military post or garrison to scale the walls to siege them. And He would "raise forts against thee"; battle towers. There would be no way out when the Lord comes against them.

29:4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Isaiah continues to speak that Jerusalem will be brought down (brought low)...speaking out of the ground...low as the dust. I know you're saying how low can they go? Well, as low as a whisper. Her voice will come from the earth like that of a medium spirit, like the voice of the dead was supposed to be. This would be fitting for her sins of necromancy (communicating with the dead in foretelling the future). Their exultant festivals will be humbled to a pathetic whisper. And their enemy would be the Lord Himself. There would be no place to turn.

29:5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones

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shall be as chaff that passeth away: yea, it shall be at an instant suddenly. It spoke that Jerusalem's speech would be *"whisper out of the dust."* Now, it's Jerusalem's enemies that shall be like fine dust; as chaff that scatters away. In God's time, after Jerusalem's punishment, those who fought against the city will themselves come under God's judgment. God's demolition of Israel's enemies will be very abrupt; now you see them, now you don't.

29:6 Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise with storm and tempest, and the flame of devouring fire. He will visit Jerusalem's enemies with the very Lord of host, the earth will quake, the storm and tempest will come with a great noise, and there will be a devouring flame of fire. It will be the presence of Almighty God now fighting for Jerusalem!

29:7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. Here Isaiah warned all the enemies that fight against the defenses, the walls, and towers in which Jerusalem put her trust in, would be like a man that dreams, and fancies he is in the possession of what he craves, but, when he awakes, finds he has gotten nothing. It would melt away and disappear, as a night vision before the light of day - it would dissolve into nothing, vanish, leave no trace. They will be no match against God. To come against Jerusalem, or even the church, is to come against God. You cannot win.

29:8 It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite; so shall the multitude of all the nations be, that fight against mount Zion. Isaiah likens this as a man who is dreaming of eating or drinking, only to awaken hungry and thirsty. Jerusalem's attackers will frustrate themselves as a dreamer who has the illusion that he eats and drinks, but awakens to find himself still hungry and thirsty.

29:9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. God through Isaiah turns from the enemies of Jerusalem and now tells Jerusalem to *"stay yourselves"* meaning *"pause and wonder; linger"; "be ye amazed and you shall be amazed."*²⁶ He warns them to be astonished at the great work of God on their behalf. They are not impressed at all with Isaiah's prophecies. *"Cry ye out and cry"* is translated *lament, as you will have reason to do.*" He continues to say *"they are drunken, but not with wine; they stagger, but not with strong drink."* They were morally, not physically, intoxicated. Their pride and self-trust rendered them as irrational. They are drunk on arrogance and belief that they can take care of themselves, without God.

29:10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. Because Jerusalem refused to hear her true prophets initially, their ability to hear has been impaired. God gave them up to their own hardness of heart. Here *"God pours out upon the people the spirit of deep sleep"* meaning *"spiritual deadness and impassiveness"* - an inability to appreciate, or even to understand, spiritual warnings. They were in spiritual lethargy (drowsy dullness; sluggishness). When we are in this type of sleep, we are not producing for the Lord; we are vulnerable to the attacks of the enemy; and we are not sensitive to the Holy Spirit's leading. Sleep caused the prophets and rulers eyes to be closed, meaning blindness; without understanding and the seers covered. The words *"the seers hath he covered"* renders that ²⁷there may be an allusion to the covering of the head with a veil; an emblem of that veil of ignorance and infidelity. The prophets and seers were the knowledgeable ones who have walked with God. If they are in deadness so were the people; the blind leading the blind!

²⁶ <http://www.lovetheLord.com/books/isaiah/33.html>

²⁷ <http://biblehub.com/isaiah/29-10.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

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29:11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:— This is just saying that Isaiah's warnings are still not understood by the people. It's like having a book to read but can't open it because it's sealed. And the one that can read holds the book and says I can't read it because it's sealed. It's also like the drunken state and the deep-sleep state—can't get a handle on the words, grasping to open a sealed book in an incoherent state. The vision does them no good because it is irrelevant to them.

29:12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Now the words of the book are delivered to the uneducated; the unlearned, and they are asked to read it but cannot. This shows two things 1) the book was sealed and 2) they could not read it even if it were not sealed. The Spirit of God is able to unlock the bible and teach us all things of Jesus Christ if we so desire!

29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:— And the Lord said, ²⁸'they kept up the forms of religion, but they withheld the affections of their hearts from me.' God will then proceed to inflict on them exemplary and deserved punishment. The prophet further notes that their fear (reverence for God) was merely an outward and intellectual accommodation taught by the precept of men instead of the precepts of God. They went by what was familiar—men's words. Even if a leader is righteous, people must be careful about placing too much trust in him. The point is that their accommodation of God is purely external, and therefore their worship is hypocritical. If it becomes mindless repetition, it becomes empty.

29:14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Since the people will not do what is right toward God, then God must do what is right toward them. He says *"I will (still in spite of) proceed to do a marvelous work among the people."* ²⁹The good news is that God was going to do something about it. The shocking news is that what He is going to do is essentially obliterate human logic and wisdom. Well, a better word is that the wise men's wisdom will perish and the understanding of the prudent will be hid and be no more! So if they respected those words it would be meaningless to the hearers. Both human wisdom and prudent understanding will be taken away.

29:15 Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?— A third *"Woe"* is pronounced on those who seek to hide their counsel from the Lord. They think that their counsel and their works in the dark are hidden from the Almighty God. Nothing is hidden from God. We might not know all that God is doing until He reveals it, but God knows and sees and is well aware of everything we're doing, even before we do it.

29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?— The people had turned things upside down that inverted the relation in which they stood to God and God to them. We are the potter's clay and not the potter Himself. We are the ones to be molded into God's plan not God molded into our plans. God would not allow the wise men of Jerusalem to exalt themselves and pretend to have greater knowledge than their Creator! In their thinking God was to be passive to their hidden counsel and work done in the dark, and know not or do anything to what they're doing; saying, *"He has no understanding!"* The implication is that when we depend upon our own devices instead of surrendering to the Lord, we act as if

²⁸ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/18207/eVerseID/18207/RTD/Barnes>

²⁹ http://www.dabhand.org/Essays/OT569_Is29_knowledge_gap.htm

<http://www.pitwm.net/pitwm-versebyverse.html>

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God did not have the wisdom or the ability to help us.

SUMMARY:

29:1 This chapter ³⁰starts off with a pronouncement of "Woe" on "Ariel" which is a code name for Jerusalem where David dwelt. It would be over run with fighting and bloodshed. **29:2** God will bring distress upon Ariel; judgment upon Jerusalem through simultaneous invasions of Assyria and Babylon; thereby, it will become Ariel to Him. bring judgment upon Jerusalem through the simultaneous invasions of Assyria and Babylon. In other words, God was to take this city which had been a place of pride and joy and turn it into a place of sacrifice. **29:3** God will encompass or encircle the city; lay siege...raise battle towers. There would be no way out when the Lord comes against them. **29:4** Isaiah continues to speak that Jerusalem will be brought down (brought low)...speaking out of the ground...low as the dust. Her voice will come from the earth like that of a medium spirit, like the voice of the dead was supposed to be. And their enemy would be the Lord Himself. There would be no place to turn. **29:5** It spoke that Jerusalem's speech would be a be "whisper out of the dust." Now, it's Jerusalem's enemies that shall be like fine dust; as chaff that scatters away (**29:1-5**).

29:6 He will visit Jerusalem's enemies with the very Lord of host, the earth will quake, the storm and tempest will come with a great noise, and there will be a devouring flame of fire. It will be the presence of Almighty God now fighting for Jerusalem! **29:7** Here Isaiah warned all the enemies that fight against the defenses, the walls, and towers in which Jerusalem put her trust in, would be like a man that dreams, and fancies he is in the possession of what he craves, but, when he awakes, finds he has gotten nothing. It would melt away and disappear, as a night vision before the light of day. **29:8** Isaiah says stay, *pause and wonder*, cry out, cry. They are drunken, but not with wine; they stagger, but not with strong drink. **29:10** Because Jerusalem refused to hear her true prophets initially, their ability to hear has been impaired. They were in spiritual lethargy (drowsy dullness; sluggishness). The insensitivity of the people was in itself a judgment from God. The Lord caused a blindness to come over them. **29:9-12** The fact that the prophets and leaders did not see and understand what God was doing was a part of God's judgment. The prophet announces that this is all like a bad dream that shall come upon the people of Israel. He likens this to a man who is dreaming of eating or drinking only to awaken hungry and thirsty. **29:13-14** They are drunken with their own self-indulgence which has caused them not to hear the message of God. ³¹In this third "Woe" the Lord exposes the political tactics of the rulers of Judah. They were trying to turn things upside down and thought that God would not hold them accountable for what they were doing. The people professed to know God as they were formally involved in acts of worship but their hearts were far from Him. **29:15** They were more concerned with man-made rules than with God's laws. They thought they could hide their plans from God by doing things at night. **29:16** Isaiah asked the people to look ahead and consider what God had planned for them. Their formal, external, petty religion was inconsistent as far as God was concerned. As they depended on their own devices instead of surrendering to the Lord, it pointed to the fact that they did not think God had the wisdom or ability to help them (**29:6-16**).

APPLICATION:

Our relationship and our worship is more than the words that come out of our mouths. It is a heart action or action of our hearts that keep us having Him dwelling with us and before us. It is a desire to draw near Him and to hear Him speak to us; not because we are in need, but because there is a love to want to be in His presence. If you are lukewarm, it is time to take time out for God, your Creator! He desires to be with you! Make Him a priority rather than an insincerity! God Bless!

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³⁰ <http://www.family-times.net/commentary/woe-against-jerusalem/>

³¹ <http://www.family-times.net/commentary/woe-against-the-schemers/>
<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

CHAPTER 39:1-8 Isaiah describes King Hezekiah's sickness, healing, and self-exaltation in chapter 38. Merodach-baladan is king of Babylon. The fact that Merodach-baladan had heard of Hezekiah's sickness and recovery (v.1) indicates the swiftness with which news traveled even in those ancient times. And the king of Babylon sent letters and a present of congratulations to King Hezekiah. Hezekiah is so impressed by the attention that he had been given by this renegade king, that Hezekiah foolishly *"showed them the house of his precious things...and all that was found in his treasures"* (v.2). There can be no doubt that the passage indicates that all of this was done in vanity and pride in which Hezekiah would live to regret.

Merodach-baladan— king of Babylon was planning a revolt against Assyria and was forming an alliance. He probably hoped to convince Hezekiah to join this alliance against Assyria. What was so wrong in showing these Babylonians around?—deceit and vanity. Hezekiah failed to see that the Babylonians would become his next threat, and they, not the Assyrians would conquer his city. This was the sneak attack of the enemy. This caused Isaiah to come on the scene in **verse 3**, indicating that he was not present to advise Hezekiah during this incident. The prophet Isaiah asks three important questions before he makes his pronouncement.

1. "What said these men?" (v.3).
2. "From whence came they unto thee?" (v.3).
3. "What have they seen in thine house?" (v.4).

When Isaiah learns that they have come from Babylon and that they had seen everything among the king's treasures, the Prophet is compelled to announce *"the word of the Lord of hosts"* to him. The closing words of this chapter must stand as the most solemn and awesome words of this entire book of prophecies, for the prophet predict that all of these royal treasures *"shall be carried to Babylon."* He further announced that even the king's descendants would be taken away to serve as *"eunuchs"* in the Babylonian palace. Remember, in Hebrew there is no specific word for grandsons or great-grandsons; hence, the reference is to *sons that shall issue from thee* (v.5). In this there is both a word of judgment and a word of great treasures of the Judean kings would now spread throughout Babylon, provoking the desire to come and take them away; the promise that the king will have descendants to be taken away to be slaves also in the palace of the king of Babylon (v.6-7).

It is thought that Hezekiah's son, Manasseh had not yet been born; so even in this message of condemnation there is a word of consolation. The king's response was both sincere and somewhat fatalistic. *"Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken"* (v.8). He honestly and genuinely recognized that the Word of the Lord was *good* (tōb, referring here to moral or philosophical goodness). In spite of the prediction, the king seemed pleased to know that there would be *peace and truth* during the days of his reign. It should also be remembered that Hezekiah was facing an immediate crisis with Assyria; and perhaps he saw a better result in these words than immediate captivity at the hands of the cruel Assyrians. Nevertheless, the chapter serves as a fitting introduction to the message of hope that characterizes the third part of Isaiah's prophecy.

The book of Isaiah makes a dramatic shift at this point. When one turns from the 39th to the 40th chapter, it is as though he steps out of the darkness of judgment into the light of salvation. Looking beyond Israel's immediate distress and Judah's imminent captivity, the Prophet sees a day of salvation yet to come in the future. The following chapters discuss the majesty of God, who is coming to rule and judge all people. Isaiah, the author, now speaks of events which will occur after the captivity.

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INTRODUCTION:

This message begins three studies in the 40th chapter of Isaiah about how God Takes Care of Us. The first study is from verses 1-11 — God Is Our Comfort. The next study is from verses 12-22 — God Reaches Down to Us in Power, and the final study is from verses 25-31 — God Gives Us Strength. As we look at these passages from Isaiah, I believe our faith will be strengthened as we see how God truly does Take Care of Us.

God is our comfort when we're worried

40:1 Comfort ye, comfort ye my people, saith your God. ³²The nation of Israel had been in exile. They were unsure of what the future would bring. But God sent this message from His Prophet Isaiah to comfort the people. When we are worried or in despair God sends His comfort. He wants to help His people. As Paul wrote in 2 Corinthians 1:3-4, "*Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.*" "**Comfort**" (nachamū, meaning repent or freedom from pain). And comfort only follows after true repentance. The Prophet has received into the depths of his spirit God's announcement and the true spoiler — "*the rod of His anger and the staff of His Indignation*", is no more Assyria, but rather Babylon. He has accepted the sentence that the people because of their sin, (in fact continued sin) and refusal to repent, are to go into captivity. God's people surely need comfort when worried about dislocation and everything taken from them.

³³This prophecy reaches to and includes the whole Gospel dispensation, from the coming of John the Baptist to the second coming of Christ. The word "**comfort**" is repeated twice. He says this to confirm the thing. It is God who is the God of all comfort that speaks through Isaiah. And to His "**people**", whom He has chosen, with whom He has made a covenant in Christ, and given to Him, and Christ redeemed by His blood, and whom He effectually calls by His grace. "**Comfort ye, comfort ye my people, saith your God.**"

God is our comfort when we're afraid

40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. God is commanding Isaiah "**to speak comfortably to Jerusalem and out loud**" — "**Comfortably**" — "**leb**" — (actually a completely different word than the "*comfort*" in the first verse). This is speaking to the inner man, the mind, will, heart, and understanding; speak kindly (NAS), tenderly (NLT). We could translate this as, "**Speak to the heart**". Thus, God's message of comfort in this passage is not a mere strengthening of the people of Israel in an outward deliverance only; it is a deep and inner work of God in the hearts of His people as well.

1. **That her warfare is accomplished.** The battle may have still loomed (appearance of something large), even though there was still an army against them, but as far as God was concerned, "*her warfare is ended.*" The word "is" is a right now thing. It's not going to be, but it is a done deal as spoken by Isaiah! This was the reason for comfort. It is in this same sense that God speaks to us and tells us we are more than conquerors through Him who loved us (Romans 8:37). The battle still looms, but as far as it concerns the believer in Jesus Christ, our warfare is ended, because "*You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world*" (1 John 4:4).

³² <http://www.hurtingchristian.org/PastorsSite/otherscripture/isaiahstudies/isaiah40-1-11.htm>

³³ <http://www.searchgodsword.org/com/geb/view.cgi?book=isa&chapter=040&verse=001>

<http://www.pitwm.net/pitwm-versebyverse.html>

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2. **That her iniquity is pardoned.** At the moment Isaiah spoke this, Jerusalem was well aware of her sin because Isaiah had made them aware of it! Yet, the prophet speaks of the day when comfort is offered because her iniquity is pardoned. This is real comfort; to be recognized as a sinner - as one having iniquity - yet knowing just as much that our iniquity is pardoned. We are saved by Grace!
3. **"For she has received from the Lord's hand double for all her sins"** – still talking about Israel.

³⁴The Old Testament law required that the sinner pay back more than what they took. Most of the time, they were to pay back double what they stole (Ex. 22:9). The idea here isn't that they had received more for their sins than they deserved, but that they had received the full punishment that their sins deserved.

³⁵The word 'double' has two meanings (in the original language, as well as in English). 'Double' can mean 'twice as much', as in 'double punishment'. But 'double' can also mean to 'fold in two' (see Exodus 26:9). For example, if I fold a piece of paper in two, I double it. Isaiah is using this second meaning here.

The verse refers to an ancient custom. If poor people were quite unable to pay a debt, they could become slaves (see 2 Kings 4:1). There were no national funds to help them. But there was one thing that a poor person could do. He could fix the final demand (bill) for the money in a public place. He hoped that some generous rich person would fold the demand in two. That is, that he would double it. Then he signed his name on the back of the demand (like a modern cheque). That meant that he would kindly pay the poor man's debt. And everybody knew it.

So God forgives His people because of His great kindness. They could not earn their freedom by their hard labour. But God Himself acts to rescue them. The punishment of their sins was paid in full as far as God was concerned.

Under the New Covenant, it is not we who have received from the Lord's hand double for all our sins; it is our sin-bearing Savior Jesus Christ, who received the cup of wrath from the Lord's hand double for all our sins. You can't add to what Jesus has done for you.

God is our comfort when we're overwhelmed

40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Doesn't that sound familiar? This would be fulfilled by the ministry of John the Baptist who said in John 1:23 *"I am the voice of one crying in the wilderness. Make straight the way of the Lord."* He literally lived in the "**wilderness**", the desert of Judea. His purpose in life was to prepare the way for the coming of the Messiah. His voice cried night and day. The "**wilderness**" and "**desert**" represent the world. It represented Israel that had lost her way, therefore the promise is for the restoration of that nation, which will yet take place.

1. **"Prepare the way of the Lord"** – When eastern princes marched through desert countries, ways were prepared for them, and hindrances removed. The idea of preparing the way of the Lord is a word picture, because the real preparation must take place in our hearts. Building a road is very much like the preparation God must do in our hearts. Make room for Jesus!
2. **"Make straight in the desert a highway for our God"** – The Lord is coming to His people as a triumphant King whom they didn't know nor were prepared to receive. Whatever was wrong in the road must be corrected for God to have clear passage. Preparing a straight road means removing obstacles or rolling out the red carpet for the coming of the Lord. The desert is a picture of life's trials and sufferings. We are not immune to these, but you can't allow things to overwhelm you. Jesus had to go through the wilderness and the desert. Isaiah told the people to prepare to see God work. And the better we prepare

³⁴ <http://www.calvaryfullerton.org/Bstudy/index.htm>

³⁵ easylearning.bible/bible-commentary/isaiah40-48-lbw-nh.htm

<http://www.pitwm.net/pitwm-versebyverse.html>

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our hearts, the clearer answer He can provide. The making of that highway for the Lord is our job; our duty. It is the way we ready ourselves for our communion with God. It is part of how we repent, we make our way straight by submitting to Him without any closed doors unfit for the King of kings to enter; making it easy for Jesus to come in.

God is our comfort when things appear bleak

40:4 Every valley shall be lifted up, and every mountain and hill shall be made low: the uneven ground shall become level, and the rough places a plane— The psalmist is looking ahead and what does he see? He sees deep un-crossable valleys and steep mountains and hills which are depressing and bleak. The terrain is uneven and rough before him. Things look very bad.

1. But this verse tells us "**every valley shall be lifted up**" – every low point in our life will be raised. These are sins of deficiencies stemming from doubt in God and His good purposes for our lives. Some of these are: worry, stress, fears, indecision, self-hatred, depression, and **suicide. The Lord heals our wounds.**
2. **Every mountain and hill shall be made low** – The "*mountain*" and "*hill*" represent the oppressors of the world. They will be brought down from their exalted position and shall be made low. Every obstacle in our way will come down. Self-confidence is the belief that one can manipulate circumstances to gain what we want. Some of the sins of self-confidence are: pride, anger, bitterness, looking down upon, immorality, stealing and lying. But, all of these obstacles must come down.
3. **The uneven ground shall become level, and the rough places a plain** —the rollercoaster of our life will be calmed, and God will smooth out the rough places. Only Christ can make the crooked straight and the rough places plain in our lives.

As the Lord prepare our hearts by the teaching of His Word and the convictions of His Spirit, may high and proud thoughts be brought down, good desires planted, crooked and rugged tempers made straight and softened, and every hindrance removed, that we may be ready for His Will on earth, and be prepared for His heavenly kingdom.

40:5 And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken it. When the way is prepared, then the glory of the Lord shall be revealed. All obstacles out of the way; every mountain and hill is made low; the uneven ground becomes level, and the rough places a plain, then the Lord is able to reveal Himself to you. "*The glory of the Lord*" is the visible manifestation of the Lord's attributes and His character. The glory of the Lord is seen all through the Bible. The ultimate fulfillment will be seen at Jesus' Second Coming (Rev. 21:23). In this text God would display His power, and show Himself to be a Covenant-keeping God, by delivering His people from their bondage, and bringing them back to their own land. This glory and faithfulness would be shown in His delivering them from their captivity in Babylon; and it would be still more illustriously shown in His sending the Messiah to accomplish the deliverance of His people in later days.

³⁶The sense of this verse is: Get things straightened out for the King, and you'll catch a glimpse of His glory. For those that are so depressed that they can't look up at the Lord – then when they realize that God loves them, they will catch a glimpse of the glory. For those who are puffed up and become humbled, they too will get closer to the Lord.

He's saying, this will come to pass because all flesh will witness this. The word "*flesh*" is often used to denote human nature, or mankind. And the strongest possible confirmation that it would be fulfilled is out of the mouth of the Lord. This should be a comfort to all of us, God's spoken Word of Promise!

³⁶ <http://www.calvaryfullerton.org/Bstudy/index.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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40:18 To whom then will you liken God? or what likeness will ye compare unto him? ³⁷Isaiah speaks by inspiration to a people who have lost hope. In this passage, He describes God's power to create, His provision to sustain, and His presence to help. Human idolatry is pictured as being utterly ridiculous by the prophet. Through a series of questions he brings his readers into the very presence of the one true God. He shows that no graven image shall compare to the likeness of God.

40:19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. How can we describe God? With what can we compare him? With an idol? An idol is a god created in the image of man. It is nothing more than a man-made statue covered with gold and chained down with silver chains. The very first commandment warns us not to worship other gods. It specifically speaks against graven images. A man may try to make his own god. But an idol cannot live. And it has no possible use. Its maker even has to fix it firmly in position. Otherwise it will fall.

40:20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. This represent idolatry at its opposite extremes of the elaborate art in which kings and princes delighted. Some people are too poor to give such a gift. They choose a wood that will not fall apart; not rot. They look for a skilful man that will make an image. [But that image] cannot move.

40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?—Isaiah asks are you ignorant? Are you death to the Words of God; the words God gave before the world began? Meaning they never heard nor understood? What have they not understood? That it was God who created the world. And God created all that is in the world.

40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:—God sits on the outer horizon encircling the earth (*revealing the earth being round*). The inhabitants are like grasshoppers. He stretches out the skies like a curtain (*the atmosphere surrounding the earth*), and spreads out like a tent (*a shelter of protection*) to dwell in.

40:23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity. God brings dignitaries to nothing and make the rulers of the world like empty boxes. ³⁸High position in society means nothing to God. It is God who elevates a person to high authority and brings another down. The highest position any of us can have is to be sons of God.

40:24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. They are like plants that are planted in the ground. But before they can send their roots into the ground, God blows on the "plants"; they become dead and dry, and the wind blows them away like straw (ERV). The idea of the passage: all of man's efforts, no matter how powerful he may think he is, in his opposition to God, sow the seed of his own destruction.

40:25 To whom then will ye liken me, or shall I be equal? saith the Holy One. We have been looking at how God takes care of us by comforting us in a time we will need Him the most. Now we will see how God takes

³⁷ <http://www.family-times.net/commentary/sustaining-power-of-god/>

³⁸ <http://www.lovetheord.com/books/isaiah/45.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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care of us by His greatness as He reaches down to us in Power. This is a summary to conclude from verse 18 *"To whom then will ye liken God? or what likeness will ye compare unto Him?"* If God is paramount over idols, over nature, and over humanity, to whom can He be likened? Is He not altogether unique and incomparable? The Prophet having thus set forth the majesty and glory of God asks now with great emphasis, what could be an adequate and proper representation of such a God. There is nothing whatsoever that is a fit likeness and similitude, by which to represent the Lord, the Holy One! He is the *"Holy One"* and is pictured as controlling the heavens on high, even as He providentially controls the events on earth. No one or thing can be compared to God and He has proven Himself time and time again.

40:26 Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one falleth. He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power not one is missing. Direct your eyes toward heaven. God appeals to the starry heavens as proof of His existence and perfections, and as the most awe-inspiring exhibition of His greatness and power (i.e. moon, stars, sun...).

Some 50 years ago, it was claimed by Astronomers that there were over 40 sextillion stars in the Universe. If every one of these stars were named, there would be enough names to fill approximately 80 quadrillion books of this size.

Not one fails to fulfill its will; not one has failed to fulfill its purpose from when it was first spoken into being. To understand that the Supreme Being has created all of these stars, and calls them each by name, is beyond our comprehension! He is still taking care of His covenant people by His awesome Power.

40:27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over by my God?" The nation Israel was having trouble, and Isaiah hears the complaints of the exiles, who think that God has forsaken them. Jacob and Israel refer to the descendants of Jacob whose name was changed to Israel. Jacob, in the verse above, is speaking of the Hebrew descendants of Jacob (Israel). Israel, in the verse above, is speaking of the spiritual house of Israel (the believers in Christ). They thought their troubles were hid from God or that He had passed over them; ignored their cause.

40:28 Hast thou not known? hast thou not heard, [that] the everlasting God, the LORD, the Creator of the d ends of the earth, fainteth not, neither is weary? [there is] no searching of his understanding. The argument of the prophet is, *"Have you not known?" "Have you not heard?"* But, we really should know our God by now. We really should know and have heard who God is. The God who is everlasting, the Creator who can create the ends of the earth does not faint or get weary. God does know how we feel and what we think. He always knows and sees the *"big picture!"* God is beyond our comprehension and His understanding is unsearchable.

40:29 He giveth power to the faint; and to [them that have] no might he increaseth strength. After explaining all the greatness and glory of God, now Isaiah explains another benefit we can receive from God. God takes care of us by renewing our strength. Notice who God gives power to:

1. the faint; 2. those who have no might

Even the strongest people get tired at times, but God's power and strength never diminish. He is never too tired or too busy to help and listen. He increases our strength; *"...when I am weak, then am I strong"* 2Corth.12:10c. Those who are proud and confident in their own wisdom and strength will receive no strength from God. They're on their own.

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Even the strongest people get tired at times, but God's power and strength never diminish. He is never too tired or too busy to help and listen. He increases our strength; "...when I am weak, then am I strong" 2Corth.12:10c. Those who are proud and confident in their own wisdom and strength will receive no strength from God.

Wiersbe tells us, "We can never obey God in our own strength, but we can always trust Him to provide the strength we need. If we trust ourselves, we will faint and fall; but if we wait on the Lord by faith, we will receive strength for the journey."

God's strength is reserved for those who know they are weak, and know they have no might.

God gives us strength when we are weak

40:30 Even youths shall faint and be weary, and young men shall utterly fall. Two categories used here: youth and young men. They "*shall faint and be weary*" and they "*shall utterly fall.*" "*Weak*" means "*failure through loss of inherent strength.*" Youth have so much energy that we wished we had a tenth of it. Yet even the little ones get tired and crash. The most vigorous young men whom we expect manly strength, also, become weary by labor. There may be a time when you are weakened by disease and sink under with discouragement – exhausted. God is able to give strength when you thought you couldn't go on any further. The Israelites needed to know that God would be with them in captivity, be with them when they get faint or exhausted. And the next verse helps us to understand.

God gives us strength when we are exhausted.

God gives us strength when we can't go on.

40:31 But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary; and they shall walk and not faint. Five things stand out here.

1. *wait*
2. *renew their strength*
3. *mount up as eagles*
4. *run and not be weary*
5. *walk and not faint.*

1. They that wait upon the Lord – When we are powerless to continue, then the Lord says to wait. I think this is the one thing we hate more than anything else – to wait on God. We don't like waiting. We are an impatient people. But God says we must learn to wait. It is only in that place of waiting we find the promises of God:

- "**Wait**" – "*qavah*" – wait, hope, expect; to look eagerly for; to lie in wait for; linger for. The idea behind wait on the Lord is not a passive sitting around until the Lord does something. It is a feeling that is as consistent with the most strenuous endeavors to secure the object; it is a seeking with a clinging expectant trust and hope in Him.

Here it properly refers to those who were suffering a long and grievous captivity in Babylon, and who had no prospect of deliverance but in Him. The phrase is applicable also to all who feel that they are weak, feeble, guilty, and helpless, and who in view of this, put their confident trust in "*Yahweh.*"

2. "Shall renew their strength" – That trust in "*Yahweh*" brings about a change; it will cause a change in your life. The Hebrew word:

- "**Renew**" – "*chalaph*" – means to pass on or away; to change, substitute, to alter, change for better; and then to revive, to renew, to cause to flourish again. It's the idea of changing clothes, taking off the old stuff and putting on new ones. It's taking our weakness and exchanging it for God's strength.

The people of God who trust in Him shall become strong in faith; able to contend with their spiritual foes, to gain the victory over their sins. They shall lay aside their strength and put on, as a garment, strength from God.

3. "They shall mount up with wings as eagles" – It has been a common and popular opinion that the eagle lives and retains his vigor to a great age. The eagle lives to a very advanced age; and in

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shedding his feathers, his youth is renewed with his new feathers.

- **"Mount up"** – "**alah**" – to go up, ascend, climb. Their climb is swift and strongly.

What does that mean? Why as eagles? Why not with wings as doves? The eagle is the king of birds. It soars the highest into the Heavens. Believers are to live a heavenly life, in the very presence and love and joy of God. They are to live where God lives; they need God's strength to rise there. We see a metaphor of an eagle used to describe how with God we can soar through and above difficulty.

Eagles are able to cover incredible distances, rising thousands of feet into the sky, reaching speeds of 60 miles per hour. But these beautiful birds may flap their wings only once or twice over the course of hours, and in doing so they let the thermal updrafts carry them along.

It's hard to mount up, climb, or go up higher if you try to go before your time of renewal. That period of waiting on God is a must. It's always best to soar under the shadow of the Almighty as He covers you with His feathers under His wings while you trust in Him.

³⁹Eagles and other raptors generally do not pluck their feathers. All birds, including raptors (bird of prey), do go through a process of losing feathers and this is called a molt. A bird's feathers do suffer regular wear and tear so, ultimately, the quality of the feathers will decrease and they will need to be replaced. The feathers are not lost all at the same time. If this were true, the bird would be unprotected from natural elements, and more importantly it would not be able to fly. Raptors and all other birds molt in a symmetrical pattern. If a primary feather is molted, simultaneously it is also on the right wing. This can ensure balance in flight for the bird while it hunts during this molting period.

(The Speculation): It is said that the eagle sheds his feathers in the beginning of spring, and with fresh plumage assumes the appearance of youth. The belief that an eagle renews its strength and youthful appearance after shedding its feathers gave rise to Psalm 103:5 and Isaiah 40:31. Eagles do have a long lifespan, living 20 to 30 years in the wild, and longer in captivity [Nelson's New Illustrated Bible Dictionary].

4. They shall run and not be weary.

- **"Running"** is a continual going, a continual execution in spite of. Yes, you sometimes get weary when you run. **"Weary"** means exhaustion because of the hardness of life (Motyer). However, this passage is expressing the idea that they who trust in God would be vigorous, elevated, and unwearied; that God would sustain and uphold them.

5. And they shall walk and not faint. This was at first designed to be applied to the Jews in captivity in Babylon to induce them to put their trust in God. But it is as true now as it was at that time. This is the purpose of the strength the Lord gives us - strength to move forward and progress in Him. It isn't strength to show off, but strength to go forward in Him;

- **Walk** in Him; take one step at a time in Him; allow your actions to be controlled by Him so you won't become weak along the way and give-up.

Notice what happens when we wait on the Lord. God says He will renew our strength. We will begin to take flight like the eagle. We will run and not be weary. We will walk and not faint. Notice the order, because it seems strange. But remember how it was when you first came to Christ. You were **"gong-hoe"** and ready to do it all. There was such a change in your life; you were soaring to new heights. First we mount up with wings like eagles. Then we run. Finally we walk. Does it seem out of order? - Not at all. As things go up, they come down. God wants the landing to be smooth. First, we recognize that we soar up into heavenly places in Christ Jesus (**Ephesians 2:6**). Then we set ourselves on the course to run the race (**Hebrews 12:1**). Then we

³⁹ <http://www.snopes.com/critters/wild/eaglerebirth.asp>
<http://www.pitwm.net/pitwm-versebyverse.html>

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are in the good place to walk the walk (**Colossians 2:6**).

SUMMARY:

40:1-5 The great power of God brings comfort to His people (**40:1**). He renews our strength. He takes the weak and the lowly and lifts them up by His power. This is the consistent theme of the book of Isaiah. He will comfort His people (**40:1**), forgiving them of their sins (**40:2**). A voice is crying in the wilderness shouting make room in your hearts for Jesus. It is the way we ready ourselves for our communion with God (**40:3**). Every low point in our life will be raised. Every "mountain and hill" will be brought down from their exalted position. Only Christ can make the crooked straight and the rough places plain in our lives (**40:4**). When the way is prepared, then the glory of the Lord shall be revealed, and all flesh shall see it together. And the strongest possible confirmation that it would be fulfilled is out of the mouth of the Lord. This should be a comfort to all of us, God's spoken Word of Promise! (**40:5**).

40:18-24 Through a series of questions he brings his readers into the very presence of the one true God. He shows that no graven image shall compare to the likeness of God (**40:18**). How can we describe God? With what can we compare him? The workman casts an idol and the goldsmith plates it with gold (**40:19**). Some people are too poor to give such a gift. They choose a wood that will not fall apart; not rot. They look for a skilful man that will make an image. [But that image] cannot move (**40:20**). Isaiah says, "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?" (**40:21**). God sits on the outer horizon encircling the earth, and the inhabitants are like grasshoppers. He stretches out the skies like a curtain, and spreads out like a tent (*a shelter of protection*) to dwell in (**40:22**). God brings dignitaries to nothing and make the rulers of the world like empty boxes (**40:23**). They are like plants that are planted in the ground. But before they can send their roots into the ground, God blows on the "plants"; they become dead and dry, and the wind blows them away like straw (**40:24**).

40:25-31 The Prophet having thus set forth the majesty and glory of God asks now with great emphasis, what could be an adequate and proper representation of such a God? There is nothing whatsoever that is a fit likeness and similitude, by which to represent the Lord, the Holy One! (**40:25**). God appeals us to direct our eyes toward the starry heavens as proof of His existence and perfections, and as the most awe-inspiring exhibition of His greatness and power (**40:26**). The question was asked: *Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over by my God?* They thought their troubles were hid from God or that He had passed over them; ignored their cause (**40:27**). The argument of the prophet is, "Have you not known?" "Have you not heard?" We really should know and have heard who God is. The God who is everlasting, the Creator who can create the ends of the earth does not faint or get weary (**40:28**). Even the strongest people get tired at times, but God's power and strength never diminish. He is never too tired or too busy to help and listen. God gives power to the faint; and to [them that have] no might he increases strength (**40:29**). Even youths shall faint and be weary, and young men shall utterly fall. God is able to give strength when you thought you couldn't go on any further (**40:30**). For those who patiently wait on the Lord through pain and hardship, God will give strength to endure. They who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint (Isaiah **40:31**).

APPLICATION:

As new strength and courage entered their hearts, you gain a new enthusiasm for life and a new strength to go on. For those who patiently wait on the Lord through pain and hardship, God gives strength to endure.

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ISAIAH 41:1-20NEXT 43:1-12**HISTORY:**

Chapter 40 of Isaiah began a new section of Isaiah with God saying, "*Comfort My people.*" The chapter ended with the promise that God doesn't get tired, and those of us who do get tired can gain new strength by waiting for the Lord.

41:1 **Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.** We start off in this first part with a challenge to the nations. Having addressed Israel in Chapter 40, Jehovah now addresses the surrounding nations. The challenge is against those who trust in idols. The nations are pictured as coming before the presence of God, and in recognition of His sovereignty they must "*keep silent before Him.*" The same idea is in Revelation 8:1, where there was "*...silence in heaven...*" before the presence of the mighty God to answer His questions. Only when people are silent can they truly hear the voice of God, i.e., in Is.40:31 for renewed strength. This time the rhetorical questions are addressed to the unbelieving Gentile kingdoms. The answers to those questions are designed to bring recognition to the True God who has brought these circumstances into existence.

41:2 God then makes the announcement as a question in verses 2-4: **Who raised up the righteous man from the east... Who had wrought and done it...?**— This is a reference to Cyrus the Great of Persia (558-529 B.C.). Though he is not named until 44:28, he is introduced in this passage as one to fulfill the *Will of God*. God is in control of all world empires and politics. It is God Himself who has raised up righteousness toward His people in the deliverance that shall be provided by Cyrus the Great. Righteousness has summoned him to its feet... "*Righteousness*" refers to God's providential purposes. "*Summoned*" him refers to Cyrus.

41:2b...he gave them as the dust to his sword, and as driven stubble to his bow. It is by Cyrus' sword. God is pictured by the Prophet Isaiah as the one who gave the nations unto Cyrus and his Persian Empire.

41:3 **He pursued them, and passed safely; even by the way that he had not gone with his feet.** ⁴⁰It appears he had no trouble at all with the terrain that others had thought impossible to pass over. We must remember in this that the path was easy, because God has directed him. We have learned in other lessons that God makes whoever He wants to be ruler. Thus, it would come to pass that Israel's two greatest enemies, Assyria and Babylon, would both fall in the future.

41:4 **Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.** Isaiah now changes the focus from the conqueror to the Creator who called him; the Creator calling generations from the beginning. "*I am He!*" The words stress that God started the project of bringing Cyrus from the east, and He will finish that work. God is present throughout history from one generation to another until the very end. The point is that no nation exists that does not owe its origin to God. There's no doubt about who's in control.

⁴⁰ <http://www.lovetheLord.com/books/isaiah/46.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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41:5 **The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.** ⁴¹"*The isles*" - Even remote countries. "*Saw*" - Discerned the mighty work of God in delivering his people, and overthrowing their enemies. "*Feared*" - Lest they should be involved in the same calamity. "*Drew near came*" - They gathered themselves together; they approached and came. ⁴²The land, which had been so unlikely to be defeated, is defeated by Cyrus. It is difficult for others to comprehend why he was able to do this. It caused them to be afraid for fear he might conquer them, also.

41:6 **They helped every one his neighbour; and every one said to his brother, Be of good courage.** However, in response, the nations banded together to protect themselves from the Lord's wrath by helping his neighbour and giving encouragement to his brother.

41:7 **So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.** The nations begin to seek comfort in building their idols; Idols that cannot move or speak. So Isaiah gives a description of their mutual encouragement: the carpenter encouraged the goldsmith. Craftsmen of all types will work in groups to produce new idols that might spare them from the eastern conqueror. In other words, this is a picture of the unrepentant nations desperately trying to convince themselves that their self-wrought gods, made with soldering and nails, are really adequate for their needs. This verse makes the point that idolatry requires much hard work, but is ultimately futile. Idols are totally dependent on men. They must even be nailed down so they do not fall over. Isaiah want to show his people that human effort will never be sufficient; not even if people were to encourage each other; nor will new home-made idols protect them. How can such impotent and ineffective objects protect anyone from the conqueror from the east?

41:8 **But thou, Israel, art my servant, Jacob whom I have chosen,** — After threatening the other nations, God turns gently to Israel and reassures them of His love. There are three characters that Jehovah calls into His service: Cyrus, Israel, and the ideal Servant. The Israelites are reminded of the great honor that has been given them as God's chosen ones: ⁴³a chosen nation; chosen for servanthood; chosen as a witness to the Gentiles, and chosen by Yahweh. This choice extended back beyond Jacob/Israel for whom the nation was named. God chose Abraham, called him from his home, brought him to Canaan, and then bestowed wonderful promises upon him. "*Abraham*" in the Hebrew tongue means "*the father of many nations*". That means that all nations will be blessed by the "*Seed*", Jesus Christ that would come. Israel is identified as the Lord's servant, the descendants of Abraham who is His wonderful friend. ⁴⁴Although God changed the name of Jacob to Israel, He still uses the two names frequently. Both names refer to the people of God in different phases of their salvation.

- Jacob ("*Supplanter*") –For his struggle "*with God and with men*" in which he prevailed, his name was changed to Israel.
- Israel ("*Prince of God*"; "*Governed by God*"; "*ruling with God*") –The named later applied to the descendants of Jacob.

Thus, the national heritage of the Israelites is traced to both Abraham and his grandson Jacob. Even though they are weak in and of themselves, God has chosen each of them to be His servant. There can be no doubt in this reference that God is speaking of Israel as His Servant –Nation. "*Servant*" (*'ebed*) means a slave or bondsman. God's servant means to belong to the Lord and to give allegiance only to him. The Lord's servant has no reason to fear for the Lord provides security.

⁴¹ <http://bible.cc/isaiah/41-5.htm>

⁴² <http://www.lovetheLord.com/books/isaiah/46.html>

⁴³ <http://www.bibleprofessor.com/files/Isaiah.pdf>

⁴⁴ <http://www.teachinghearts.org/dre17hpropisaiah.html>

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41:8b ...the seed of Abraham my friend. Abraham, the Lord's friend is continued unbroken through history and abides currently with Abraham's descendant, Israel. ⁴⁵Israel's special place before God is because of God's initiative, not because of Israel achievement. Israel is different from the idol-makers in distant lands because of God's work in them, not because of their own greatness. They will overcome all odds because it is their heritage.

41:9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. They are depicted as from "*the ends of the earth*," trembled with fear because of the Lord's sovereignty. The Lord took Israel from the ends of the earth—first from Ur of the Chaldees in the case of Abraham and then from Egypt in the case of the nation. He tells them that although they have been scattered, they will be re-gathered. The Lord assures Israel that, as His servant, His choice of her is still current, and that He has not "*rejected*" her. It is a dangerous thing to reject those whom God has not rejected.

Yet, in this passage, it has the connotation that is entirely honorable and speaks of the close intimacy between the Master and His servant. Anyone who loves God is a member of God's family and God Himself considers that person to be His friend. Even though God will raise up a Deliverer from outside the nation, He has not yet forsaken the nation. In this we see ⁴⁶a picture of the God who judges the nations, and rules the rulers of the nations, and calls the nations into being, choosing His people for Himself, calling them from their hopeless distance from Him, and taking them to be His servant. That is what God has done for us in Christ. He chose us before the foundation of the world. He called us out of darkness and death. And He took us for Himself to be His, to make Himself our God.

41:10 ⁴⁷Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. In order to learn this lesson of faith, Israel must pass through the humiliation of an exile and the bondage of captivity in order to see that the deliverance of God through Cyrus as God reaffirms His covenant commitment to His people. Thus He says "*Fear thou not*" and then reassures them of His love.

- I Have chosen thee v9 (He has not cast them away) – Relationship
- I Am with thee v10 (so do not fear) – His Presence
- I Am thy God v10 – Relationship
- I Will strengthen (ʾamats – to be strong, alert, courageous, brave, bold, solid; make firm, assure) thee v10 – His Assurance
- I Will help (ʿazar – to help, succour, support) thee v10 – His Assurance
- I Will uphold (tamak – to grasp, hold, support, lay hold of, hold fast; to hold up) thee v10 (with the right hand of my righteousness) – The Victory

In contrast to the nations, Israel is told not to fear and anxiously look about, for the Lord is with her and the Lord is her God. As opposed to the nations, which had to help each other to strengthen themselves; Israel will be helped and strengthened by the Lord. Do you notice the pronouns used? - "I Have; I Am; I Will!" The Divine Presence and Divine Aid is there to accomplish all that is needed and that all He said He'd do. Therefore, there is no need to be:

- dismayed – sha`ah – to gaze at; to look in dismay or anxiety.

By not fearing whatever arises on the earth God's people demonstrate that they are walking by faith. Stop defining and limiting your future in terms of your past; and start defining it in terms of God's promises. They will

⁴⁵ <http://www.enduringword.com/commentaries/2341.htm>

⁴⁶ <http://www.soundofgrace.com/piper93/06-20-93.htm>

⁴⁷ <http://www.pbc.org/files/messages/10550/ls41-1-29.html>

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uphold you as His right hand being a symbol of strength and power.

41:11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. God reassures and encourages Israel that He will deal with their enemies, if they keep their trust in Him. He knows how to make our adversaries - whether they are men or devils - ashamed and disgraced. In part, an outworking of God's promise to Abraham in *Genesis 12:3*: "*I will bless those who bless you, and I will curse him who curses you.*" If God is with you, you don't need to be afraid.

41:12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. The nations that are against Israel fall into three categories: 1.) those that have a burning anger against Israel; 2.) those that have had verbal confrontations with Israel, and 3.) those that have indeed been to war with Israel. All of these nations will have their plans frustrated by Jehovah. Jehovah stands as the guarantee of these promises of deliverance. Those who are at war with Israel will be reduced to nothing and no longer exist because they will be destroyed. Why is this? (next verse)...

41:13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Because the Lord God will hold thy right hand, saying "*Fear not, I will help you*". The right hand is typically the strong hand. He reiterates a second time saying "*Fear not, I will help you*" (v10, 13). God is holding all of us. God's help does not depend on us deserving it.

41:14 Fear not, thou worm Jacob, you men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. The idea of a worm is connected to the name Jacob, but the idea of men is connected with the name Israel. "*Worm*" here signifies lowliness and helplessness. Even though only a remnant will survive, that remnant still represents Jehovah. The "*Holy One of Israel*" will act as the "*Redeemer*" of His people. He will avenge them, deliver them, and return them to the home of their ancestors. The Israelites' ultimate need is for God as they yield with a broken and contrite spirit. It is the Lord who promises to be their "*Redeemer*" (*goel*). The title the "*Holy One of Israel*" is one of the Prophet Isaiah's favorite designations for the Lord Jehovah.

41:15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. God will so help Israel, will so empower them, that they are able to cut down mountains as if they were a great threshing machine, removing mountains and seeing their dust blown away. The point is clear: nothing, not even a mountain, will stand in their way when God helps them. "*I don't know of any other than the Creator Himself who can take a weak worm and make it sharp with teeth! God can do that*" (*Redpath*).

41:16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel. The heathen nations will be scattered as Israel rejoices in its triumph. When we overcome great obstacles with the help of the Lord, we know it is His work. We rejoice in the Lord, not in ourselves. We glory in the Holy One of Israel, not in ourselves.

41:17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. These verses are a promise of God's abiding concern, care, and provision for His own, regardless of the time frame. The condition of the poor and needy seeking water, even their tongues were weakening. God says He will hear and not forsake them. These statements are of <http://www.pitwm.net/pitwm-versebyverse.html>

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particular significance to people living in desert and arid regions. God provide a beautiful picture of provisions to abundantly supply the need of His people in response to their cry.

41:18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. God opens rivers... fountains... pools of water, having resources and supplies we know nothing about, and He loves to supply us from His hidden resources. God's providence will extend to physical needs. Water will be provided where water does not naturally occur.

41:19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:— Because of this supply, God will also plant various trees in the wilderness: the cedar...shittah (*acacia*)...myrtle ...oil tree (*'ets shemen, possibly a wild olive*)...fir...pines...box (or boxwood). There are seven species of trees symbolizing the perfection of God's work on behalf of His people.

⁴⁸To go over to Israel today is just a live experience in the fulfillment of prophecy, as you see these things of which Isaiah spoke actually being fulfilled. Areas that were once parched wilderness, desert areas, you will see the vast irrigation project, and the pools of water. Planting hundreds of millions of trees in those wilderness areas, and the interesting thing, the various types of trees for the various benefits that each tree gives has come to pass.

41:20 That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. The nation has become an exporter of fruits, vegetables, and flowers. At its peak, it exported these items at the value of a billion dollars a year! These verses also, seek to remedy the exiles fears about the difficulties of the journey home. The God who had long ago supplied all the needs of Israel in the wilderness of Sinai would work even greater miracles now," that is, when the time arrived when God would bring them home. God's purposes for providing water and trees are so that the people may, (1) see, (2) know, (3) consider, and (4) understand. When it all takes place, everyone would know: "... *that the hand of the Lord hath done this, and the Holy One of Israel hath created it.*"

SUMMARY:

⁴⁹What provision would God make for the restoration of His people? God answered His own question by announcing that it was He who raised up Cyrus who would play a key role in releasing His people from captivity from the ends of the earth. The Babylonian exile does not mean God has ignored the covenant with His people. They are still the offspring of Abraham; still His chosen people and He have not cast them off. He remains their God, and He will strengthen and help them in the midst of their exile. God promised to protect, care for, and give His people victory over their enemies. The Lord will not only protect them, but will provide for them as well. When the poor and needy seek water, a reference to the exiles, He will open rivers of water. He will cause the wilderness to prosper, and make provision for their needs on their journey home. These are messages of reassurance to Israel that they had been chosen by Him, and they would not be forsaken.

⁴⁸ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=1&contentID=6842&commInfo=25&topic=Isaiah

⁴⁹ <http://www.bibleteachingnotes.com/templates/System/details.asp?id=29183&fetch=8162>

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The lesson brings to your attention from those that were depending upon idols— fake gods – those you had to hold up and put together; to really depending upon the real deal, the Only True Dependable God – the One who uphold you and holds you together now. He hasn't forsaken Israel nor you or I, and He never will. He has showed Israel and He shows us everyday that He is the *"I Am"* God; the God of Abraham, Isaac, and Jacob, the God of all generations.

APPLICATION:

The time that you think God has forsaken you, He has not; whether you are on your bed of affliction, incarcerated in prison, in a foreign country fighting a war etc., God knows where you are at this particular moment and time of your life and rest assure, He is capable to help and uphold you. He is always speaking in a *"still small voice"* to comfort the wars going on inside. He will use anything to get your attention. *"Fear Not! For God is with you! Be not dismayed for He is your God."* Allow God to *"strengthen and help and uphold you with his righteous right hand."*

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HISTORY:

Chapter 42, God calls them servants whom He upholds as His elect. He had also rebuked them for their willing blindness, and asked that even after He delivered them, would they even listen to Him? It ends with God's sorrow over the spiritual decay of His people.

43:1 **But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.** In spite of Israel's deliberate sin against the Lord and their rejection of Him as their rightful King, God reminds the Jews that He created them; that He knows them; that they are His. With all these truths in mind, they are told not to fear, even in view of the Babylonian Captivity they would be facing in another hundred years. Why is that?- for He has redeemed them. He not only called them by name but, designated them as His own peculiar people. God is saying, He will show them mercy, bring them back from captivity, and restore them. Then the world would know that God had done this because "*thou art mine.*"

43:2 **When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.** The reference to waters, rivers, and fire may be both spiritual and physical. When you pass through...- going through rivers of difficulty will either cause you to drown or force you to grow stronger. If you go in your own strength, you are more likely to drown. If you invite the Lord to go with you, He will protect you, and He will be with you. The waters, rivers or even fire will not overcome you, you won't be burned up nor will the flames consume you.

43:3 **For I am the Lord thy God the Holy One of Israel, thy Saviour...** — This verse continues the statement of the reasons why God would protect them. He was the God who had entered into solemn Covenant with them, holy in Himself, the sanctifier of them, their Saviour in time of trouble, and Who would therefore protect and defend them. **I gave Egypt for thy ransom, Ethiopia and Seba for thee** — God sacrificed the Egyptians instead of the Israelites; He destroyed the firstborn of Egypt, and saved Israel His firstborn; He drowned the Egyptians in the Red sea, when the Israelites passed safely through it. Thus Egypt stood, instead of Israel, as a kind of "*ransom.*" Therefore, the argument is, that if He had suffered Egypt, Ethiopia, and Seba to be desolated and ruined instead of them, in order to affect their deliverance, they had nothing to fear from Babylon or any other hostile nation. Meaning, He would affect their deliverance even at the expense of the overthrow of the most mighty kingdoms.

43:4 Another reason why God would defend and deliver them: ⁵⁰**Since thou wast precious in my sight...Thou hast been honorable:**— They were precious from all eternity; however though, they became dishonourable in themselves, through the fall of Adam, and their own transgressions, and are dishonourable in the esteem of men, yet honourable in the esteem of God and Christ; they appear to be so, by their birth, by regeneration,

⁵⁰ <http://www.searchgodsword.org/com/geb/view.cgi?book=isa&chapter=043&verse=004>
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being born of God; by their marriage to the Son of God, the Lord of the whole earth; and He still says ... **I have loved thee: therefore will I give men for thee, and people for thy life.** He says *I will give... men* "(meaning people--other nations for thee). Others will die on their behalf. The Egyptians, Ethiopians, and Sabeans, were given for the people of Israel, that is, their enemies should be destroyed, and they should be spared and saved because of the Lord's salvation unto them.

43:5 Isaiah is speaking primarily of Israel's return from Babylon, and he reiterates God's Words again, **Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;** — The Lord will reverse the dispersion of His people and will recall them from the east... west... north... south. Again, the purpose of God in creation is related to His purpose in redemption. Also, spiritually, it is the gathering in of God's elect, whether Jews or Gentiles, which were scattered abroad throughout the world, called the "*seed*" of the church, because born to her, and brought up in her, and of which she consists; and therefore she herself is said to be gathered, converts being brought in from all quarters.

43:6 **I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;** — Give up, do not retain those that belong to the Lord —sons and daughters - such of whom the Lord had predestinated to the adoption of children, and had taken into His family, and whom He regenerated by His Spirit and grace; of either sex; to whom He beareth the strongest love and affection as a parent to His children; and of whom He takes the utmost care, so that not one shall be lost. For God have many sons and daughters from the farthest corners of the earth.

43:7 **Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.** To be called by the name of anyone is synonymous with being regarded as their son, since a son bears the name of his father. Therefore, all who were regarded as the children of God; and the promise is, that all such should be re-gathered to their own land are called by His name. Why? - Because He "*created, formed, and made them*." He says: "*for my glory*." All of which are expressive of the power and grace of God. In order to show forth God's glory, it shall be shown in their recovery and salvation. God's redemptive grace will defend and protect.

43:8 **Bring forth the blind people that have eyes, and the deaf that have ears.** The setting of this section is a court scene to determine the veracity of the claims of the Lord. Witnesses are called on both sides of the case to see what the evidence will be. From the use of the terms for "*blindness*" and "*deafness*", we would conclude that verse 8 is a call for the disobedient and sinful nation to witness God's gracious provision. But even in that condition Israel had had the opportunity to see and hear what God was doing, and so would qualify as witnesses to the power of God. In fact, their witness would be more effective, for they were surprised by what God had done.

43:9 **Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.** This verse challenges the other nations to speak out if they or their gods were able to do what the Lord could do—foretell this deliverance as He had done. Do they have the ability to achieve His purpose in

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history? Powerful acts can be attributed to deities or kings; but predicting them is quite another matter. God is on one side; all other powers, on the other. Who in truth is the sovereign Lord? These witnesses will have to step forward and give their credentials, or finally admit the truth of the Lord's claims.

43:10 Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. The Jews are God's witnesses and His servants whom He had chosen and now the Gentiles also have this place as chosen. As chosen witnesses, that we may know, believe, and understand that God is "The God." To be witnesses and servants means that we have a relationship with Him. Our lives were created to know, believe, and understand that we must tell others of His goodness and of His mighty acts; worship and depend upon Him for our very lives.

43:11 I, even I, am the Lord; and beside me there is no saviour. Jehovah, the self-existing, eternal, and Immutable Being makes it known... ⁵¹The repetition of the pronoun 'I' makes it forceful. There was no other who had the attributes which the name involved; there was, therefore, no other God. There is no one who can deliver from oppression, and captivity, and exile, such as the Jews suffered in Babylon. There is no one but He who can save from sin, and from hell. All salvation, therefore, must come from God; and if we obtain deliverance from temporal ills, or from eternal death, we must seek it from Him. There is no Savior besides Him and Him alone! But notice, He has proved Himself over and over again. **"There is no Savior besides Him!"**

43:12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. ⁵²God had declared by His prophets, long before the Messiah came, that He would send Him; that He should come and save His people by His obedience, sufferings, and death; accordingly He was to come. The Lord had wrought out salvation by Him, as He had declared He would; and this He had shown, published, and made known by the everlasting Gospel, preached among all nations." It is said, when they came out of Egypt, that the Lord alone did lead, and there was no strange god with them. It is well known unto you, being published in the Gospel that He alone saves. Therefore, they were witnesses of all that happened and well able to show forth that there was no other god that saved them; it was God alone!

SUMMARY:

This is another prophesy of salvation that announces God's personal relationship with Israel. God's favor and good-will to His people speak abundant comfort to all believers. God formed Israel and all who are redeemed meaning ransomed with the blood of His Son, and set them apart for Himself. Those who are called by God's name are truly His! Though they went as through fire and water, yet, while they had God with them, they need fear no evil. Because God promised to be with the people and He did not let them down. The waters did not overwhelm them nor did the fire consume them. Thus, when God gave Egypt, Ethiopia, and Seba as a ransom for Israel, it meant that His people were delivered from destruction and these other countries were destroyed instead. They are so precious in His sight that His sons and daughters will be brought out from the east, west, north and south. The faithful are encouraged and were to be assembled from every corner of the earth. God

⁵¹ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/18517/eVerseID/18517/RTD/barnes>

⁵² <http://www.searchgodsword.org/com/geb/view.cgi?book=isa&chapter=043&verse=012>

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knows His people by name, just as He knows the names of all the stars that give Him glory. He ends with the same note in verse 1: *God created and formed them and called them by name.* God's redemptive grace shall follow us all the days of our lives.

This part of the lesson talks about God being our Lord and Savior. God states that next to Him there is no god/ no savior, but Him. He is denouncing Israel for turning to idols. It is in this context, when Israel is looking to the false gods for deliverance, that God says I have showed you that there is no savior for Israel besides Me. He reminds them of when He delivered them from Egypt, and when they dwelt in the wilderness. (Hosea 13:5) Now, they have seemed to have forgotten their God who delivered them. (Hosea 13:6). The point is: none of those idol-gods could save Israel; He was their only God and Savior that they witnessed. He is the I Am God! God is the one who is the ultimate author of salvation: "*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*" Truth is in Him, there is nothing false about Him; His Word is Truth; He produces change in our lives and we witness that change. When God sent His Son to be the ransom for us, we received eternal life; a newness of life and it will be eternal not temporary. God declares that He is God. His proof is in what He has done, what He is doing and what He says He will do. He has the plan; He's showed us the plan, now all we have to do is follow the plan and receive all He has promised, He is with us!

⁵³There is no other savior. If anyone should be able to witness that only God is the true savior, surely His people should be able to bear witness. Notice in verse 11 that God is a jealous God. He demands absolute allegiance. No matter what we say, our behavior shows what is really in our hearts. When God says turn one way and the world says to turn another way. We can tell who is most important, by which way we turn, if we turn at all. Notice in vs. 12 that if no one else should be able to be a witness of how great God is and how worthless the false gods are, those who belong to God and have been richly blessed by Him should be at the front of the line.

APPLICATION:

Let's work on following the only true God while being active witnesses about the goodness of the Lord.

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⁵³ <http://www.christian-living-site.com/support-files/iwillbewithyou12-26-10.pdf>
<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

Idols Are False gods:

44:1-4 God's people had sinned from the beginning of their existence (Is.43:27); yet the people of Israel remained the Lord's chosen. **44:1:** This chapter opens with God addressing **Jacob as my servant** and **Israel** as the one **whom He has chosen**. Throughout this section of the book of Isaiah, the prophet stresses the significance of the election of Israel as the people of God. **44:2:** The phrase **formed thee for the womb** identifies God's activity on behalf of His people from the very beginning. "*Jacob*" (lit. trickster) is paralleled to Jesurun (upright one, cf. Deut.32:15). **44:3-4:** The pouring out of **water** is paralleled to the pouring out of God's **spirit upon thy seed**. As water brings life to dry ground, so the Lord's Spirit will bring new life to His people. "*Archer (p.640) correctly relates this to the coming of the Holy Spirit at Pentecost in Acts 2.*" The futuristic nature of this promise would indicate that in the future there was yet coming a time when this would happen. The blessing roll on through generations.

44:5 **One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.** This expresses the success of the apostles' ministry, not only among the Jews, but more especially among the Gentiles, who were not called by the name of Jacob and Israel; but now should call themselves by those names, as the following clauses show, being called by grace and converted. They may know they are the Lord's beloved ones, by his drawing them with his love. This is certainly a revival!

44:6 **Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.** One of the Old Testament prophetic scripture is emphasizing the oneness of God by stating that "*beside me there is no God.*"⁵⁴The Lord identifies himself by several titles. The Lord is Israel's King. He expects his people to respect his rule. The Lord is Israel's Rescuer from trouble. But the Lord will choose the moment to act (Isaiah 41:14). There is no Redeemer but the Lord! There is One God, manifest in Three Persons: God the Father, God the Son, and God the Holy Spirit, Who are all One in essence (1 Corth.8:6; Eph.4:3-6; Heb.1:8; Jh.1:1-2; 20:28; acts 5:3-4; II Jh.3; Acts 2:34). He is the first and the last!

44:7 **And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.** The question is raised as to who else can predict the things that are coming with the kind of accuracy that He can. God calls the people to be His witnesses to the fact that He can indeed predict events in advance of their fulfillment. This issue becomes one of the great theological problems of the Old Testament. The word "**them**" in the last sentence refers to idolaters. They are challenged to declare the things that are coming, and that shall come, as only the Lord can do! Thus, the

⁵⁴ <http://www.easyenglish.info/bible-commentary/isaiah40-48-lbw-nh.htm>
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modern critic sets himself up, not only as a judge of the Old Testament scripture, but as critic of the inspired New Testament as well!

44:8 **Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.** Israel's Saviour keeps assuring His people here that they are His; that they always have been His; that they always shall be His; that He will never forget them; that though all other nations may perish, they never shall. God asks the question: **Is there a God beside me?** (lit. means "*There is no Rock*"; i.e. "*no sure ground of trust or confidence in anything else.*") Then God proceeds to answer His own question; there is no God; **I know not any.** What God is stating here is that He is the ultimate authority on divinity!

SYNOPSIS:

44:9-17 In order to prove His statement, He accuses the other gods of being nothing more than idols made by men. This expose' of the idolatry is most powerful in all to the Bible! Here the prophet Isaiah, serving as the spokesman of Jehovah, shows the utter foolishness of belief in several deities. The **graven image** (carved idol) is called **vanity** (nothingness). **Detectable things** refer to the extreme adornment of idols with gold, silver, and precious stones. The prophet announces his verdict that the idols themselves are **their own witnesses** (*'edeyhim*). They testify against themselves. They **neither see nor know**; they have neither vision nor intelligence. **V10-17**: If we make a god, we cannot expect it to empower our lives. So it can be said that all who do not serve the Lord Jesus Christ have formed their own god. Thus Isaiah ridicules the many false gods and those that make and construct them. Because of their own helpless condition, they are ultimately **ashamed** (*yeboshū*, meaning to dry up). Thus, these helpless idols leave their devotees without help or hope – **the fellows** (*habarim*, companions); **the workman** (*artians*); **the smith** (ironworker); **the carpenter** (woodworker) are mere men giving backbreaking labor required to shape these expensive idols. Thus, the prophet exposes the basic fallacy of idolatry, a god made in the image of man. By contrast, the Bible teaches that man is made in the personal image of God. God made the **trees**, then senseless man deceived by Satan, takes one and proposes to make a god of it. How stupid! Isaiah points out how absurd it is to make a god from the same tree that gives him firewood to **warm himself** and **bake his bread** and then turn around and **worship it**. He has to be more intelligent than what he has made. So why worship something that is less intelligent than the maker? Hence, men take on the nature of that which they worship. In this case, it is a dumb idol, its' maker becomes more dumb when he falls down and says, "**Deliver me; for you are my god.**" What is worse is not only that the pagan would worship this so-called god, but that he prayed unto it and expects it to deliver him.

44:18 **They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.** Those who carve out idols willfully blind themselves to the truth. The word "*shut*" means to be daubed with clay. ⁵⁵God must open our spiritual eyes, that we might see, and our ears of understanding, before we can know. He is angry with these idolaters and allows them to continue in spiritual blindness and deafness.

44:19 **And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?—** Thus it is that they have no understanding. Part of the tree became a god, and the rest of the tree became fuel for the fire. To the

⁵⁵ <http://www.biblegateway.com/passage/?search=Isaiah+44&version=KJV>
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mind of God, such idolatry is an "*abomination*" (thō ebah, abhorrence).

44:20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?— This says, the worshipper is feeding on ashes and deriving at no benefit from the worship experience, having a deceived (hūthal, cheated) heart. His ultimate condemnation shall be that he cannot deliver his soul from judgment because what he holds in his right hand (i.e., an idol) is really a lie.

44:21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. God has been pointing out the idiocy of idolatry. The idols are not gods. They are powerless to speak, and those who make them are fools. And so He begins verse 21 by saying, "**Remember these** things..." Having pointed this out in the above verses, he reminds the people again.

- Remember the futility of idol worship.
- Remember – He calls Jacob and Israel His **servant**. Israel has not been called to serve other gods.
- Remember – He says, **Israel "shall not be forgotten by Me."**
- Remember – The words **I have formed you** pertain to the duty of absolute and unquestioning obedience contained in the relation of that which is formed to that which has formed it.

44:22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. The point is expressed in two words: "*Remember*" and "*return*." The object of the argument is, to turn their attention to God, and to lead them to put their trust in Him. It should be noted that the Lord has **blotted** out their transgressions as a thick cloud and their sins as a cloud and has **redeemed** them; and yet, He urges them to **return** (shūbah, repent) **unto me**. Sins and transgressions are compared to clouds. Our transgressions and our sins are as a thick cloud between heaven and earth: sins separate between us and God; they threaten a storm of wrath. When God pardons sin, He blots out, He dispels this cloud, this thick cloud, so that the way to heaven is open again. And as, when clouds are blotted out, there is a clear sky, a serene heaven, the sun shines in its brightness, and everything is pleasant and delightful. The difference between the two words rendered here '*thick cloud*,' and '*cloud*' is, that the former is expressive of a cloud as dense, thick, compact; and the latter as covering or veiling the heavens. Both words, however, usually denote a cloud. This decree made the danger that was hanging over the city, pass away like a cloud or vapor. Since sins are pardoned, and such mercy has been shown, return now, and serve me. It is such a sure promise that it is spoken in the past tense to be future. In the Old Testament, when God made atonement for sin, the word used was "kaw-FAR," which mean "*to cover over*." It is a great thing, to have God throw a blanket over your sin! In the New Testament Covenant, our sin isn't just covered - it's completely erased! The fact that God has forgiven us imposes the strongest obligations to devote ourselves to His service. The fact that we are redeemed and pardoned is the highest argument why we should consecrate all our powers to Him who has purchased and forgiven us.

44:23 Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. It's common in the sacred writings to call on the heavens, the earth, and all created things, to join in the praise of God on any great and glorious event. The heavens are called to sing; the lower parts of the earth are called to shout; the mountains, forest, and every tree are called to break forth in singing. ⁵⁶By the **heavens** are meant the angels which are in heaven; by the **lower parts of the earth**—the more humble and obscure republics of the pagan; by the **mountains**—the greater and more mighty kingdoms; by the **forest**, and the **trees**, large and spacious cities, with their nobles. All of creation is to burst forth in singing and praise because of the Lord's redemption. The Lord hath done it! He has delivered His people from their captivity in Babylon which is a type of the redemption He has wrought by Christ which all God's people in all nations have reason to rejoice because they are redeemed

⁵⁶ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/18557/eVerseID/18557/RTD/Barnes>
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from sin and Satan, and the law, and death and hell, and all spiritual enemies, therefore, the glory of God is great in their salvation. And it is a cause for celebration.

44:24 Thus said the Lord... God is identified as **Thy Redeemer** (*go'el*), and His redemption is correlated to His creative action. ⁵⁷God reminds Israel just Who it is that redeemed them:

- He is the one who **formed them from the womb**.
- He is the one who is the Creator of all things - the heavens and the earth. **I am the lord that maketh all things; ...that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.** His stretching out the heavens by Himself denotes the boundless extent of His power.

44:25 He is Omnipotent Creator who has called Israel to be His people from eternity past. He is the Omniscient and sovereign Lord of history who **frustrateth** (Hebrew, 'Breaking:' that is, destroying, rendering vain) **the tokens of the liars** ('ophōth badiym, the signs of the babblers). **He maketh diviners** (soothsayers or predictors) **mad** by overturning their false predictions; that is, makes them foolish, or deprives them of wisdom; puts them to shame.

- He is the One who directs the path of the future, often purposefully making sure that the predictions of psychics don't come true, just to ruin their reputations.
- He is the One who insures that the words of His prophets come true.

By delivering His people out of Babylon, would frustrate the tokens of the liars, of all the lying prophets, that said the Babylonian monarchy had many ages yet to live, and pretended to ground their predictions upon some token, some sign or other, which, according to the rules of their arts, foreboded its prosperity. **...that turneth wise men backward,**— Finding they cannot go on with their projects, they are forced to quit them; and so He makes the judges fools, and **makes their knowledge foolish.**

44:26 The confirmation which this would give to the oracles of God, which the Jews had distrusted and their enemies despised: God **confirms the word of his servant** (a collective sense, for the prophets); He confirms it by accomplishing it in its season; and **performs the counsel of the messengers that said to Jerusalem** —the prophets — whom He hath many a time sent to His people, to tell them what great blessings He had in store for them. Note, the exact fulfilling of the prophecies of scripture is a confirmation of the truth of the whole book and an incontestable evidence of its divine origin and authority. **...Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:** ⁵⁸Isaiah has foreseen and described the threat of Babylon, that great empire of the ancient world. Even though Babylon had not yet come into prominence as a world power, Isaiah sees beyond its rise under Nebuchadnezzar and his conquering of much of the world, to the time when the Persians shall rise and Cyrus the Great will come and take Babylon captive. ⁵⁹Yet, nevertheless, there should be a return of the Jews from captivity, and this city should be peopled and inhabited again; and also, that the cities of Judah, which were now in good status, should be laid waste, and all the adjacent country be in a ruinous condition, all which should be rebuilt and restored to a flourishing state again. The Lord had said it, and it should be done. He is faithful to His Word.

SUMMARY:

God is letting Jacob, who is Israel remember that as a servant of God Almighty, the Master does not forget His

⁵⁷ <http://rondaniel.com/library/23-Isaiah/Isaiah4421.pdf>

⁵⁸ <http://www.pbc.org/files/messages/3837/0584.html>

⁵⁹ <http://www.searchgodsword.org/com/geb/view.cgi?book=isa&chapter=044&verse=026>

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people; does not forget His promise, and they are to not forget. When He blots out a thing it is blotted out, it is never to be found or seen again, like vapor that disappears. Redemption has occurred in God's view, the enemy is defeated. It may not look like it at times, however, God has promised redemption. It's time for the people to return to Him –back home. Two words are prevalent: "*remember*" and "*return*."

He is Redeemer of His people and it's time to break forth in singing. If the heavens, the lower parts of the earth, the mountains, forest, and every tree can sing for joy, surely the people can, the nation can, His servant can!

"*I am the Lord that maketh all things.*" There's none that can be compared to Him because they all will be frustrated and mad. He confirms His promises by the Word of His servant and fulfills the predictions of His messengers. He that has redeemed us at so vast an expense will not lose His purchase. Jesus paid the price for our release from sin. Whatever was ruined or decayed will be restored and raised up.

APPLICATION:

The work of redemption which God has fulfilled by His Son for us encourages us to hope for all promised blessings from Him. Remember and return to Him to experience redemption! God is the only Redeemer!

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SYNOPSIS:**A CHARGE TO CYRUS:**

45:1-4 ⁶⁰Isaiah carries on this remarkable prophecy from the previous chapter. In it, God announces - by name - the deliverer for His people from a coming captivity, and He does it 200 years before the man **Cyrus** is born. This is the only place in the bible where a Gentile ruler is called "**anointed.**" God is the power over all powers and He anoints whom He chooses for His special tasks. Cyrus' kingdom spread across 2,000 miles, including the territories of both the Assyrian and the Babylonian empires. Why did God anoint Cyrus? -Because God had a special task for him to do for Israel. This Word prophecy was particularly directed to Cyrus. This was God's message to him, and Cyrus apparently listened. *"These things Cyrus knew from reading the book of prophecy which Isaiah had left behind two hundred and ten years earlier."* (Josephus, *Antiquities XI, 5 [i.2], cited in Grogan*). Cyrus would see how the Lord held his hand the entire time **to subdue nations before him and loose the armor of kings. The gates shall not be shut** referring to the two leaven gates which went down into the Euphrates River (built to keep intruders out) were left unlocked making it possible for the army of Cyrus to take Babylon.

As the Lord went before them, it was an easy conquest. He made crooked places straight and broke brass gates and iron bars. God certainly gave Cyrus treasures which were of Babylon. God's focus was on His people. It wasn't Cyrus that moved God to act, but, the condition and cry of His people. However, Cyrus had not known the Lord, yet God could anoint him, guide him, bless him, and use him to glorify the Lord Himself. The Lord also did it so Cyrus would show kindness to the people of God, granting them permission to return to the Promised Land from the captivity imposed on them by the Babylonians. Therefore, God is the author of both the destruction of Jerusalem and her subsequent deliverance.

45:5-7 In chapter 43, God had said, *Is. 43:10-11 "...Before Me there was no God formed, and there will be none after Me. I, even I, am the Lord, and there is no Savior besides Me."* Again the Lord proclaims in Chapter 45 His uniqueness in that **there is no God beside Me** (verses 5-6). He is the first and last God. Jesus is one with the Father. Jesus says in, *Rev. 22:13 "I am the Alpha and the Omega, the first and the last, the beginning and the end."* It's as if God is saying, *"Well, anyone who is like Me would certainly be able to tell me the entire story of how I established things in ancient times, as well as being able to say what things are going to happen in the future."* This is the same proof God required back in Chapter 41. He lets Cyrus know again, that He girded (*encompassed*) him and he had not known Him. **I form the light and create darkness, I make peace and create calamity; I, the Lord, do all these things:** Since this prophecy was given long before God's people went into the captivity, Isaiah now announces deliverance from Babylon. They could be comforted through this captivity by knowing God is in control. It demonstrates that God is outside of time, controlling the events of earth.

THE LORD THE CREATOR:

45:8 Looking to the God who created everything. God calls to the creation. **Drop down, ye heavens, from above..., pour down righteousness** is a prayer for God to intervene in human history. The imagery is that of a refreshing rain upon a fertile field, which causes it to spring forth abundantly. Our lives are sprinkled with both types of experiences and both are needed for us to grow spiritually. When good times come, thank God and use

⁶⁰ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7764&commInfo=31&topic=Isaiah
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your prosperity for Him. When bad times come, don't resent them, but ask what you can learn from this refining experience to make you a better servant of God. **Let the earth open, let them bring forth salvation, and let righteousness spring up together.** This lets us know that God is the source of spiritual refreshing.

45:9-13 Two **Woes** are pronounced on those that reject the Lord. Those who would resist the will and work of God are pictured as **clay** resisting the potter. Such rejection is as ridiculous as one questioning his father and mother or as to why he or she had begotten him. Thus God is pictured as **his Maker**. So God basically says that He can produce what He wants from where He wants. Whether righteousness drips down from heaven or comes up from the earth, God can bring it forth. So, if people want to argue with God about His plans, Isaiah simply says, **"Woe to the one who quarrels with his Maker..."** Realistically, we should be thankful that God tells us anything at all - because really, we're not entitled to know what He's doing, ever! However, He challenges those who want to know the truth about the future, then come to the only source that can help you--that is the God of creation, **Ask me of things to come concerning my sons...and command Him.** Repeatedly through this extended section of Isaiah, God emphasizes His place as Creator. When we reject God as Creator, we reject the God of the Bible, and serve a God of our own imagination. He really did make us and it really does matter. Commanding God does not make us master and He the servant. Our commands are requests and they become commands only when God determines to do them. **I have made the earth, and created man upon it: I even My hands; stretched out the heavens, and all their host I have commanded.** The idea if all this is: God is saying, *"I do the commanding, and not you!"* The pronoun "I" (*meaning God*), **have raised "him"** (*meaning Cyrus*), **up in "righteousness"**, (*meaning to carry out God's righteous purpose*), **and I will direct all his ways;** (*making it possible for Cyrus to do what needs to be done*) **he shall build My city (Jerusalem), and he shall let go My captives (Israel), not for price nor reward,"** (*but out of a conviction from God that he must do it!*), **saith the Lord of hosts.**

AN EVERLASTING SALVATION FOR ISRAEL:

45:14 Thus saith the LORD, **The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and hey shall fall down unto thee, they shall make supplication unto thee, saying Surely God is in thee; and there is none elae, there is no God.** Thus, this passage then looks forward to a time when **Egypt...Ethiopia...the Sabens shall fall down** and acknowledge that Jehovah is the only God. The fact that the Gentiles robbed the sons of Israel and carried them away in fetters (**chains**) of iron and brass, but they will in the future day of "Restoration", come up to Jerusalem in chains of love and "Repentance", bringing their wealth with them, and confessing that there is but One True Living God, Jehovah, Messiah, the God of Israel. That latter phrase: **there is no God**, actually says, there is no other God. if there is only one true God, then the only proper response is surrender.

45:15 **Verily thou art a God that hidest theyself , O God of Israel , they Saviour.** The profound truth of **verse 15** is that God cannot be known apart from His revelation of Himself to man. Thus, He is a **God that hidest** and yet, at the same time, He is the **Saviour**. We may not apply these words to a seeking sinner. From such God does not hide Himself. But when in the last days Israel will seek Him, she will find Him. He may be hid and still be Saviour so that man will develop trust and dependence on God, instead of having to be told everything that the Lord will do.

45:16 Isaiah's book has mentioned several times that idolaters will **be ashamed**. The idol worshippers are pictured as ashamed, **confounded**, and **confused** when the Lord is revealed as the true God; while God's people (**Israel**) are **saved**. When the Lord delivers Israel, the nations will look at their impotent and incompetent **gods, and be humiliated. They will be especially dishonored when they see Jesus appearing in power and great**

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glory, and they realize that their statues are just inanimate hunks of wood, metal, and stone.

45:17 But, Israel shall be saved in the LORD with an everlasting salvation:—Until this time, Israel had heard of temporal salvation—God would save them from their enemies. Now Isaiah tells of eternal salvation with God. **Everlasting Salvation** means one which will continue age after age. The general sense of the passage is that those who trust in the Lord shall be vindicated, and shall **never be ashamed nor confounded without end.**

45:18 For thus said the Lord that created the heavens, God himself that formed the earth and made it:— This mentions the creation of the heavens; created by God. ⁶¹There are 3 heavens mentioned in the Scriptures.

1. First heaven: The heaven in which the birds fly Jer.4:25.
2. Second heaven: The heaven in which the stars are found Is.13:10.
3. Third heaven: The heaven in which there is the presence of God Heb.9:24.
 - a. Paul speaks of himself in 2 Cor.12:2, 4 as caught up in the third heaven.
 - b. Christ will come from the third heaven to take up the Church. It is a glorious hope of the Church.1 Thes.4:16,17

⁶²But he enlarges more upon that of the earth, because that is the part of the creation which we have the nearest view of and are most familiar with.

- The Earth is the 5th larger planet in our Solar system
- The Earth is the 3rd planet from the Sun

All this God has created and formed the earth with very many favorable conditions for human beings to live in. It is here observed, (1.) That He formed it. It is not a rude, but cast into the most proper shape and size by Infinite Wisdom. (2.) That He fixed it when He made it. He established it; founded it on the seas, (Ps. 24:2); hung it on nothing (Job 26:7) (3.) That he fitted it for use, and for the service of man, to whom He designed to give it.

45:18b ...he hath established it, he created it not in vain, he formed it to be inhabited:— He created it not in vain, merely to be a proof of His power; but He formed it to be inhabited by the children of men, and for that end He drew the waters off from it, with which it was at first covered, and made the dry land appear, Ps. 104:6, 7. Be it observed here, to the honour of God's wisdom, that He made nothing in vain, but intended every thing for some end and fitted it to answer the intention. If any man prove to have been made in vain it is his own fault.

45:18c ...I am the Lord; and there is none else. 1. It appears by the light of nature; for He made the world, and therefore may justly demand its homage. 2. It also appears by the light of revelation; terms as **created, formed, made, established** in scripture has revealed His awesomeness, His mind, His will. Don't you think God, who made all of this can make "*man*", place Him in what He has established, and we not think that we evolved from some kind of ape? As the works of God abundantly prove that He is God alone, so does His Word. Neither one of us can command the hand of God. We can make requests, but, He is Commander-in-Chief; God alone. There is none other that can make the claims of making God or any other thing in the heavens or the earth. How awesome is this? This verse tends to confirm **there is none else!**

45:19 I have not spoken in secret, in a dark place of the earth:— Everything is in view to see. All the things spoken are not hid from any of us. They are revealed to the public. God does not go or speak things into

⁶¹ <http://www.vbvbc.org/bible-verse/isaiah45-18>

⁶² http://www.searchgodsword.org/com/mhc-com/view.cgi?book=isa&chapter=45&verse=18#Isa45_18
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existence in dark places. He is the God of light and His fulfillments of His promises are sure! The pagan deities delivered their oracles out of dens and caverns, with a low and hollow voice, and in ambiguous expressions; those that had familiar spirits whispered and muttered (chap. 8:19); but God delivered His law from the top of Mount Sinai before all the thousands of Israel, in distinct, audible, and intelligible sounds. Apparently, **the seed of Jacob** consulted these oracles and governed themselves by them. The false gods wanted their worshippers to seek them, which would have been in vain anyway. God is not a vain God and He does not do anything in vain because He **speaks righteousness** and **declare righteous things** which make men righteous.

45:20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray into a god that cannot save. – This, like the passage in Isaiah 41:1, is a solemn appeal to the worshippers of idols, to come and produce the evidences of their being endowed with omniscience, and with almighty power, and of their having claims to the homage of their worshippers. God calls his people to **Assemble** themselves from among the **nations** (Gentiles) and return unto Him. The Lord is not only superior to the idols of **wood**, but He is the One who has declared this from ancient time, meaning that He is the One who can predict the future with the precision and accuracy that only the True God can do. The idol worshippers **pray to a god that cannot save**. However, God is the Saviour, who can save without the assistance of any. His invitation is to all peoples of the earth. Assemble, come, and draw.

45:21 Thus He is both a just God and a **Saviour** to those who will come unto Him. As they **assemble**, as they **draw near**, He says **counsel together**; that is, announce, and bring forward your strongest arguments to defend the cause of idolatry. Which of the idols has done what God hath, namely, foretold, primarily as to Cyrus; ultimately as to the final restoration of Israel hereafter? The argument is an appeal to the fact that God had clearly foretold these events long before, and that therefore He was the true God. To this argument He often appeals in proof that He alone is God. And **there is no God else beside me**. The argument is **who has ever declared this** or anyone thing at any distance of time before it came to pass? Thus, I say again, He is both a just God and the **Saviour**.

45:22 All these verses are repetitious to prove a point: ⁶³**Look unto me....** and not to idols, nor to any creature, nor to the works of your hands or to your own righteousness and doings. Look to me **and be ye saved** because none but the True God can save the soul. No one else but He can pronounce sin forgiven; no one but He can rescue from a deserved hell. No idol, no man, no angel can save; and if, therefore, the sinner is saved, he must come to the True God, and depend on Him. The invitation has gone from His lips, and the command has gone forth that it should be carried to every creature and His church to bear the glad news of salvation around the world. Christ has a people at **the ends of the earth** and to these He sends His Gospel and His ministers, to find them. This invitation proves:

- That the offers of the gospel are universal. None are excluded.
- That God is willing to save all.
- That there is ample provision for their salvation even to the ends of the earth.

The word **"look"** is that of one **"turning"** to God. The reason why they should look or turn to Him to be saved is because **He is truly God and there is none else!** He has been saying this throughout these scriptures. If the heart is brought into the obedience of Christ, the knee will cheerfully obey His commands.

45:23 I have sworn by myself... When God confirms an oath, who does He swear by? He swears by Himself. There is no one greater, so He swears by His own holy name and character. As *Hebrews 6:13* says, *"For when*

⁶³ <http://bible.cc/isaiah/45-22.htm>

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God made a promise to Abraham, because He could swear by no one greater, He swore by Himself." The Word out of his mouth is gone forth in righteousness! –gone forth in Truth! That is, the thing which I have promised will be faithfully performed. He said that His Word shall not return. In other words, it will not be withdrawn or retracted. "So shall my Word be that goes forth out of My mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it Is.55:11." "God's gifts and promises are without repentance" Rom.11:29. Every knee shall bow, every tongue shall swear (confess) refer to the universal turning to God which will take place in the coming kingdom age. To "bow" or "bend" the knee, is indicative of homage or adoration; and the idea is, that all should yet acknowledge Him to be God. The ancient mode of offering adoration, or of paying homage, was to place the knee on the ground, and then slowly prostrate the body until the head touched the earth. This is practiced now in eastern countries. Every tongue shall swear — This expression is evidently taken from the practice of taking an oath of allegiance to a sovereign authority, and here it means that all would solemnly acknowledge the Lord to be the true God, and submit themselves to His government and Will.

45:24 Since the Lord is the One who alone is the source of our salvation, we also like them may say, **in the Lord I have righteousness and strength.** The sense is, *first*, that it is by Him alone that they could be pardoned and justified; and, *secondly*, that it is by Him alone that they could obtain strength to meet their enemies, to overcome their sins, to discharge their duties, to encounter temptations, to hear afflictions, and to support them in death. Righteousness and strength found in God our Savior are all that man needs. Those who have set themselves up **against God shall come to Him** in penitence, because they were **ashamed**. They shall be brought to submit to Christ, confess Him, and declare their faith in Christ alone as their "righteousness. The bottom line: those in Christ will have righteousness and strength; those that don't will be brought to shame.

45:25 *First*, all believers (in the Lord) are **the seed of Israel** (the spiritual Israel), an upright praying seed. *Secondly*, the great privilege they enjoy by Jesus Christ is that in Him, and for His sake, they are justified before God. Self-justification, as practiced by Israel brought self-righteousness, and resulted in pride and misery. God's justification, which is by faith and in Christ and what Christ has done for us at the cross always bring glory which is the glory of God and not the glory of man. They could not be justified by any other; and those who are **justified** shall be glorified. And therefore, *Thirdly*, The great duty believers owed to Christ is to **glory** in Him, and to make their boast of Him.

SUMMARY:

45:15-25 This passage looks forward to a time when Egypt, Ethiopia, and the Sabeans shall fall down and acknowledge that Jehovah is the only God. They will be ashamed and confounded, but Israel shall be saved, in spite of the coming Babylonian captivity, and the subsequent return of the Jews under the beneficent hand of Cyrus. There will come an everlasting salvation to the Jews from the Messiah who would arise among them. God is the One who created the heavens, and formed the earth, established and created it not in vain. Therefore, He is LORD and no one else. God does not go or speak things into existence in dark places. He is the God of light and His fulfillments of His promises are sure! He does not do anything in vain because He speaks righteousness and declare righteous things. God calls His people to assemble themselves from among the nations (Gentiles) and return unto Him because the pagan idols can't help them, He says counsel together; that is, announce, and bring forward their strongest arguments to defend the cause of idolatry. To their argument He

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often appeals in proof that He alone is God and there is no God else beside Him. they are to look unto Him and no other place to be saved, for He is God and and a Savior, and there is none else. His proof? He has sworn by Himself. The Word; His Promise out of His mouth is gone forth in righteousness! –gone forth in Truth and it will not be void! In other words, it will not be withdrawn or retracted. Every knee shall bow to God, every tongue shall swear (confess) allegiance to God refer to the universal turning to God which will take place in the coming kingdom age. In the LORD we will have all righteousness and strength. But.those who have set themselves up against God shall come to Him in penitence because they are ashamed. in the LORD all the generations of Israel shall be justified and shall glory.

APPLICATION:

Allow this year to start off in you turning to Jesus Christ as Lord and Savior of your life. Allow Him to prepare your heart to receive truth and dispel idols that you relied on and disperse the disappointments that came because of them! There is no other God to go to, no other that can foretell and bring things to pass. Can you begin to focus on what God has done for you in the pass and better still, what He's about to do in the future! Be in the church that will be gathered together to glorify Him as we look to a future with Him.

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SYNOPSIS:**ISRAEL'S UNFAITHFULNESS REBUKED**

48:1 The message is addressed to the **house of Jacob** in its totality, which includes both Israel and Judah. Here God admonishes the hypocrites among His people who **make mention of the God of Israel** (i.e., give lip service to Him) but do not follow **in truth and righteousness** (i.e., are not really saved).

48:2 **For they call themselves of the holy city and stay themselves upon the God of Israel; The LORD of hosts is his name.** He proceeds to say that they both call themselves by His name and by that of the **holy city**, but in reality their heart is far from Him. The Israelites felt confident because they lived in Jerusalem, the city with God's Temple. They depended upon their heritage—their city and their temple—but this was false security because they did not depend on God. Do you feel secure because you go to church or live in a certain country? Heritage, buildings, or nations cannot give us a relationship with God. We must truly depend on Him personally, with all our hearts and minds. In spite of their seeming piety, many of these Israelites practiced idolatry on the side, and thus it is that the Lord reminds them again of His ability to predict the future lest they attribute their success to their own **idol** or their **graven image**.

48:3-6 Because the Lord is the one true God, He alone can reveal the **former things...new things...hidden things**. In spite of this prediction of coming judgment, God reminds them that only the true and living God could predict such a deportation to Babylon more than a hundred years in advance. He even knew they were **obstinate, stiff-necked**, stubborn, idol worshippers, deaf, **treacherous**, and rebellious. Is God saying the same about us?

48:7-8 The meaning of verse 7 and 8, in essence, God is telling the Jewish people that He knew even before He called them **from the womb** that they would sin against Him in spite of His great prophetic prediction. "**Transgressor**" refers to one who rebels against the Lord. The Lord's people gave the appearance of being rebellious (vv1, 2); they did not obey the Lord's commands. They closed their ears to the Words of the Lord (v8). So, to cure their hardness and idolatry, God told them in advance what He would do. As we hear God's Word, genuine faith makes a difference in the way a person lives every day.

48:9-11 The Lord has a plan for His people. In spite of all the tragic judgments that will come upon Judah and Israel. The Lord will not cut His people off completely, for the sake of His name (referring to His reputation or character). He would instead **refine her but not with silver**. God reminds them **I have chosen** (tried) **thee in the furnace of affliction** (referring particularly to their trials in Babylon). We are here reminded that even God's acts of judgment are ultimately acts of mercy. The reason for His severe treatment of His people is that they might emerge from their afflictions minus the dross of their sin and that they might reflect His glory and greatness among them. There was nothing in Israel's actions, attitudes, or accomplishments to compel God to love and to save them. But **for His own sake**, to show who He is and what He can do, He saved them. God does not save us because we are good, but because He loves us and because of His forgiving nature. Thus, the chapter is a celebration of divine mercy which always determines the activity of God on behalf of His people. Though they deserve to be obliterated from the face of the earth, nevertheless, He will preserve them.

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48:12-13 Both **Jacob and Israel** are commanded to listen to the Lord as they are referred to as **my called** (chosen). In spite of all their failures, God reminds them that He has called them and chosen them to be His people. **I am He**—I am the absolute and eternally unchangeable one, the Alpha and omega of all history; **the First and the Last** (means from whom and to whom are all things [Rom.11:36]). Further, God states that with His own hands He laid the **foundation of the earth** and has **spanned the heavens**. His Omniscient power over the creation is such that when He calls nature to obedience, both heaven and earth **stand up together** (that is, they literally obey Him instantly). This assemblage of nature shall be shocked by God's persistent love for the Jewish people.

48:14-15 Again it reiterated from verse 12: **Come and listen! Assemble and hear!** And it is because of this simple fact that **The Lord hath loved him** (Cyrus) that He shall bring judgment (**His pleasure**) on **Babylon** and the **Chaldeans**. When God proclaimed this, it must have shocked His audience. How can the Lord love a pagan king, an enemy? But it was Cyrus whom God would use to free His people from their captivity in Babylon. Cyrus' errand was to set Israel free by conquering Babylon, then to decree that all Jews could return to their homeland. Who but a Prophet of God could tell such an inconceivable but true story almost 200 years before it happened? This is all the more startling when one realizes the Babylonian Empire, at the time of Isaiah's Prophecy, had not even come into being, much less a settled power in the world! So, such Prophecies proclaim the inexhaustible power of God, plus His Omniscience (*the knowledge of all things, past, present, and future*). Just as God's message of the faithful pledge of His love to His people was one of encouragement to Israel in the Old Testament, so it is a promise of blessings to the New Testament church as well. Because all of us are sinners, we deserve the wrath of God. God personally **called** Cyrus and **brought** and commissioned him and even made his way prosperous; just as He has called, brought, and commissioned Jesus Christ to save and make our way prosperous.

48:16 **Come ye near unto me, hear ye this:I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.** We have a tendency to complicate God's message as we add to it, however, when God talks through His messenger, whomever He has chosen, our job is to listen. The closer we **come** to God, the better we can **listen** to what He has to say. God **from the beginning** and from His first dealings with Israel, He had raised up a succession of Prophets. God through them had declared His will, **not in secret** but openly and plainly, so that all that heard might understand. Notice the distinction in verse 16 between **the Lord God and his Spirit**: There is evidently a change in the speaker here. In the former part of the verse, it is God who is the speaker. But here it is he who is sent to bear the message. The pronoun "**Me**" the last word of this verse pertains to the coming Messiah. You see the Lord has chosen many!

48:17 **Thus said the LORD, Thy Redeemer, the holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.** Several titles are used for God in verse 17. **He is recognized as the Lord** (*Yahweh*), **thy Redeemer** (*go'el*), **the Holy One of Israel** (*qedōsh yisra'el*). It is here God says, **I AM the Lord your God which teaches them to profit** (how to live right and live well both spiritually and financially). It is nobody else but Him! And they are to look to no other but Him! The Word of God is extolled here!

48:18-19 If the Word is followed, the result will be a tremendous profit in every capacity for the Israelites. In harmony with the teaching of the Book of Proverbs, Isaiah emphasizes the total blessing of prosperity from God upon those who have surrendered to His Lordship and authority. However, this blessing does not come by accident, but only by obedience to God's **commandments**. The idea of this passage is that Israel should try to keep the *commandments to the best of their ability. In truth, they were not capable of doing so, but they were supposed to try. Had they sincerely tried, the Lord would have abundantly blessed them.* This obedience will bring *peace...as a river and righteousness as the waves of the sea*, meaning that the blessing of God would

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continually flow in their direction. Israel's *seed* (children) would be too numerous to count, as the sand along the seashore and the offspring (grandchildren) of thy bowels as the gravel (grains of sand). Because of His love for His people, they shall not be **cut off** nor be destroyed from the face of the earth. He has promised them an eternal inheritance and they shall receive it.

48:20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. Go ye forth of Babylon is a promise to the Israelites of their future deliverance. The sons of Israel were to forsake Babylon and her idols and to testify to the **ends of the earth** that their Deliverance was due to Jehovah The Messiah, and not to any false god. No wonder they were singing as their ancestors sang after they crossed the Red Sea; free from Egypt's slavery at last! Whatever is holding you captive? **The Lord has redeemed His servant Jacob** from the slavery of sin. When you allow the Lord to free you from captivity, you will be singing too.

48:21-22 God's providential care rescued them: they thirsted not through the deserts; He caused water to flow from the "Rock" for them. As the "Rock" was Christ for Israel coming out of Egypt, the "Rock" was Christ as they would come out of Babylon. Though His people may come under temporary judgment, they still have access to the God of peace. Those who follow Him will never thirst, while those who do not follow Him will have no peace. **There is no peace for the wicked.** Many people cry out for comfort, security, and relief, but they haven't taken the first steps to remove the sin in their lives and open channels to God. They have not sought to repent and trust in Him even though He takes mighty good care of them.

SUMMARY:

The prophet exhorted the people to listen to his message from God who has spoken plainly to His people and fulfilled His words to them throughout their history.

Isaiah served to remind Israel of her history of wasted opportunities because she failed to heed the Word of the Lord. God Himself had been their faithful teacher, but they refused to listen to and learn from Him. Her history would have been different had she been obedient to God's Word. They forfeited many blessings because of their stubborn refusal to listen to God. Among the benefits the people forfeited are: [1] peace or "well-being", [2] "righteousness", (which included victory and salvation) and [3] the fulfillment of God's promise to make them as numerous as the sea.

Isaiah contains the long-awaited call to return home. The prophet shouted the call and invited the people to rejoice and join him in spreading this Good News of God's deliverance to the ends of the earth. The prophet assured the people that God would make adequate provision for their return home just as He did for their forefathers in the first Exodus (48:21). The words of verse 22 serve as a warning to any who might choose to stay in Babylon and not undertake the journey home. Josephus writes that many Jews did remain in Babylon, "being unwilling to leave their possessions." For these, there would be no peace. God constantly reassured the people of their deliverance and how their seed and offspring would be blessed and not cut off. He had them to look back on what He had already done. Now it's time to put the past aside and move because provisions for a Deliverer has come! It's time to follow My commands and come up higher! It's time to see that when you needed water and was thirsty, I provided; when you need peace, I'm your provision. Now when they shout this news, the past is put aside. Their thoughts will no longer be on what happened, but what is to happen!

APPLICATION:

Consider when disobeying God, it may give us what we want but it will rob us of what God wants to give us. If we cling to the old things we will miss out on the new things.

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HISTORY:

One of the main overall themes of the last few chapters of Isaiah has been the prophecy of the coming defeat of Babylon and the return of the Jewish captives back to Israel. This chapter continues with the same focus. God again makes it clear that Cyrus is "His man" and that it is by God's power that Cyrus will be able to destroy Babylon. God reminds the people yet again that no idol foretold the coming of Cyrus or foretold the destruction of Babylon. Because God's prophecies always come true, this is a case for God's divinity. Here the Jews are exhorted to leave Babylon behind and return home.

Now why did the Jews need to be exhorted to leave Babylon? Surely they would want to escape their captors? You must remember that the Jews had been living in Babylon for 70 years now - this is not the same generation that had been taken into captivity. These are the children and grandchildren. Some of the Jews are quite wealthy and well off now - why would they want to return to dirty, unsophisticated Jerusalem and start over? They like the luxuries and privileges of Babylon, and will probably like it even more under the governing of the Persians. Once again God is reminding the Jews of how He took care of them in the past, during the Exodus, when they were wandering in the desert with no water. The last thing He leaves them with this; "*you can have peace*", God says, "*if you obey Me.*"

49:1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. In the previous chapter we saw that God was only speaking to the Jews, particularly to the Jews in exile. Now the audience has changed and what the Lord is saying through Isaiah is for all people, Jews and Gentiles alike. "Listen to me, you islands; hear this, you distant nations!" The Servant Himself speaks, testifying how the Lord had called Him and prepared Him for His task. In this section of Isaiah's prophecy, the Servant is personalized and identified as the One whom the Lord has called **from the womb** and the One whom He has called by **name**. This is none other than the virgin-born Immanuel Himself! ⁶⁴Jesus' name and office was given to Him before He was even born, first to His mother Mary, Read Luke 1:31-33; then later to his stepfather Joseph, Read Matthew 1:20-21. How that must have bewildered His parents to be told by God that Jesus was to "*save his people from their sin!*"

49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;—His mouth is described **like a sharp sword**, a description often used of Christ, but never of Israel. The Lord hid His servant indicating the Lord's care and protection. We have two general images here of the Servant: The first image of a weapon: like a sharp sword. The author of Hebrews refers to the Word of God being like a sword, Read Hebrews 4:12-13. The words of Jesus pierce the hearts of people as no other words can, deep into the soul, where it cannot be hard to forget them. This image of a sword coming out of the Lord's mouth is repeated five times in revelation, Read Revelation 1:16. The second image is that the Servant will be hidden: This indicates that the Servant will be protected from His enemies and is not revealed until the proper time. Jesus' true purpose and calling was hidden even from His disciples, from everyone, really,

⁶⁴ http://www.associatedcontent.com/article/1040598/bible_study_lesson_for_isaiah_4916_pg2.html?cat=37
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until after the resurrection. Once His true purpose was revealed, then the arrow of His words would be even more effective, and would no longer rest unused in the quiver.

49:3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Here we confirm that it is the Servant of the Lord who is speaking. Christ takes the place of Israel as the true servant of God. Though He is called **my servant, O Israel**, it is clear that the national title is used as a designation for the Messiah who shall come forth from that nation. A note: ⁶⁵Why is the Servant here called Israel? This cannot refer to the nation because the Servant is to draw that nation back to God. We should not read "Israel" here as literally Israel (that is the nation), but rather The Messiah is called Israel because He fulfills what Israel should have done; the Servant will succeed where the Jews failed. In His person and work He exemplifies the nation. The Servant will be the instrument in how God will be glorified, Read John 17:1-5. In verse 4 of that chapter tells us how Jesus brought glory to God, "*by completing the work you gave me to do.*"

49:4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. As this is foreseen in the Book of Isaiah, the Servant shows the humanity of His flesh saying **He laboured in vain, and spent His strength for nought.** *The first call:* to bring back Jacob and gather Israel, has apparently not worked well. At some point, He became disheartened because Israel was rejecting His words. He felt as if He poured Himself out to no effect. We are to take note for there are certainly times when we may find ourselves in similar situations. The second half of this verse says, "**Yet**", meaning don't stay there. **...surely my judgment** (verdict) **is with the Lord, and my work** (labor) **with my God.** This is the affirmation of faith. It may look like God has abandoned His Servant. It may look like there is no way out. It may even look like the story has come to an end. But, the Servant makes a leap of faith. He decides that the promises of God are more important than His current circumstances. He decides to trust God, even when it looks like He doesn't have any reason to trust God. Yet, He turns to the Lord and renews His confidence in Him. Israel was supposed to be ruling over the nations, but instead the nations were ruling over her. Therefore, The Messiah will be used to restore the "*preserved*" ones of Israel—those who had been preserved by the Lord for this very purpose.

The best thing we can do to prepare for what God has for us next is to draw close to Him through the Word and prayer. In this way He sharpens and polishes us. He doesn't seem to be in any hurry. Preparation takes time. It may feel that nothing much is happening in your life right now, that you're not really being used by God. Perhaps you've moved forward in certain ways, but doors have closed. Perhaps the timing is wrong. Perhaps now is the time for preparation, when you need to be drawing close to Him. Perhaps the Lord is sharpening and polishing you.

49:5 And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. God speaks, and reaffirms His relationship with His Servant. The Servant has a two-fold mission from the Lord **who formed** (*yotseriy, meaning to fashion or ordain*) Him **from the womb** to be His Servant. He has loved Him before He even entered the world. God has called His servant to be a part of the work that He is doing. And His mission is **to bring Jacob again to Him** and to restore the preserved of Israel. This first aspect of His assignment is to the House of Israel and to the believing remnant of Israel in particular. As Christians we often forget that Christianity came out of Judaism. Jesus was a Jew. His first 12 apostles were Jews. The original church was a church of Jews. When Peter preaches his first sermon at Pentecost, he preaches to Jews (*Read Acts 2:1-12, 36-41*). Though the Servant would be rejected by the nation, yet He would be honored by God. He

⁶⁵ <http://answers.yahoo.com/question/index?qid=20070529164712AADWzIP>
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would not only approve His character and work, but God would be His strength.

49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. — God tells His Servant, **This is a light (small) thing for You to be My Servant...** But God goes on to say it is not just enough for the Jews to be raised up (**the tribes of Jacob**) and **restore the preserved of Israel** in right relationship, but in the eyes of the Lord, He loves the Gentiles as well. In addition, The Messiah is also commissioned to be a **light to the Gentiles**. Why all this? So that My salvation may reach to the end of the earth. The **Messiah** would not simply *bring* salvation; He would be my salvation to the ends of the earth. The Messiah shall be glorified in the conversion of the Gentiles and God will use His chosen people to bless all the nations of the earth. Why all this? So that **My salvation may reach to the end of the earth**. The Messiah would not simply *bring* salvation; He would be . . . salvation to the ends of the earth.

49:7 Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. God is concerned about **the Lord, the Redeemer of Israel, and the Holy One** whom man **despises** (rejects) and whom the nation **abhors** (hates). He is ⁶⁶being treated like a servant, being spitefully used and crucified by the rulers of both of the Jews and Romans, which was then a kind of punishment inflicted only on slaves or servants. However, Kings will see Him and stand up, and princes will bow down and worship **because the Lord is faithful** to His promises and the Holy One of Israel was chosen to be the One.

49:8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;—This verse is spoken in 1 Corinthians 6:2. In the restoration of Israel the Lord says there is an acceptable (favorable) time, season: season of grace that the Lord hears and answers. And in the Day of Salvation He will help and preserve Israel and give a covenant to the people, to restore the land, and reassign it to inherit the desolate heritages. People will return to possess the land.

49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. The Lord says **to the prisoners** (*those bound*) **go forth** (*come out*) and to those **in darkness, show yourself** (*be free*). On every roadway they shall graze, and they shall find pasture even on bare hills.

49:10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. They shall neither hunger nor thirst. Nor will the fierce sun beat upon them with its heat, for He that has mercy (*compassion*) on them will lead them, and shall guide them by springs of water.

49:22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. The Lord says He will lift up (raise) His hand to the Gentiles (nations), and set up a standard to the people (lift up His signal). Their sons shall be brought in their arms, and their daughters carried on their shoulders.

⁶⁶ <https://biblehub.com/commentaries/isaiah/49-7.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

SUMMARY:

V1The Servant says, "Listen to me..." The Father says of Jesus in Mark 9:7, "This is my beloved Son, listen to him!" The Servant addresses the "islands," the "peoples from afar." He's speaking not to Israel but to the Gentile nations. He's speaking as to when He was called. The Servant is called and named from the womb. The angel told Mary, "And behold, you will conceive in your womb, and bear a son, and you shall name him Jesus" (Luke 1:31). **V2**The Servant's mouth is like a sharp sword, as He fights God's war with His Words. His Word is effective, accurate, particularly when aimed at distant targets. The Lord has "made" Him this way, and He made Him this way while concealing Him "in the shadow of His hand" and while hiding Him "in His quiver." The Lord prepares the Servant for His task, and that preparation involves intimacy with Him. Intimacy with the Lord sharpens the sword and makes the arrow a select one. The Apostle John, speaking of Jesus, says, "And the Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14). **V3**"The Lord said Thou art my servant, O Israel, in whom I will be glorified." **V4**"Then the Servant said, I have labored in vain, I have spent my strength for nothing, and in vain: yet surely my judgment is with the Lord, and my work with my God" (49:1-4).

V5God speaks, and reaffirms His relationship with His Servant. God is the one who formed His servant in the womb – He has loved Him before He even entered the world. God has called His servant to be a part of the work that He is doing, and God will be His strength as He carries out that work. None of this has changed. **V6**But now God gives an even more difficult task: to serve as a light to the Gentiles. The Word of God must now extend beyond Israel to all peoples to the end of the earth. The Servant will be the one chosen to proclaim that message. The Servant is confident in the wisdom and power of the Lord where Israel was not. He trusts Himself to the Lord. He expects the Lord to vindicate Him. **V7**The Lord says the Redeemer and Holy One of Israel to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and stand up, princes will see and bow down, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you." **V8**In the restoration of Israel the Lord says there is an acceptable (favorable) time that the Lord hears and answers, and in the Day of Salvation He will help. He preserved Israel and gave a covenant to the people, to restore the land, to reassign it to inherit the desolate heritages. People will return to possess the land. **V9**The Lord says to the prisoners (those bound) go forth (come out) and to those in darkness, show yourself (be free). On every roadway they shall graze, and they shall find pasture even on bare hills. **V10**They shall neither hunger nor thirst. Nor will the fierce sun beat upon them with its heat, for He that has mercy (compassion) on them will lead them, and shall guide them by springs of water. (49:5-10).

The Lord says He will lift up (raise) His hand to the Gentiles (nations), and set up a standard to the people (lift up His signal). Their sons shall be brought in their arms, and their daughters carried on their shoulders. (49:22).

APPLICATION:

The Servant's mission in the world was to raise up the tribes of Jacob and restore the preserved of Israel. His work extended to be a light to the Gentiles. Jesus paid the ultimate price no one could ever repay.

Our mission to the world is to tell what Jesus had done for all of us and live that life before others! What Jesus did on the cross can never be repaid, can never be reciprocated, not even duplicated! There is a song with the lyrics: "I'll never know how much it cost to see my sins upon that cross." You see, there is only "One Messiah" who could do such a thing! There was only "One way" He did it!

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HISTORY:

Isaiah has been speaking to the people about the restoration that will occur after the exile. He has revealed the problem of Israel's estrangement from God because of their sins. However, God is insisting that he will restore Israel to Himself. **52:1-12** He tells them to awake and put on strength; calling them a holy city and shake themselves from the dust; love themselves from the bonds that's been around their necks. He recalls their oppression (being in Egypt). However, there will be joy for Jerusalem for the Redeemer will bring good news; proclaim peace and Salvation. And the watchman will burst through with song when they see eye to eye the Lord bringing Zion back. All the nations will see God's holy arm, and all the ends of the earth shall see His Salvation. Now, he tells them to depart and touch no unclean thing. As they go out of Egypt, the Lord will go before them and the God of Israel will be their rear-guard

52:13 **Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.** Now, God speaks. The Servant of the Lord, the Messiah shall come to suffer for sins, and He comes to reestablish the Davidic line as the King of Israel. He is the branch that springs up out of the Davidic line. He is the Holy One of Israel Himself. This **Servant** would personally rule the world **prudently**, meaning He will act wisely, and yet be the One to suffer on behalf of all humanity. Though coming in the form of a humble Servant, **He will be exalted and extolled**, and be very high. Jesus was not only known for the miracles He accomplished. He began to teach in the synagogue, and many who heard Him were astonished! He will be raised, lifted up, and greatly exalted. This exaltation refers to an exaltation of spiritual glory. "*Extolled*" means to be lifted up, honored, magnified, and respected, giving meaning to the words, **very high**, referring to Christ being exalted higher than any and all else.

52:14 **As many were astonished at thee; js visage was so marred more than any man, and his form more than the sons of men:**— Jesus' appearance astonished everyone. Their mourning will be because they see the scars of brutality on Him, which Jesus suffered. He was brutalized so badly that His appearance was **marred** more than any man and his. When John saw Him in **Revelation 5:6**, he described Jesus as "*...a Lamb standing, as if slain...Appearing to be butchered, but alive.*"

52:15 **So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.** The word "*sprinkle*" causes speculation, for it is not clarified to sprinkle with water or blood which means to purify, cleanse, and make holy, so, corresponding to the last verse, Jesus astonished men by the humiliation of His First Advent, so will He astonish them by the glory of His Second Coming. As they had mocked Him, they will stand in silent awe before Him. And "*that which had not been told them, shall they see; and that which they had not heard shall they consider*" refers to the facts of Christ humiliation, sufferings, death, resurrection, and ascension to Heaven. These events spoken of in the Old Testament had never entered into their hearts to conceive, and their tongue hadn't spoken it. Looking back and seeing Him in that state, people will finally understand what Jesus endured to pay the price for their sin.

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SUMMARY:

The Servant of the Lord would personally rule the world prudently, meaning He will act wisely, and yet be the One to suffer on behalf of all humanity. Though coming in the form of a humble Servant, He will be exalted and extolled, and be very high. Jesus' appearance astonished everyone. He was brutalized so badly that His appearance was marred more than any man and his. So He will make many nations clean and holy. And the kings shall shut their mouths because of Him, for what they were told, they see; and what they have not heard, they will understand (**52:13-15**).

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HISTORY:

As we begin in this Chapter 53, which is the last of the four *"Songs of the Suffering Servant."* It speaks of the Messiah, Jesus who would suffer for the sins of all people. Such a prophecy is astounding! Who would believe that God would choose to save the world through a humble, suffering Servant rather than a glories King? The idea is contrary to humanistic pride and worldly ways. But God often works in ways we don't expect. The Messiah's strength is shown by humility, by suffering, and by mercy. The speaker from 52:13 to the end of Chapter 52 is God Himself, whereas beginning with 53:1 it is considered to be Isaiah speaking.

53:1 WHO hath believed our report? and to who is the arm of the LORD revealed?— Since it wasn't even conceived in their hearts nor spoken of with their tongues, the rhetorical question **"Who hath believed our report?"** had to be asked. The mind of this world sees nothing desirable in this Crucified One. The very Prophecy itself as well as the other Messianic Prophecies delivered by Isaiah could not be conceived—the Servant coming in humility, sufferings, death, resurrection, and ascension to Heaven. It seems that this suffering Messiah, whose countenance is marred more than any man, is at the same time salvation and cleansing to the nations. So, he asks, *"Who has believed our report?"* **The arm of the Lord** is a picture of His strength, power, and might. Yet we will see a Messiah weak and suffering. The revelation of *"the arm of the Lord"* requires the eye of faith to see it. Unbelief can always assign the most plainly incidences to a by chance accident. It takes faith to believe the report that is **revealed**. To have believed the report of the prophets, and have been the recipient of the revelation of the arm of God is to have surrendered one's self by faith to the person and authority of the Lord God. While this revelation and declaration of truth is clear to the prophet, it will not be believed and received by the majority of the people. I read this illustration and want to share it; whose report will you believe about prayer? —

⁶⁷Dr. William Harris published an article in The Archive of Internal Medicine on October 24, 1999 concerning a 50 week study he conducted at Kansas City's Mid-America Heart Institute involving 990 heart patients. In the study, he had a group of people from a wide variety of Christian groups (35% non-denominational, 27% Episcopalian, and the remainder as other Protestant groups or Roman Catholic) who agreed to pray for these patients. Intercessors were given only the first name of patients whom they had never met and told to pray daily for the next 28 days for a "speedy recovery with no complications" and anything else which seemed appropriate to them. Neither the patients nor the attending physicians knew that the prayer was going on. Only Dr. Harris' team and the hospital administration knew the study was being conducted. At the end of the study, the patients who had been prayed for had shown an 11% reduction in their heart assessment scores over those who had not received prayer. Imagine that! That was with the patients not even knowing they were being prayed for!

53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground— The Lord's Servant grew up before Him. **"Before him"**, refers to before God Himself; before Jehovah – under the fostering care of Jehovah—God the Father has His Eye upon the Son with a watchfulness and tenderness of love. It doesn't even matter that the ground is dry. Israel and the entirety of the earth for that matter were a dry ground, but *"God's*

⁶⁷ <http://www.calvaryfullerton.org/Bstudy/index.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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Eye" rested with delight upon one **tender plant** which had a living root, "*Jesus!*" God sustains with His presence. Thus, the appearance of the Messianic Servant of the Lord God upon the earth is expressed as the almost unobservable tender sprout that shall spring up out of the kingly line of Israel at a time when it is least expected. No one pays attention to the growth of a small, young plant. Watching a plant grow is not interesting and is not something that catches our attention. But all the while, He was as a tender plant - of seeming weakness and insignificance, not like a mighty tree. The term **tender plant** (*yōneq, suckling*) refers to the "shoot" which shall spring up out of the decayed stump of Jessie (the Davidic line), whereas while men might expect a magnificent "*plant of reknown*", the Messiah shall appear weak and vulnerable with ill-fated and humble beginnings, not of nobility. The servant will come from insignificant people and live a life of insignificance, but explosive power! **The root out of a dry ground** would reinforce the concept that the Davidic line shall be cut down forever with the potential for producing a Messianic King that was thought to be dried up indeed. There is no way it could come from Mary, so they thought! Have you ever seen a stump sprout out new branches and leaves? Well this sapling from the house of David shall become the root out of which His Church will grow. The Messiah will be a fresh sprout from the stump of a tree that had been cut down (i.e., from the destroyed Davidic Monarchy).

53:2b ...he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. You would think a sprouting plant, as Jesus is described to be would be beautiful, but Isaiah describes Jesus of having no comeliness. The word "*comeliness*" means attractiveness, pleasing appearance, and beauty. And when we shall see Him, His appearance will have no beauty that we will desire Him." What Isaiah sees is that excessive grief may have changed His natural aspect. He had no robes of royalty; no diadem sparkling on his brow; no splendid entourage; no gorgeous array. He does not appear in the form which was anticipated. He does not come with the regal pomp and splendor which it was supposed he would assume. He is apparently of humble rank; has few attendants, and has disappointed wholly the expectation of the nation. This passage does not denote that the Messiah will be homely or ugly, but that he will be common. He will not appear on the scene in the regality of a king.

53:3 He is despised and rejected of men: a man of sorrows, and acquainted with grief:— The sad news is that the servant sent as the arm of the Lord would be **despised** (from *bazah*, to disdain or scorn, unworthy of attention); treated with contempt, and **rejected** (*chadal, abandon; did not consider Him worthy of their time*) of men (*'ishim, referring to individual men, rather than mankind*). Why? - He was pure holiness and they were pure corruption! Yet even in rejection, Jesus would not become bitter, but would forgive. On the cross, after having been betrayed and crucified by His own people, He would say, (Luke 23:34) "*...Father, forgive them; for they know not what they do...*" He is described **as a man of sorrows** (*make'obōth, severe pains*); taking all the sorrows of humanity upon Himself, **and acquainted with grief** (*choliy, sickness or injuries*). He made the decision for all of us, which made Him familiar with all kinds of sorrow; aware of our grief, and the sicknesses of others when He performed miracles. He knew the stench and signs of it from mankind! The meaning is not, that He had by nature a sickly body, falling out of one disease into another; but that the wrath instigated by sin, and the zeal of self-sacrifice (Psalm 69:10), burnt like the fire of a fever in His soul and body, so that even if He had not died a violent death, He would have succumbed to the force of the powers of destruction that were natural in humanity from consequence of sin. His own life was a life of grief on the cross, yet victory for us.

53:3b ...and we hid as it were our faces from him; he was despised, and we esteemed him not. This describes the treatment of the Servant by His fellowmen. Again Why? - He was not the type of Messiah they wanted! The vivid and detailed descriptions of Christ's crucifixion given in the Gospels, clearly indicate the severity of His physical suffering; the agony in the garden; His battered face; the severe scourging; and the torture of the crucifixion itself. The prophet is speaking for the nation of Israel generically. In light of the common origin and physical suffering of the Messiah, in our spiritual blindness we would not value Him to be the King and Lord that He really is. And God's greatest gift is not even valued by those who in their unbelief fail to see His real significance. The religious

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leadership of Israel esteemed Him not at all. He came to deliver men from sin, but that wasn't the type of deliverance they desired on the cross, and *"we turned our backs on Him and looked the other way when He went by. He was despised and we didn't care!"*

53:4a Surely he hath borne our griefs, and carried our sorrows:— In the opening verses of this section the prophet describes the suffering of Christ in His crucifixion in great detail. It begins with the affirmative particle, **Surely** (*without a doubt; in ready agreement*), which directs our attention to that which follows. **"He has borne"** means to lift, to carry. In contrast of the order in the previous verse, grief was before sickness; we now have sickness before griefs. He was acquainted with grief (V3) (*familiar and aware*), now He has borne our griefs – meaning lifted up and carried away griefs. **Griefs** mean sickness; pains of the body. **Sorrows** mean pains of the mind. The Servant lifts up and carries away our infirmities and pains. Thus, the passage emphasizes the fact that Christ, who is Himself sinless, is the sin-bearer who carries our weight of sin and, therefore, bears the punishment which that sin deserves. In aspect of carrying our sorrows, not only did Jesus suffer for and carry our sorrows when He was on the cross, but for 33 years He also carried and endured the full load of humanness here on earth. For 33 years He endured all of its pain, all of its sorrow, and all of its temptations. He knows what we are going through. And from personal experience He knows how to help us win. Surely, He has done this for us!

53:4b ...yet we did esteem him stricken, smitten of God, and afflicted. This proclaims the fact that because He died on a cross, Israel would assume that He died under the curse of God, because Moses had said, *'For He who is hanged is accursed of God'* (Deut.21:23). What they did not understand was that He was not accursed, neither in Himself was cursed, but in fact was "made a curse for us"; that is, being our suitable substitute. People thought that He was worthy of affliction, and of being condemned to death because they saw Him as an ordinary man claiming to be the Son of God stricken (struck) down by God. Three severe verbs describe the process: stricken, smitten, and afflicted. But, truly they should have seen Him as the Son of God, the Servant of God, and the arm of the Lord.

53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. But He (*a transition to the real reason for His sufferings*), the Messiah will not be judged by God because of any failure of His own, but rather...

- He is the One who will be **wounded** (*mecholah*, pierced through) for our **transgressions** (*the moment our "will" sins — deliberate rebellion*). Even though the people thought He deserved to be put to death, the fact was that when He was killed, He would be wounded for the sins of the people, not for His own sins. This was the manner in which He died; the price He paid for the redemption of humanity— the One whose hands, feet, and side were pierced. The word **"pierced"** carries the meaning of being pierced through to death.
- He was **bruised** (*daka' – (Pual) to be crushed, be shattered*). The word seems to speak of both inward and outward pain; both mental anguish and physical pain— for our **iniquities** (*our desire to sin; desire to act upon*) which means that what He suffered was not at all for Himself, but all for us. When we look at the cross, we are to absorb within that it was: 'My sins did this!'
- The **chastisement** (*mōsar*, correction, or discipline; punishment) of our peace (*shalom*, "completeness, soundness, safety, prosperity, wellbeing") was upon Him. If peace between God and man was to be restored, all which Adam lost, Jesus would have to bring it about. The *"punishment for our peace"* expresses a purpose that the punishment was designed for our peace.
- The final phrase, And **with His stripes** (*chaburah*, bruises or wounds) we are healed (*raphah*, to mend or cure) which definitely pertains to physical healing, but more extensively, it indicates a condition of being made whole— being healed of the terrible malady of sin. He came to heal spiritually and physically. Our physical healing may not always be on this side, but on the other side of life.

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WE NEEDED SPIRITUAL HEALING!

- IMAGINE JESUS, WHO HAD BEEN PRESENT WITH THE FATHER AND WHO KNEW THE FATHER PERFECTLY, BUT WAS MADE SIN - A SPIRITUAL SEPARATION—

WE NEEDED EMOTIONAL HEALING!

- IMAGINE BEING STRIPPED NAKED AND HUNG HIGH FOR ALL TO SEE. THERE HE WAS MOCKED AND COMPLETELY REJECTED BY THE PEOPLE HE LOVED. AN EMOTIONAL SACRIFICE—

WE NEEDED PHYSICAL HEALING!

- IMAGINE BLOOD SHED THROUGHOUT HIS BODY. IT'S PHYSICAL ANGUISH—

His Action	Toward Our Action
Wounded	Transgressions
Bruised	Iniquities
His Action	Our Need
Chastisement	Peace
Stripes	Healed

Our Need

53:6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. **All** (*kullanu, all of us*) are both the beginning and ending word in this verse. The comparative: **we like sheep** is used to illustrate the condition of mankind. Because of our spiritual blindness (similar to the near blindness of sheep) and our lack of a shepherd for our souls, we sinners have a tendency to go astray (*to err, wander, stagger*). **"We have turned everyone to his own way"** (*turned to our own way*) which is against **God's way**. Sheep have some good qualities about them, however, without a shepherd they get lost easily. Without the right shepherd, we will wander into places where we don't belong. Jesus is that Shepherd for sheep who go astray! **The Lord hath laid on Him the iniquity of us all.** This refers to the total price He paid for our total Salvation! The Father judged our iniquity as it was laid on the Son. This is what was happening when Jesus cried out, *"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"* Mt 27:46.

53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. This verse continues to show the humility of Jesus. Because of Jesus' willingness to die for our sins,

- He was **oppressed** (*nigas, meaning to exert demanding pressure*). The word is a derivative of taskmaster, or slave driver. The idea expressed in this verse is that though the Messiah would come to do away with all such oppression (Is.9:4), He would quietly endure it Himself in order to accomplish our salvation.
- He was **afflicted** (*na'aneh, brow-beating and often used in relation to self-chastisement*) emphasizing the fact that His suffering was voluntary. What is clear is that Jesus **opened not his mouth**. He offered no self-defense or protest. The imagery is when people in the Old Testament times offered animals as sacrifices for their sins. **He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb.** In all the oppression and affliction that happened to the Lamb, He does not complain. It says he opened not his mouth.

53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. Illegitimate trials were held for Jesus in the middle of the night by the Sanhedrin and in the early morning by Pilate, the Roman official. He was taken from prison and from judgment. It was cloaked under the formalities of a legal processed trial; a mocked trial. **Who shall declare his generation?** renders a meaning of who will seriously consider all of Jesus' life; who of His generation will mediate upon His behalf; who will realize it was for their sins? If anyone has a right to protest mistreatment, it would be the Servant sent from the Father who was accomplishing God's Will and purpose. Yet, even the Father did not protest the mistreatment and oppression the Servant endured. A travesty was occurring. But, no one could do anything about the injustice. No one protested that He did not receive a proper defense. The Servant **would be cut off out of the land of the living** suggests a violent, premature death; and stricken for our sins; suffered and killed violently **for the transgression of His people**.

53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence,

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neither was any deceit in his mouth. Though Jesus was innocent; He had done no wrong or spoke any evil word, He made His grave with criminals, meaning He died between two thieves, and was buried like a criminal, but in a rich man's grave in His death. Joseph of Arimathea, a rich man, asked that Jesus be buried in his personal tomb instead, and so He was.

53:10a Yet it pleased the LORD to bruise him;— From all that was to happen to our Messiah, it pleased the Lord God to bruise him; *"to crush him."* Verse 5 says, *"He was bruised for our iniquities"* meaning the big picture shows that it pleased the Father, for the Father saw with satisfaction the Son's self-sacrifice, and He witnessed with joy man's Redemption and Deliverance as a result of it.

53:10b ...he hath put him to grief;— ⁶⁸when he spared Him not, but delivered Him up into the hands of wicked men, and unto death. He was **put to grief** in the garden, when His soul was exceeding sorrowful, and on the cross, when He was nailed to it. He had the weight of His people's sins, and His Father's wrath on Him. And when the Father hid His face from Him, which made Him cry out, *"my God, my God, why hast thou forsaken me?"*, it suffered Him to be put in such pain, both emotional and in the body; inward (soul) and outward (physical). Jesus' pain had a purpose. It accomplished the work of reconciling the world to Himself the Father. That's the big picture!

53:10c ...when thou shalt make his soul an offering for sin,— Christ is the satisfaction on our behalf to God. He is the One who will bring peace and reconciliation between God and man. Therefore, the Lord made Jesus' soul an offering for sin. While Jesus was not a sinner, and did not become a sinner on the cross, He was the Perfect Sacrifice. In other words, the Sacrifice had to be *"Perfect"*, and He was *"Perfect"* in every respect! The verb *"shalt make"* (*siym*) means to place or designate. Thus the Lord God designates the significance of this offering; the offering of His very soul representing the giving of His very life as an offering to God. So, whose sin are we talking about? It would be ours. He is not making *an offering* for His own sin; it is for our sin.

53:10d ... he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. The ultimate purpose for the crucifixion is Salvation of His seed!— *Those who would come to believe in Him would thus become the children of God.* Since He had no physical lineage of His own, His seed must be viewed (in the spiritual sense) as those who have been born of God as a result of His atonement. This verse describes the results that will follow His sacrifice of Himself. **"He shall see his seed"**, referring to all His true followers, which include all who have ever been *"Born Again!"* The phrase **"He shall prolong his days"** indicates that the Servant's ministry will not end with His death. How is this possible?—Well, He will be **"Resurrected!"** **"And the pleasure of the Lord shall prosper in his hand"** refers to God's ultimate victory, which shall be accomplished by the death, burial, and resurrection of the Servant which will ultimately restore everything that Adam lost!

53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. The **travail of his soul** refers again to His substitutionary suffering; His Sacrifice for sin which causes God to be satisfied (*yiseba*, filled or sufficed). Despite the high cost, He can see the light and be satisfied with the outcome. Still, it was worth the Redemption it accomplished! The phrase **by his knowledge** (*beda'tō*, through His knowledge) **shall my righteous Servant justify many.** What Jesus did at the cross made it possible for man to be fully and totally justified in the Eyes of God, and also comes about by man exhibiting faith in Christ! The offering of His life will make many righteous, and **He will bear** (carry away) **our iniquities.** Thus, there is no justification without the provision of the Righteous One who must bear our sins if we are to be forgiven our sins.

53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong;

⁶⁸ <http://biblecommenter.com/isaiah/53-10.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. The chapter ends with the glorification and exaltation of the Servant of the Lord. The word **Therefore** calls our attention to the great work of atonement which has proceeded, and which is the basis of the exaltation which follows. The verb and its object, **will I divide him**, actually means, *'I will divide to Him.'* The idea is that this will be appointed; dividing **with the great and dividing the spoil with the strong** is figurative language expressive of full victory. Because **he poured out** (*he'erah*, to expose or make naked) **His soul unto death**, meaning that the divine Son of God fully exposed Himself to the naked reality of death on our behalf! In the process of His crucifixion He was **numbered with the transgressors** (*criminals i.e. this refers to the action of the Jews toward Him. He was crucified between two thieves: He was condemned as a blasphemer – Matt. 25:65; crucified with malefactors – Lk.23:32; called that deceiver – Matt.27:63; and regarded generally by the Jews as accursed – Deut.21:23*) **and He bare the sin of many** (*rabiym, a large or great number*). **And made intercession** which was on the cross with the compassionate words: *"Father, forgive them; for they know not what they do"* Lk.23:24. **This intercession** for believers has continued ever since and will ever continue (Rom.8:34; Heb.7:25). His high priestly work as the Servant of the Lord makes intercession on the basis of His own Substitutionary punishment for transgressors everyday. Such intercession comes out of a ministry of suffering! What a cross to carry!

SUMMARY:

It had to be asked *"Who has believed the report of the prophet?"* because the very Prophecy itself as well as the other Messianic Prophecies delivered by Isaiah could not be conceived about the Servant coming in humility, sufferings, death, resurrection, and ascension to Heaven. It seems that this suffering Messiah, whose countenance is marred more than any man, is at the same time salvation and cleansing to the nations. Isaiah asks, *"Who has believed our report (our message)?"* So, the mind of this world saw nothing desirable in this Crucified One. *"The arm of the Lord"*, His strength, power, and might will be seen as a weak and suffering Messiah. It takes faith to believe the report that is revealed. *"He shall grow up before God Himself as a tender plant, and as a root out of a dry ground having no form or attractiveness and when they see Him, and no beauty that they should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief. They hid their faces from Him. In spite of the great agony of His suffering, He was despised (rejected) and we esteemed (valued) him not"* (**53:1-3**).

This passage makes you stand in awe of the Servant, Jesus. It is truly overwhelming to all take in. In His ministry of suffering, *"He hath borne our griefs, and carried our sorrows, yet He was stricken, smitten, and afflicted."* ⁶⁹**First**, people who looked upon Him thought that He was suffering on account of His own sins rather than theirs. *"He was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was upon Him. With His stripes we are healed."* **Second**, He suffered a violent physical death. He was *"pierced," "crushed," chastened, and scourged.* **Third**, We are compared to **"sheep gone astray."** **We've turned every one to his own way**, (turned to our own way) which is against God's way, and the Lord hath laid on Him the iniquity of us all"; the total price He paid for our total Salvation! The Servant suffered pain because of what we had done and not because of anything He had done. Our sins were the cause of His agony (**53:4-6**).

"He was oppressed, afflicted, brought as a lamb to the slaughter, dumb as a sheep before her shearers, taken from prison and from judgment, cut off from the land of the living for the transgression of the people He was

⁶⁹<http://www.bibleteachingnotes.com/templates/System/details.asp?id=29183&fetch=8174>
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stricken for, still He didn't open His mouth. Fourth, No one protested; declare His generation (mediated upon His behalf) that He did not receive a proper defense. Though Jesus was innocent; He had done no wrong or spoke any evil word, He made His grave with criminals, meaning He died between two thieves, and was buried like a criminal, but in a rich man's grave in His death (**53:7-9**).

Fifth, All that the Servant did, He did for us. . . *"for our well-being" and healing. Yet, "it pleased the Father to bruise, put Him to grief, make His soul an offering for sin, then the Lord will be able to see His seed (heirs), prolong His life, for the pleasure of the Lord will prosper in His hand.* The outcome is that the plan of the Lord was accomplished and completed by the sacrifice and resurrection of the Servant Jesus. Because of the cross, many will become righteous thereby justified by Christ. He continues to make intercession on our behalf. As we take notice of the Suffering Servant, we can turn to Him for complete healing because He understands our human bodies and because of the price paid to give us what we need. This type of Ministry is painful unto death! (**53:10-12**).

APPLICATION:

If you can really understand why God did what He did, you can receive all His benefits!

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SYNOPSIS:

Isaiah 56:1-5 begins with Isaiah revealing to the Israelites: *"thus says the Lord"*— commanding Israel to keep God's Law; do what's right; rest, and honor God on the Sabbath, for He's coming soon. Salvation was coming to rescue them. Focusing on God on the Sabbath was crucial. Blessings are for the man who does this: that lay hold on it; that keep from defiling the Sabbath and that turn away from doing evil. There are blessings for the Gentiles too when they accept the Lord. God never before asked the Gentiles to join the Jews in keeping the Sabbath, but here he does. So, the Gentiles and the eunuchs will not be made second-class citizens. They will all be treated with the same liberty as the Israelites. The invitation is for everyone. They would be like everyone else, saved and accepted by God because they are doing the things that please Him—obeying His Laws. The eunuchs will have a name far greater than the honor they would receive from having sons and daughters. The name the Lord gives, would be an everlasting one in His house (Temple of Jerusalem) and His walls will never disappear.

56:6 **Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**— He says the same thing again from verse 2 to the sons of the stranger which refers to the Gentiles— Why? Because they have joined themselves to the Lord to serve and love His name and have accepted the New Covenant of the Lord Jesus Christ. With such willingness to love and serve the Lord and partake of His covenant, God can't help but bless them.

56:7 **Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.** It does not matter, even the stranger God will bring to His holy mountain. The *"holy mountain"* was Zion. The Jews built God's house but He's going to bring Gentiles in. They will be made joyful in God's house; in His Temple because their burnt offerings and sacrifices will be accepted upon the altar of God. His house will be called an house of prayer. That's what Jesus wanted His house to be when He told the moneychangers in Mk.11:17— *"it is written my house shall be a house of prayer for all nations"*.

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SYNOPSIS:

Isaiah describes Israel's sins for they were in hypocrisy (two-faced; pretense) and needed to repent. Israel was still in rebellion and sin and acted like they were righteous and nothing was wrong. They performed their religious rituals daily trying to seek God, asking for His ordinances of justice. They fasted by afflicting themselves while taking pleasure in it, meaning they boasted of their fasting. This was an outward show of fasting, and not the fast the Lord had chosen. The fast the Lord had chosen was to feed the hungry, help those that are cast out, cover the naked, and hide not themselves, but be involved in meeting others' needs whether spiritual or physical. Then will their light break forth, health will spring forth speedily, and their righteousness shall go before them. And the glory of the Lord will be their *"rereward"* or *"rearguard!"* This would be such a positive outcome than what they were trying to do because now when they call the Lord, He will answer, He will guide them continuously, and satisfy their souls in drought (desert place), make fat their bones (strengthen the bones to make them ready for action). Isaiah continues: they will be like *"a watered garden"* and *"a spring of water whose waters fail not."* Isaiah now addresses those living prior to the exile and comforts them with the thought that their descendants would one day rebuild the old waste places of Jerusalem. They would be called *"the repairer of the breach"; "the restorer of paths to dwell in."* Next, Isaiah's prophecy turns to the Sabbath. The Sabbath is to be holy and keeping the Sabbath in the proper way honors God. They were not to do their own thing; not seek their own pleasure, and not speak idle talk. This brings delight to the Lord. This gets His attention because they delight in Him. The Lord will cause them to ride high and soar above all, and feed them with the inheritance of Jacob their father. Lastly, the prophecy ends with "for the mouth of the Lord hath spoken!"

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59:1 Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:—

This entire chapter is devoted to defining and exposing the sins of the people. Isaiah reminds the people that God has not lost His power to save them. His hand is not shortened. It's long enough to extend its influence to save them. His ears both hear and understand their need for deliverance and He has the capability within Himself to provide that deliverance even though deliverance had not come.

59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. There was a separation. The problem is not God's inability to save, or that He cannot hear, but rather that Judah has sinned, which always separates man from God. Yes, sin has separated them from God to where He had to hide His face (His presence). And sin is a hindrance from receiving answered prayers from God.

59:3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. To publicly expose sin, He described that their hands were defiled with blood (murderers); their fingers with sin; their lips speak lies; and their tongue mutters deceit. Isaiah condemns their thoughts, their language, and their activity.

59:4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. No one cared about being fair and true. Their lawsuits were based on lies. They trusted in emptiness and conceived mischief and gave birth to trouble.

SYNOPSIS:

59:5-14 The illustration goes to show that what they give birth to will destroy them: comparing them to snakes hatching eggs; spiders weaving webs—webs of lies that can never protect them, but ensnare others and wind up in deadly actions (59:5-6). "*Their feet run to evil*" means that they are eager for sin. Could you imagine their feet running to evil; to shedding innocent blood, even their thoughts are thought of mischief? (59:7). By doing all that, they don't know the way of peace (59:8). They are suffering the consequences of their sin, waiting; expecting light, in darkness. But, God does not appear to right their wrong nor avenge their enemies (59:9). Isaiah uses metaphors like "*groping for the wall like blind men as if they had no eyes; stumbling at noon day as it were night; being in a desolate place as dead men; roaring like bears; and mourning like doves*", to show a picture of their spiritual blindness. These are men seeking unsuccessfully to escape their depraved condition through their own strength. The words "*peace, judgment, light, righteousness, and brightness*" are a description of God's Divine Salvation and all were far from them (59:10-11). In verses 12-15, the prophet confesses his sins and the sins of the people, for it was their sin that kept them separated from God. Their transgressions had increased before God and their sins give evidence against them. The people sinned as if God did not exist, but God knew and was aware of all their sins; and yes, the people knew of their own sins (59:12).

- In transgressions and lying against the Lord (59:13).
- departing away from God, (59:13).
- speaking oppression and revolt, (59:13).
- conceiving and uttering from the heart words of falsehood; falsehood they freely proclaimed and accepted. (59:13).

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They were guilty of conscious rebellion against God's law!; apostasy; turning back from following God. Justice was turned backward which meant that there were no boundaries. Therefore, justice which is righteousness stood afar off; no place for righteousness in the land filled with sin. Can you see that now? Truth can no longer occupy the open public places, for truth had fallen dead in the street, and equity (fairness) can't enter. It's barred; outlawed from entering the public squares where they did business (59:14).

59:15a **Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it,**— We see that truth had failed; not found; gone missing. Therefore, anyone who tried to depart; turn aside from evil things, they became prey (a victim) of persecution; robbed and beaten. The great controversy of the ages between good and evil is described here. Those who desire to live right and submit to truth are in opposition of an evil and wicked society.

59:15b **...and it displeased him that there was no judgment.** Yet, all the evils in society were known to God and He abhorred them. It displeased Him that there was no justice.

59:16 **And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.** After observing the personal sin of His people (56:13), and the corporate sin of society (56:14-15), God observes that there was no one to stand for truth and intercede in behalf of a sinful society; to save; to rescue them. There was no one to stand against the tide of sin and corruption. He wondered and was astonished that there was no one capable of standing between a sinful people and His impending judgment. Therefore, because there was no one to stand as a mediator, God prepared to do so Himself. Salvation can only come through Him, Christ the Messiah! His salvation was fashioned through His own arm. His arm is a symbol of His own power and strength. So He used His own mighty power and stepped in to save the people. And His own goodness; righteousness gave Him integrity to uphold Him.

59:17 **For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.** Figuratively speaking, the Lord armed Himself by preparing His clothing for the deliverance of His people and for taking vengeance on enemies who would seek His destruction. In the process of delivering the faithful remnant of Israel, He executes decisive judgment against all rebellious nations, as well as the wicked Israelites.

(NLT) "*Being right and good was His covering for His breast, saving power was His headcovering, clothing of anger was his covering, and His strong desires were like a coat.*"

1. He put on righteousness as a breastplate. The righteousness is His acting according to that which is right in judging sin and delivering His people.
2. He put on an helmet of salvation upon His head.
3. And He put on the garments of vengeance for clothing. He'll pay people back for the wrong things they do.
4. And was clad with zeal as a cloak. He wrapped Himself in anger as if it were a coat.

59:18 **According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.** God repays according to the people's deeds; what they have done. His wrath will come upon His adversaries; payment to His enemies and punishment to the islands (*faraway places*) no matter how far off they are, He will repay.

59:19 **So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.** People will know the

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name of the Lord. They will fear and reverence Him from the west, and His glory from the rising of the sun (the east), meaning the entire world. Whenever the enemy comes upon God's people like a flood, the Spirit of the Lord is in the very midst of the flood raising a standard, thus showing that He is in control of the situation. This is a great promise for God's people! This would give reason why the entire world would worship the Lord.

59:20 **And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.** The Redeemer mentioned is the One who pays the price in order to establish freedom. The Redeemer who is coming is coming for the benefit of Zion. He is Jesus Christ! He's coming for those (*Jacob's descendants*) who have turned from their rebellion to Him.

59:21 **As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.** God is speaking and He declares His covenant; His promises; His commitment to His people. The Holy Spirit will be upon them, and His Word will be in the mouths of His people, and will not depart from the lips of every generation.

SUMMARY:

This entire chapter is devoted to defining and exposing the sins of the people. Isaiah reminds the people that God has not lost His power to save them. God's hand is not shortened. The idea is that God's hand was long enough to extend its influence to save them. God both hears and understands their need for deliverance and has the capability within Himself to provide that deliverance. However, that deliverance had not come (**59:1**). There was a separation. The problem is not God's inability to save, or that He cannot hear, but rather that Judah has sinned, which always separates man from God. Yes, sin has separated them from God to where He had to hide His face (His presence). And sin is a hindrance from receiving answered prayers from God (**59:2**). To publicly expose sin, he described that their hands were defiled with blood (murderers); their fingers with sin; their lips speak lies; and their tongue mutters deceit. Isaiah condemns their thoughts, their language, and their activity (**59:3**). No one cared about being fair and true. Their lawsuits were based on lies. They trusted in emptiness and conceived mischief and gave birth to trouble (**59:4**). (**59:1-4**).

Truth had failed among the people in Israel. Anyone that tried to depart from evil became prey. The Lord saw this with displeasure that there was no justice. There was no man to even intercede or intervene on behalf of truth and rightness. Therefore, God clothed Himself with righteousness as a breastplate; a helmet of salvation upon His head, and He clothed Himself with garments of vengeance, wrapped with zeal as a cloak. God's wrath will come upon the people for what they've done no matter how far off they are (**59:15-18**).

In His coming they shall fear the name of the Lord from the west to the east—the rising of the sun, for the Spirit of the Lord shall lift up a standard against the enemy when the enemy come rushing in like a flood. And Christ shall come to Zion as Redeemer even for all those that repent of their rebellion in Jacob. God declares His covenant with His people. Through that covenant, God's Spirit will be upon them, and His Word He gives in their mouth will not disappear, nor will it disappear from the mouths of their children, nor the mouths of their children's children from henceforth and for ever (**59:19-21**).

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SYNOPSIS:

60:1-12 saiah in this chapter describes the glorious kingdom that has been promised by Jehovah. There was no light and the people were in gross darkness, so, Israel was told to "arise" and "shine" for God's light would come, and the glory of the Lord will be seen on them (**60:1**). Even when darkness covered the earth, bringing gloom upon the people, the Lord shall rise upon them, and His glory will be seen on them (**60:2**). The Gentiles will come because of the light and the king's brightness (**60:3**). To lift up their eyes was a good thing because the sons and daughters that were scattered among the nations were coming home and would be healed of their stubbornness and rebellion (**60:4**). Then they shall see and be radiant; their hearts shall be thrilled and enlarged because of the abundance the merchants over around the world will bring. The wealth of the nations will come to them (**60:5**). There is a list of all these gifts and wealth, riches of the world that will be brought Israel (**60:6-9**). Sons and strangers; foreigners shall rebuild up their walls; kings will serve and minister aid. "*In God's wrath I smote thee*" refer to Titus who destroyed Jerusalem, killing over one million Jews, and therefore they were scattered all over the world as outcasts, but in His favor, He had mercy upon them even when they didn't deserve it. And, their gates will be opened continually and the nations and kingdoms that will not serve Israel will be destroyed (**60:10-12**).

60:13-22 Special attention is centered around the worship performed in Jerusalem. The sanctuary will be a beautiful place and the glory of Lebanon will be a vital part of the structure to honor the place of God's glorious feet (**60: 13**). Those who had previously afflicted them will come bending unto them, and those that despised them shall bow and fall at their feet, clinging in that posture for mercy, calling them the city of the Lord the Zion of the Holy One of Israel (**60: 14**). Instead of being ignored, forsaken, and hated, Israel will now have an Eternal Excellency, a joy of many generations (**60: 15**). As a mother gives milk for the nourishment of her child, so the nations will give of their life for the substance of Israel, and they will know that the Lord is their Savior; Redeemer, the Mighty One of Jacob (**60: 16**). There will be both outward beauty and inward stability in this city. Good materials, such as brass, iron, wood, and stones, will be replaced with gold and silver. This will be accomplished by God Himself—"I will bring; I will also make." There will be no more violence, but their walls shall be called Salvation, and their gates Praise (**60:17-18**). There shall be no need for sun; neither the brightness of the moon. The sun shall never set and the moon shall not go down due to the Glory of the Lord. His radiance will be of such magnificence that He shall be an Everlasting Light, and their mourning shall end (**60: 19-20**). All the people shall be righteous. They shall inherit the land forever. These people would be a branch of God's planting and the work of His hands, implying that they would receive their care and nourishment from God Himself, therefore, ultimately glorifying God. (**60:21**). "*A little one*" refers to the little flock who will ultimately inherit the kingdom and shall become a thousand and a small one will become a strong nation. God will hasten it, but it will all happen in His time (**60:22**).

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61:1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;—In this chapter Isaiah introduces the Messianic Prophecy of the One who will rule; pointing to Jesus' First Coming, however, the speaker is the Messiah Himself through Isaiah about the Messiah. This verse is written in the Old Testament to be fulfilled in the New Testament— Luke 4 demonstrates this fulfillment when Jesus stands in the synagogue of His hometown in Nazareth to read these scriptures before the Jews. But before that incident Luke 3:22 brings many witnesses to the scene as Jesus is baptized by the Holy Ghost in the river Jordan. *"And the Holy Ghost descended in bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in thee I am well pleased."* Jesus allows us to know that (He) the Spirit of the Lord God is upon Him, anointing Him for purpose. His fulfillment continues Acts 10:38 *"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."* The Hebrew word is "*mashach*" indicates a pouring on of oil to set apart a person for a specific office. In the Old Testament, people were appointed to be kings, prophets, or priests. And the Spirit of the Lord came upon certain ones to empower them for a certain task, but then afterwards left. The Spirit of the Lord's power is upon Jesus forever and the anointing is on Him **forever**. The Messiah's anointing here emphasizes the prophetic nature of Christ's ministry, as The Anointed Prophet, Priest, and King **forever**. The Spirit of the Lord has Anointed Him and sent Him...

- to **preach** good tidings unto the meek; — Give the Word that transforms lives.
- to **bind** up the brokenhearted, — comfort or heal broken hearts.
- to **proclaim** liberty to the captives, — Announce freedom to prisoners.
- to **open** the prison to them that are bound — release and set free those bound in prison.

In to show that Christ is the Anointed One -

61:2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;— The Messiah's ministry continues. He is sent...

- to **proclaim** the year of Jehovah's favor; announce pardon,
- to **proclaim** the day of vengeance of our God — fulfilled at His Second Coming.
- to **comfort** all that mourn

61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. To them that mourn in Zion, the Messiah will...

- **appoint** unto them that mourn in Zion by **giving** them beauty for ashes, —God's radiance in exchange for ashes of repentance.
- **give** them the oil of joy for mourning,
- **give** them the garment of praise for the spirit of heaviness...

...that they might be called trees of righteousness/ oaks of righteousness, meaning strong trees, or mighty ones planted by the Lord, that He might be glorified.

61:4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. Once the Lord has repaired and built them up to be "oaks of

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righteousness", the people will begin to repair the city. "The old wastes" refer to the building of ancient ruins. Cities and lands that have been desolate for many generations will be re-inhabited.

61:5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

- strangers shall stand and feed their flocks — those with former hostilities to Israel would stand as servants ready to perform whatever tasks she deemed necessary. And they will be shepherds to their animals.
- the sons of the alien shall be their plowmen and their vinedressers. — People from abroad will work in their fields and in their vineyards.

61:6 But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. Under the Old Testament God ordained the priests of Israel to stand between Him and His people. They brought God's Word to the people, and the people's need and sins to God. Under the New Covenant, all believers are priests before God, reading God's Word and seeking to understand it, confessing their sins directly to God, and ministering to others. In that day of Restoration the entire nation of Israel will be a nation of Priests and Ministers, eating of the riches of the Gentiles, and in their glory they will boast.

61:7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. They had suffered shame in double measure; abuse and insult were their lot. Instead of their shame and instead of confusion, they will rejoice. So, in their own land they shall possess double and an everlasting joy shall be theirs.

61:8 For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. The Lord loves justice and hates robbery. He swiftly judges robbery and oppression. The heathen had robbed Israel of that which was most meaningful: their sacrificial system. He will faithfully reward and make recompense in truth and make an everlasting covenant with them.

61:9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Their sons shall be known among the nations, and their offspring among the people. In that day the restored sons of Jacob will be a testimony to the moral glory of the Messiah. One cannot be blessed without Christ. Even in redeemed men, it is Christ within men Who is blessed. All who see them will acknowledge them as the seed blessed of the Lord.

61:10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Verse 9b says it all: "...all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." The new restored life of the Jews expresses great joy in the Lord. It is an inner joy, for it comes from their soul in their God. This joy was a result of the fact that God had clothed them with the garments of salvation. He covered them with the robe of righteousness. The imagery is of the Bridegroom arrayed Himself with ornaments; in his priestly turban or crown, and the bride embellishes her jewels. A bride and bridegroom dress carefully for their wedding. They wear special clothes to show their character and serious intention. What the bridegroom wears implies that through sacrifice

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can the robe of righteousness be worn decked with ornaments. And for the bride describes the feeling and excitement of being clothed in the righteousness of God arrayed in her jewels.

61:11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. God is able to cause growth and praise. If the earth can bring forth her bud, and the garden can cause sown things to spring forth, then God's creative power can also cause righteousness and praise to spring forth from His people before all the nations, as He's brought forth natural life.

SUMMARY:

In this chapter Isaiah introduces the Messianic Prophecy of the One who will rule; pointing to the Messiah. The Spirit of the Lord being upon Jesus lays out His ministry: to **preach** good tidings to the meek; **bind up** the brokenhearted; **proclaim** liberty to captives, and **open** the prison to them that are bound; **proclaim** the year of Jehovah's favor; **proclaim** the day of vengeance of God; and **comfort** all that mourn. To them that mourn in Zion, the Messiah will **appoint** to them by **giving** them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness that they might be called trees of righteousness/ oaks of righteousness, meaning strong trees, or mighty ones planted by the Lord, that He might be glorified. Once the Lord has repaired and built them up to be "oaks of righteousness", then the people will begin to repair these cities and lands that have been desolate for many generations to be re-inhabited (**61:1-4**).

The Lord loves justice and hates robbery. He swiftly judges those who had robbed Israel of that which was most meaningful: their sacrificial system. He will faithfully reward Israel in truth and make an everlasting covenant with them. Their seed will be known and honored among the nations and because they are blessed of the Lord, they will greatly rejoice, even their soul will be joyful in their God. He's clothed them with garments of salvation, covered them with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. . If the earth can bring forth her bud, and the garden cause sown things to spring forth, then God's creative power can also cause righteousness and praise to spring forth from His people before all the nations, as He's brought forth natural life (**61:8-11**).

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The Calling of the Gentiles, and the Rejection of the Jews (Verses 1-7).

65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. *"I am sought of them that asked not for me"* means that the Gentile people could now know God. These people were not Jews. They were not called by God's name. *"I am found of them that sought me not."* In response to the prayer of the previous chapter, God speaks to the Gentiles who did not seek Him or had not experienced the blessings of Israel, but have since come to trust in His Salvation. *"Behold me, behold me"* in other versions: *"Here am I, here am I."* God takes the initiative to reveal Himself *"unto a nation that was not called by His name."* Today the gospel is for every person who calls on the name of Jesus as Lord and Savior, whether Jew or Gentile.

65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;—God patiently pleads with rebellious Israel to walk in His ways; constantly stretching out His hands. He says *"all day"*—time after time. They kept following their own devices or thoughts.

65:3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;—The Israelites have provoked God's anger. To His face they sacrificed in gardens which was a sensual false religion connected with goddesses. To burn incense to false gods was blasphemy. They pleased their flesh in these religions.

65:4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;— They have provoked God with their evil worship of false gods, getting involved with the occult; communicating with the dead and demons. They ate food that was unclean. The eating of swine's flesh had been forbidden to the Jews.

65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. The Israelites falsely assumed that their election as the chosen (v.15) nation was based on some merit of their own. They esteemed themselves holier than others, though all their holiness lay in rituals. But to God, they are like the nasty smell of smoke!.

65:6 Behold, it is written before me:— It's saying — ⁷⁰The misconduct of His people is "written" in God's Book, which lies open "before him," so that their sin is ever in his sight. **I will not keep silence, but will recompense, even recompense into their bosom,**—God will not keep silent, He vows a reckoning with Israel for their historic accumulation of sins.

65:7 Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. The sins of the fathers together with the next generation are spoken of here. Because they have burned incense upon the mountains, and treated God with scorn on the hills: a reference to the pagan worshipping at the pagan altars of the high places. God's due measure of their former work (their iniquities and their fathers together) will be

⁷⁰ <http://biblehub.com/isaiah/65-6.htm>

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repaid into their lap in full.

The Lord would Preserve a Remnant (Verses 8-10).

65:8 Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. God does not get rid of anything too quickly.

⁷¹Using the illustration of harvesting grapes from the vineyard, the Lord shows us the distinction He makes between those who are spiritually alive and fruitful and those who are not—a juicy cluster of grapes in the midst of clusters that have rotted or are shriveled. They spare the good cluster before chopping down the unproductive vine. In the midst of the final fury of judgment when the time of Jacob's trouble comes and God purges out the rebels in Israel, there will also be the restoration of the faithful remnant to the Lord. Though judgment comes to the nation as a whole, God will spare and save the faithful remnant, *"my servants"* in the future kingdom. ⁷²These chosen ones scattered throughout the earth are a people concerning whom the Lord God says, *"Destroy them not."*

- God the Father says, *"Destroy them not,"* for he has loved them, chosen them, and found a ransom for them.
- God the Son says, *"Destroy them not,"* for he has redeemed them by his blood. – Illustration: Treasure Hid in a Field
- God the Holy Spirit says, *"Destroy them not,"* for he has pledged to regenerate them and make them the willing servants of the Most High.

65:9 And I will bring forth a seed out of Jacob,—*"A Seed"* is singular. God will bring forth a seed out of Jacob, meaning Jesus Christ who is the Seed of woman, the Seed of Abraham, and the Seed of David. **...and out of Judah an inheritor of my mountains:** Certainly, this is true of Christ. He is the Heir of all things (Heb. 1:2). Christ came out of the tribe of Judah hence He is called the Lion of that tribe. **...and mine elect shall inherit it,** — God had chosen Israel to be His elect. ⁷³There is a physical Israel, and there is a spiritual Israel. Spiritual Israel is comprised of those who belong to Christ. They are God's elect, being heirs of God and joint-heirs with Jesus Christ. **...and my servants shall dwell there.** God's servants shall dwell in His kingdom and enjoy all forever. Wherever Christ is, His servants are there. For there is an eternal inheritance laid up for us.

65:10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. *"Sharon"* was the western territory on the Mediterranean coast, S. of Mt. Carmel. *Valley of Achor"* was the eastern territory near Jericho and the Jordan River. Together they represented the whole land which shall both blossom abundantly in an atmosphere of peace and prosperity. Sharon will no longer be a wilderness. Achor was the place where Achan was put to death. In effect, the grace of God will turn the valley of Achor, which was a scene of wrath, into a door of hope, and Sharon would again be a place of great fruitfulness for pastures.

Judgments upon the Wicked (Verses 11-16).

65:11 But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. There are those that forsook the Lord by continuing in idolatry worship by homage to pagan idol gods. They forgot the holy mountain (Mount Moriah) and they set-up a table of food for the false idol god "Gad", the Babylonian god of Fortune and they filled the drink offering (rather, "mixed drink") for the false idol god "Meni", the Syrian god of Destiny, but the names literally mean "troop" and "number."

⁷¹ <http://biblestudycourses.org/isaiah-bible-study-courses-section-3/isaiah-65-1-25-exploring-the-passage/>

⁷² http://www.donfortner.com/sermon_notes/23_isaiah/isa%2065v08-10%20A%20blessing%20is%20in%20it%201405.htm

⁷³ <http://www.lovelord.com/books/isaiah/74.html>

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65:12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. They were already bowing down to strange gods, well God says their fate has been destined to the sword and they will now bow down to the slaughter. Their actions displayed, was against God: they didn't listen nor answer when He called or when He spoke to them, but they kept doing evil before Him; choosing whatever displeased God. That's what the flesh does. Even if God is looking they pleased self. God is whispering the answer we need. He gives warnings!

65:13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:—God speaks of His servants (*those who choose to obey Him and receive the blessings*) and the wicked (*those who were disloyal and unbelieving*). His servants would be the remnant that held on. They will eat, drink, and rejoice; but those who are not the servants of the living God will be hungry, will be thirsty, and will be ashamed before God. They are the ones who wouldn't hear Him speak or answer Him, and did evil before Him.

65:14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. God continues to let us know that His servants will sing for joy of the heart. But those that are not His servants shall cry for sorrow of heart (*grief or anguish*), and howl for vexation (*moan in misery with a broken spirit*).

65:15 And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:— Because of Israel's rebellion against God, their very name has been cursed. Those who were disloyal and unbelieving are described as having a cursed name. They will be remembered as objects of judgment as God sends their enemies against them to slay them. God's servants will be called by another name which would reflect her favored status among the nations.

65:16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. ⁷⁴Worldly people bless themselves in the abundance of this world's goods; but God's servants bless themselves in Him. He is their strength and portion. They shall honour Him as the God of truth. And it was promised that in Him should all the families of the earth be blessed. They shall think themselves happy in having Him for their God, who made them forget their troubles. Whatever is done in the earth, whether blessing or oath, is done so by the God of Truth, because past troubles will be forgotten and hidden from God's eyes for His people.

We have seen God calling the Gentiles, and the Jews rejecting Him; the Lord preserving a remnant; Judgments coming upon the wicked; and now His message of a new Creation through Isaiah' writing.

The Glorious New Creation (Verses 17-18).

65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. At this point the prophet Isaiah sees the future of God creating new heavens and a new earth. Remember nothing is permanent in this world except the Word of God! The former heavens and earth shall not even be remembered or even come to mind. The grandeur and magnitude of it all will cause people to forget about the former Creation. God is the Creator of all things. *Rev. 21:1 "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."*

⁷⁴ <http://bible.somd.com/henry/H23C065.shtml>
<http://www.pitwm.net/pitwm-versebyverse.html>

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65:18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. God calls this new earth "*Jerusalem*" in verses 18 and 19. Instead of the city that had been trodden down, this would be a time of gladness and joy for Jerusalem. Why? - Because God is the Creator of rejoicing. He emerges with great joy for Jerusalem and joy for His people. This would be a city of never-ending joy! *Rev. 21:21 "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."*

Joy and Blessings For the People (Verses 19-25).

65:19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. God will come alongside Jerusalem and His people with the same rejoicing. There will be no cause for the people to weep or cry. Apostle John said it well: *Rev. 21:4 "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."*

65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: — In this earthly millennial kingdom both the infant of days and an old man shall be no more; life shall be prolonged so that babies will live out their lives (no more babies dying at birth or short-lived); and an old man will live as long as trees (v.22) (fulfilling their purpose in life before they die; having longevity). They will have lived to fulfill their days of full age. **...for the child shall die an hundred years old;** — means that he who dies as a youth, or is regarded as having died young, will not die before the hundredth year of his life. This would be considered normal. However, by contrast **...but the sinner being an hundred years old shall be accursed.** His death at so early an age, which in those days the hundredth year will be regarded, just as if it were mere childhood, shall be deemed the effect (consequence) of God's special visitation in wrath. He will not be swept away before the hundredth year of his life. And if he has not given his life to Christ by the time he is a hundred years old, he will not be saved. The sinner shall be cut off without hesitation.

65:21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. In this or earthly millennial kingdom, there will be blessings; houses to build and inhabit; vineyards to plant and eating of their fruit. As we look around today, all do not have homes to inhabit or eat the fruit of their labor from their vineyards. This should be Good News for all who have accepted Christ!

65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [are] the days of my people, and mine elect shall long enjoy the work of their hands. The day will come because *"Unlike the past, invaders will not take their houses and confiscate their vineyards. For my people will live as long as trees, and my chosen ones will have time to enjoy their hard-won gains" NLT.* "Mine elect" refers to God's chosen, who shall go into the millennial kingdom under the banner of God's blessed provision. They will enjoy the work of their hands.

65:23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. Thus God's elect shall not labor in vain, but shall have the opportunity to plant and harvest their own crops. Nor will they suffer trouble for if they are the blessed seed of the Lord, then so shall their offspring be blessed.

65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

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This is a promise God gives to His people. ⁷⁵That is, their desires shall be anticipated, God will see their needs, and he will impart to them the blessings which they need. ⁷⁶This just speaks of the wonderful care God takes of His family. He hears even while our prayers are still in our hearts, even before we utter them.

65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. The wolf and the lion are contrasted with the lamb and the bullock (ox); but they will feed together. This would indicate that during the Millennium, the carnivorous diet of certain animals shall be changed, and there shall be peace in the animal kingdom as well as among men. However, to remind us that this is not yet heaven, but Christ's rule upon the earth, we are cautioned that "*dust shall be the serpent's meat*" (an idiom for bite the dust), while the other predatory animals have become tame and harmless. Thus, the serpent remains in the dust as a symbolic reminder that Christ's final and ultimate triumph over him is yet to come. Harmony is spoken of in the Lord's holy mountain.

SUMMARY:

⁷⁷We are to look for this new heaven and new earth. The former confusions, sins and miseries of the human race, shall be no more remembered or renewed. The approaching happy state of the church is described under a variety of images. He that dies in his youth is a hundred is considered normal, however in a sinful state the sinner living to the age of a hundred years is considered to be cursed or doomed. In this millennial reign, all God's people shall enjoy the blessings of the Lord. There shall be new creations, new life, new joys, and new comforts like you have never seen before. God answers prayers before you call; the animals will be in tranquility with each other. In this glorious creation of the God of truth gives us a glimpse of what this long awaited prophecy will hold for His people.

APPLICATION:

What do you think it will be like? Nothing as we know it will not be or look the same. Can you believe the impossible when you haven't seen it? With God nothing is impossible, so my hope is in the God of Truth who supplies everything!

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⁷⁵ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/18922/eVerseID/18922/RTD/barnes>

⁷⁶ <http://www.lovetheLord.com/books/isaiah/74.html>

⁷⁷ <http://bible.somd.com/henry/H23C065.shtml>

<http://www.pitwm.net/pitwm-versebyverse.html>