

## QUIZ

1. What attitude does God want the people to take toward His sabbath?
2. Why?
3. What does one's attitude toward the law of God have to do with one's attitude toward God?
4. How will God give man dominion?
5. What is the "heritage" of Jacob?

F. WRATH OF THE LORD UPON COVENANT  
DESPISERS, CHAPTER 59

## 1. THEIR CRIMES

TEXT: 59:1-8

- 1 Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:
- 2 but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear.
- 3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue muttereth wickedness.
- 4 None sueth in righteousness, and none pleadeth in truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.
- 5 They hatch adders' eggs, and weave the spider's web: he that eateth of their eggs dieth; and that which is crushed breaketh out into a viper.
- 6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.
- 7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; desolation

and destruction are in their paths.

8 The way of peace they know not; and there is no justice in their goings: they have made them crooked paths; whosoever goeth therein doth not know peace.

### QUERIES

- a. Why bring up the subject of the people's salvation here?
- b. With what "webs" did the people hope to "cover themselves"?
- c. Why do they not know the "way of peace"?

### PARAPHRASE

Look! The reason My great redemptive plan has to be delayed by a period of chastening for you is not because My power or My willingness is insufficient. You are the reason, O Israel. You are in rebellion against all I want to do for you and through you. Your rebellion and sin has built a wall of unwillingness and rejection. As long as you are determined to continue in your wickedness, you will not see Me as I am. Yes, it is because you have your hands in every conceivable practice of wickedness there is (murder, thievery, covenant-breaking, slander) that you cannot receive My purpose for you. No one practices justice in legal suits or tries cases honestly. People are building this society on moral impotence and falsehood. They spend most of their time plotting wickedness and their plots produce violence. Poisonous seed is produced by these snakes like the eggs of a viper. They build traps for one another like a spider weaving webs. They produce poisonous offspring and everyone who partakes of their wickedness is poisoned also. They think that their subtle "webs" will provide a covering or escape, but the evil of their hearts is clearly seen in what their lives produce. They do not merely stumble into sin, they eagerly race one another to kill and maim the innocent.

They dream and think and plan wickedness all day and all night. They haven't the slightest desire for real peace in this society. They prefer to live crooked and devious lives and when anyone prefers that he is an enemy of justice and peace.

### COMMENTS

v. 1-4 BARRICADED: In chapter 58 Jehovah tells the people the virtues which would prepare them to be covenant-keepers and to carry out His messianic plans. But these people are so thoroughly entrenched in sin and rebellion against God's program of righteousness and holiness they must be repeatedly warned of the wrath that comes to those who despise His covenant. These first verses of chapter 59 are a graphic description of Judah's adamant hostility against God's way and her passionate wantonness for wickedness. Isaiah is describing here the conditions during the reign of the most wicked king Judah ever had—Manasseh. Manasseh came to the throne in 687 B.C. as a boy of 12 and was seduced by a powerful group of priests, noblemen and false prophets to reintroduce the idolatry of his ancestors (Ahaz, et al). Judah's prophets (Isaiah and Micah) predicted the wrath of Jehovah which had earlier fallen (722 B.C.) upon Israel. Manasseh outstripped all his ancestors in wickedness, (cf. II Kings 21:1-17; 23:11-14; II Chron. 33:1-20). He instituted a reign of terror and persecution against Jehovah's true prophets unequalled in the history of all Israel (cf. *O.T. History*, Smith and Fields, College Press, pg. 647-650). Isaiah was probably executed during that persecution.

Judah and Jerusalem had been saved from her enemies when Hezekiah paid heed to Isaiah's message from the Lord (cf. chapters 36-39). But now she has, through the leadership of the vilest king she has ever had, committed herself to a path of rebellion which will lead inexorably to captivity. Undoubtedly, there were plain indications to the nation that it was in danger of foreign invasion and captivity. Manasseh was taken captive

and imprisoned by Esarhaddon, king of Assyria, in 673 B.C. It appeared that the whole nation would soon suffer the same fate. Whether the people were asking for Isaiah's advice or not, he was giving it. He states unequivocally that they had barricaded themselves from God and He could not help them. The Lord has the power to save them from their enemies if they will turn to Him and trust Him. But as long as they choose paganism, depend upon themselves and heathen allies, He cannot and will not help them. God made man and gave man the sovereignty of his own will. He gave man the awesome freedom to make his own sovereign choices with the attendant responsibility of the consequences of those choices. When man chooses to rebel against the revealed will of God, man willingly separates himself from God's redeeming, saving power. Of course, man is never able to separate himself from God's judgmental power. Men perish because they *refuse* to love the truth (II Thess. 2:9-12). Men scoff and follow their own passions because they deliberately ignore God's truths (cf. II Pet. 3:1-7). Men will not come to the light because they love darkness (Jn. 3:19-21). Men do not come to God because they do not want to be shepherded by Him (Jn. 10:1-39). Men do not come to God because He tells them the truth and they had rather listen to the devil (Jn. 8:39-47). When men build such walls of their own between themselves and God. His only alternative (in the light of man's freedom to exercise his own sovereign will) is to give man up to a base mind and improper conduct (cf. Rom. 1:18-32). When God is forced to give rebelling man up, man must save himself and man cannot do that! Man cannot save himself from nature, from death, from men more powerful than he, and last, but most important, man cannot save himself from his own conscience!

The prophets of God (Isaiah and his contemporaries, Amos, Hosea and Micah) have promised a glorious salvation for God's people and an even more glorious messianic future. Recent circumstances (the wickedness, increased tribute to Assyria, Manasseh's capture, etc.) have brought on fear, chaos and bitterness. Judah is complaining with sarcasm that the God

of Isaiah is not fulfilling His promise. They are apparently preaching that Jehovah has no power to save them (advocating at the same time that power for rescue will come from their idols and alliances with the heathen). The nation is in a mess. The easiest explanation is to blame God for it (cf. comments 50:1-3).

God is not to blame. Their hands are filled with blood. Their lips have spouted lies. They have destroyed themselves. God has never lied to them. He has never defaulted on one of His promises. He has not cheated them, robbed them, murdered them. He can save them, but not in their condition. Should God save them, allowing them to continue in wickedness, He would be a partner in their wickedness and thus dishonest, unjust, unholy, unrighteous reducing Himself to moral impotency and consigning Himself and these people to an endless hell! God cannot be God and condone a kingdom in rebellion. If He is to rule in perfect righteousness and holiness He must rule a kingdom of citizens who have willingly surrendered to His sovereign will.

Isaiah's description of the depravity of society in Judah is similar to Hosea's description of Israel's wicked anarchy in an earlier day (before 722 B.C.) (cf. Hosea 4:1—5:15). There was no truth, no justice, no goodness in the land. There was murder, lying, slander, robbery, vain revelry and adultery. Manasseh was eventually returned to Judah. His imprisonment in the city of Babylon apparently caused him to repent, and he instituted a religious reform in the land. God's judgment of Judah was postponed for about a hundred years (until 606-586 B.C.). Manasseh's reform was only superficial. Underneath a veneer of orthodoxy was a deep-seated wickedness sown by Manasseh when he was a younger man. Eventually, Judah returned to this wickedness and God's word says it was because of Manasseh's earlier seduction of the nation (cf. II Kings 24:3; Jer. 15:4). The student should read the first 23 chapters of Jeremiah's prophecy as a record of the consequences of Manasseh's leading Judah into idolatry and sin.

v. 5-8 BARBAROUS: The *adder* is *tziphe'oni* in Hebrew and

describes the most poisonous of all serpents, or fiery serpent. The Hebrew word for *viper* is 'ephe'eh and is from the root word which means *whisperer* or *hisser*. Isaiah is emphasizing to his disciples the lethal danger of flirting with the majority of people in his day. Most men in the prophet's generation were like deadly poisonous snakes. He also likened them unto cunning spiders. Poisonous snakes lay eggs which incubate poisonous embryonic snakes. Anyone who eats of the fruit (eggs) of that poisonous society will die of the same poison. Even those who try to "crush" what that society produces shall be slain by the "snake" that comes from the egg. Most spiders use their webs as snares and hiding places ("cover"). This evil generation will be trapped by their own webs and instead of being able to hide in their webs will be exposed by them. The violent consequences of their deeds are plain to everyone. The decadence of that generation is manifested in the fact that no one really cared. It is difficult to believe that people would "run" with "haste" to shed innocent blood. But even among God's people there were "syndicates" or "mobs" of organized criminals, incredibly enough, among the priests (cf. Hosea 6:9). There is no restraint in the doing of evil. Jeremiah said they "trooped" to the houses of harlots (Jer. 5:7-8); they "lurked" like trappers lying in wait to ensnare men and women (Jer. 5:25-28). They gave their minds to dreaming, thinking, planning, plotting and preparing for wickedness all day and all night (cf. Hosea 7:4-7). They were like the wicked people of Noah's day whose "every imagination of the thoughts of their heart was only evil continually . . ." (Gen. 6:5).

They did not know the "way of peace." The Hebrew word *shalom* is translated *peace* but means primarily, *soundness, wholeness, well-being, prosperity, health, goodness*. In all of the following scriptures the word *shalom* is in the original text: (Psa. 122:7; 35:27; 73:3; Job 9:4; 22:21; I Kings 9:25; Deut. 27:6; Josh. 8:31; Gen. 29:6; 37:14; 43:27; II Sam. 18:28; II Kings 4:23, 26; 5:21, 22; 9:11). In II Sam. 11:7, David asked Uriah concerning the *shalom* of Joab and the *shalom* of the people and the *shalom* (peace?) of the war. In each instance

here we have a graphic illustration of the usage of the word *shalom* being primarily, *well-being, prosperity, wholeness, integrated-goodness*. In Deut. 27:6 and Josh. 8:31 the word *shalom* is translated "uncut" stones. Only whole, sound, perfect (in the sense of uncut) stones were to be used for altars. The people of Isaiah's day did not know the way to *soundness, wholeness, prosperity, (shalom)*. They thought they did! Apparently they believed security, well-being, prosperity would result from copying their pagan neighbors and worshipping in the fertility cults of idolatry. They felt secure in allying themselves politically, militarily and economically with pagan empires. Moral crookedness, social injustice and exploitation, compromise with pagan unbelief always leads to spiritual, moral, physical and social disintegration. Sin fractures; it does not produce wholeness. Man was not made for sin; he was made for righteousness. Falsehood disorients, divides, alienates, deranges; truth solidifies, integrates, consolidates and frees. Faith in God and Christ makes *whole* (Mt. 9:12; Mk. 2:17; Lk. 5:31; Mk. 5:34; Lk. 8:48; 17:19; Jn. 5:6, 14). Peace (*shalom*) is a prominent feature of the messianic kingdom according to the prophets (cf. Isa. 2:4; 9:6; 11:6; Ezek. 34:25; Micah 4:2-4; Zech. 9:10, etc.). Ephesians 2:11-22 is a vivid illustration that the *eirene* (*peace*) of the New Testament church is of the same essence as the *shalom* of the Old Testament; that is, *wholeness, integration, unification, well-being, soundness*.

Materialism, sensuality, carnality and idolatry leads to "foolishness, faithlessness, heartlessness and ruthlessness." It leads to barbarity! (cf. Rom. 1:30).

## QUIZ

1. Who was primarily responsible for the wickedness described by Isaiah here?
2. How does man "separate" himself from God's saving power?
3. Why cannot God save men in rebellion?
4. Why liken the majority of his generation to snakes?

5. What is peace?
6. What is the way of peace?
7. What does all this indicate about the meaning of peace in the N.T.?

## 2. THE CONSEQUENCES

TEXT: 59:9-15a

- 9 Therefore is justice far from us, neither doth righteousness overtake us: we look for light, but, behold, darkness; for brightness, but we walk in obscurity.
- 10 We grope for the wall like the blind; yea, we grope as they that have no eyes: we stumble at noonday as in the twilight; among them that are lusty we are as dead men.
- 11 We roar all like bears, and moan sore like doves: we look for justice, but there is none; for salvation, but it is far off from us.
- 12 For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them:
- 13 transgressing and denying Jehovah, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.
- 14 And justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness cannot enter.
- 15 Yea, truth is lacking; and he that departeth from evil maketh himself a prey.

### QUERIES

- a. Who is the "we" doing the pleading for "light"?
- b. Is the confession of wickedness sincere?



## PARAPHRASE

Yes, it is on account of our crimes that our nation is in such a state of chaos. There is no justice or righteousness in our society. It is no wonder that this generation which has expected light finds nothing but darkness and ignorance. It is no wonder we grope and grasp at things like blind men; no wonder we stumble around wounding ourselves like blind men in broad daylight; no wonder we are like a nation of dead corpses. Our whole nation is filled with confusion and turmoil and some people run around like bears roaring at the agitation they are suffering. Others go moaning like troubled doves. This disordered and disturbed society looks everywhere for justice and salvation but they never find it. There is no way this society can deny the multiplicity of its sins. Our sinfulness manifests itself to us in the consequences we are suffering. We know we are a sinful, disobedient people, rebelling against the Law of Jehovah. We have deliberately turned away from Him, we have advocated oppression of our fellow man and revolt against our leaders and we are a nation of liars. Injustice is the order of the day; justice has been completely perverted. Righteousness is unheard of in this country; truth is dead in the wicked streets of the cities and honesty and fairness could not come into this society if it wanted to because it is banned. Indeed, there is no truth here, it is all falsehood, and the man who tries to quit his wickedness becomes an outcast and a hunted man!

## COMMENTS

v. 9-11 **CONFUSION:** The first part of chapter 59 is Jehovah's indictment. In 59:1-8 the Lord, speaking through Isaiah, tells Judah that He knows their sin. This section (59:9-15) is an evaluation of Judah's predicament from man's (Isaiah) perspective. It is, as it were, Isaiah concurring with the Lord's indictment. It cannot be a penitent confession of sin by the

nation of Judah. The attitude of the populace grew *more and more rebellious and not penitent* as evidenced clearly by Jeremiah and Ezekiel. Isaiah says, in effect, "Lord, You are correct! This nation is filled with confusion because of its sin." The stupefying effect of the rejection of God's truth is seen in their clamoring, roaring, moaning for light and salvation while at the same time clamoring for more and more wickedness. They were like disoriented blind men groping, feeling, grasping for some object by which they might find their way. The way is there but they cannot see it because they have deliberately chosen not to see it. One is reminded of King Zedekiah who when faced with the consequences of his disobedience to God, sent for Jeremiah the prophet and asked, "Is there any word from the Lord?" (Jer. 37:17). Jeremiah had been preaching the "word from the Lord" for at least 23 years (Jer. 25:3)—why had Zedekiah been unable to find the way for 23 years? Why all of a sudden roar and moan for salvation, Zedekiah? Because he had come to the "end of his rope." He could no longer solve his problems by himself.

The nation of Judah was fast approaching the end of its rope. Isaiah recognized it. Many of the people, however, had not yet admitted it. Not until they had been violently dragged off into pagan captivity and had gotten their fill of idolatry did they confess their own helplessness and turn to God for salvation.

The interesting thing in our text here is the incongruity of moaning for salvation while running to evil and making *haste* to shed innocent blood (59:7). But what they are doing is nothing new. Israel did the same thing during the wilderness wandering, during the period of the Judges, during the period of the Seleucids and during the Roman occupation and the days of Jesus. Nation after nation has acted in the same stupid way—moaning for light while increasingly practicing darkness and roaring for salvation while continuing to enslave itself with falsehood and wickedness. This senseless paradox fits certain segments of our own society and our own country. Some Americans run around roaring for liberty while burning and

looting and shedding innocent blood. Others moan for truth in politics and religion while cheating on their income tax, stealing their neighbor's wife, violating every law they can without getting caught. People want their sins but they do not want the consequences. Judah was no different from every other generation.

v. 12-15 CONFESSIOIN: As we stated earlier, this is not so much a confession of repentance as it is an admission, on Isaiah's part, that the Lord is correct about His charge against Judah. Even if this does represent a confession of sin by the nation, it is one thing to confess one's sins and another thing to repent of them. Sin and its consequences may even be regretted and still not repented of. Judas regretted betraying Christ but did not repent—he hanged himself.

As a matter of fact, it would be difficult for a nation as saturated with wickedness as Judah was *not* to be aware of its sin! The consequences of sin are usually apparent even to the sinner himself. When the consequences of sin are felt more by the society as a whole than by the individual sinner it is easier to admit the sin and the consequences, than it is when those consequences cause individual catastrophe. Individual sinners profiteering from their sin without any privations or calamity may hypocritically bemoan the sins of others in their society and go right on sinning themselves.

Apparently these verses are the righteous moanings of Isaiah the prophet concurring with God that Judah is a wicked nation. The depravity of the entire society was plainly evident. Anyone could see the nation had deliberately turned away from Jehovah and had become idolatrous. Anyone could see there was no truth anywhere in that nation; not in government, not in business, not in religion! Truth had fallen dead in the streets. Honesty and uprightness was not permitted. Any man who tried to give up his wickedness made himself a victim, a prey! He became a hunted man! Could any society become that wicked! Jeremiah was told to "run through the streets of Jerusalem . . . to see if he could find a man, *one* who does justice. . . ." (Jer. 5:1). Jeremiah, only some 80 or 90 years

removed from Isaiah, found the people of Judah *totally* committed to wickedness. Not only so, they loved it that way (Jer. 5:30-31); they could not be shamed (Jer. 6:15); no one repented of wickedness (Jer. 8:5-6); and Jeremiah was told *not* to pray for that people (Jer. 7:16-17; 11:14; 14:11; 15:1). Yes, a society can become that wicked! And it happens to any nation when its preachers do not proclaim the word of the Lord and when its rulers transgress God's commandments (cf. Jer. 2:7-13).

### QUIZ

1. Why are these verses probably not to be considered as a penitent confession of the nation of its sins?
2. How is it possible for a people to bemoan the consequences of their sins and yet keep on sinning?
3. Did Israel ever do this before? When?
4. Why is it nearly impossible for a society not to be aware of its sins?
5. How far into wickedness did the nation go as recorded by Jeremiah?

### 3. THE CURE

TEXT: 59:15b-21

- 15 And Jehovah saw it, and it displeased him that there was no justice.
- 16 And he saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation unto him; and his righteousness, it upheld him.
- 17 And he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on garments of vengeance for clothing, and was clad with zeal as a mantle.
- 18 According to their deeds, accordingly he will repay, wrath to his adversaries, recompense to his enemies; to the islands

he will repay recompense.

19 So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun; for he will come as a rushing stream, which the breath of Jehovah driveth.

20 And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

21 And as for me, this is my covenant with them, saith Jehovah; 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 Jehovah, from henceforth and for ever.

### QUERIES

- a. Why did Jehovah wonder that there was no "intercessor"?
- b. When is Jehovah going to "come" as a "rushing stream"?
- c. Who is the "Redeemer" to come to Zion?

### PARAPHRASE

The Lord saw all this depravity and it excited His wrath that there was nothing being done to bring justice and righteousness to the nation. The Lord also saw that there was no one strong enough or good enough to intercede with salvation and it appalled the Lord. So the Lord is going to take it upon Himself to intercede with His own power and His own righteousness and bring salvation to His covenant people. The Lord will dress Himself in the armor appropriate for the battle (righteousness, salvation, vengeance and zeal) and He will conquer His enemies and punish them, no matter who they are, according to what they deserve. All over the world those who were His enemies will fear Him because He will overwhelm the world with His Spirit like a flood overwhelms the land when it is sent from heaven. Jehovah will come as a Redeemer to the Zion that has turned from transgression, He says. I, even

I, am their covenant, says Jehovah. And when I become their Redeemer, their Covenant, My Spirit will abide with them through their receiving My word and obeying My word and proclaiming My word forever.

### COMMENTS

v. 15-18 **MEDIATION:** These last verses form a fitting climax and summation to the two sections entitled, *Salvation Through God's Servant* (ch. 40-53) and *Communion Through God's Covenant* (ch. 54-59). In this text (59:15b-21) the prediction that God Himself will become the atoning Intercessor and that God in The Spirit will Himself become the Covenant is summarized.

What the Lord God saw in the wickedness of Isaiah's generation agitated His heart. The Hebrew phrase is *ra'—be'ayin* which is translated in the KJV “. . . it was evil in His eyes . . .” but means more precisely, “it excited His displeasure . . .” The point is that what Jehovah saw not only excited His displeasure but it also moved Him to compassion as is evidenced by the subsequent plans to intercede Himself for salvation to those who will accept His covenant. Jehovah's agitation of spirit here is similar to that of Jesus at the graveyard in Bethany when He groaned and wept over the death of Lazarus (caused by sin) and the trying of the faith of Mary and Martha (cf. Jn. 11).

The Hebrew word *maphegi'a* is translated *intercessor*. It means literally, *to strike upon or against, or to assail anyone with petitions*. In Ruth 1:16 it is translated *urge* or *beg*. It is the word used in Jer. 7:16; 27:18; Job 21:15; Gen. 23:8; Isa. 53:12 (of the Servant) and in Jer. 36:25. When the Lord saw the wickedness and lostness of Judah, He also saw that there was no man interested or capable of petitioning Him on their behalf. They were all sinners, even Isaiah (“undone” Isa. 6:5). Who will intercede, who will stand between their wickedness and lostness and the just vengeance of Jehovah? He will! God

interposes Himself in the Incarnate Servant (cf. our comments on Isa. 45:23; 53:12; 54:9). God's own "arm" brought salvation (comments on "arm" see Isa. 40:10; 51:5; 52:10; 53:1). God upheld His own absolute faithfulness by imputing or supplying His righteousness to unrighteous man through the incarnated intercession of Himself! He accomplished both a vindication of His justness and the justification of those who believe through the vicarious, substitutionary atonement of Christ (cf. Rom. 3:21-26).

See our comments on Isaiah 53:1-12; 55:1-5; (and Daniel 9:24-27 in *Daniel*, by Butler, College Press) for extended discussion of God's imputed righteousness.

It was the *zeal* of the Lord who sent Him into this world as the incarnate Son clothed in righteousness, salvation and judgment (justice). See comments Isaiah 9:6-7. It was *zeal* for God's "house" that consumed Christ (Jn. 2:17).

These words of Isaiah may have been intended initially to predict the salvation of Judah from the Babylonian captivity by the intercession and mighty arm of Jehovah. As we have already seen, however, the release from captivity had a much more glorious goal (the messianic redemption) as its ultimate fulfillment. And these words of Isaiah are no less messianic-oriented! Indeed, Jehovah delivered Judah from exile and recompensed her Gentile captors ("the islands"). But He also judged all earthly kingdoms when He established His own eternal kingdom through the work of the Messiah as we have already pointed out. By the death and resurrection of Jesus Christ God demonstrated with all the finality and absoluteness He could that the kingdoms of this world were judged. The great apostle Paul makes that the authentication of the world's judgment in Acts 17:30-31; I Cor. 15:20-28; Col. 2:14-15, etc. These words of Isaiah, then, point ultimately to the Messiah and His kingdom.

v. 19-21 MEMBERSHIP: The *mediation* (intercession) provided by God also provides *membership* or communion with God through covenant relationship. And that is precisely what this whole section of Isaiah (ch. 54-59) is all about. The "isles"

of the Gentiles, from the west and east will fear Jehovah's name and His glory. Jehovah's name and glory will flood the world ("as a rushing stream"). The Hebrew word *ruakh* is translated *breath* (v. 19), but is more generally translated *spirit*. *Ruakh* is the same word that is translated *Spirit* in verse 21. It would make more sense to us to translate the word *spirit* in verse 19. Thus the name and the glory of Jehovah that floods the world will be by the power of His Holy Spirit as He converts Gentiles and Jews through the preaching of the gospel of Christ.

The Hebrew word *goel* is translated *redeemer*. The original meaning of the word was *to demand back*, or *to extricate*. In Leviticus 25—27 the word signifies the liberation of property from a mortgage against it or a vow against it by payment or exchange. In cases of poverty, where no payment was possible, the nearest of kin was made responsible for performing the work of redemption. Thus a kinsman came to be called by the name *goel*, (cf. Num. 5:8; I Kings 16:11; Ruth 2:20; 3:2; 3:9, 12, etc.). Jesus is our *goel* (kinsman) (see Heb. 2:10-18). That this message is messianic is well established by its quotation in Romans 11:26-27. "All Israel" in Rom. 11:26 is the New Israel (Gal. 6:14-16) the church of Christ. The salvation of "all Israel" is accomplished when the Redeemer redeems both Gentiles and Jew in one body (cf. Eph. 2:11ff) and that is the intent of Isaiah 59:15b-21 and Romans 11:26-27! *Goel* is a favorite theme of Isaiah (Isa. 35:9; 41:14; 43:1, 14; 44:6, 22, 23, 24; 47:4; 48:17; 49:7, 26; 51:10; 52:3; 62:12; 63:4). The Redeemer comes to redeem those who wish to be redeemed and express that wish in a voluntary "turn from transgression."

Two Hebrew pronouns are side by side at the beginning of verse 21; *'eni zo'th* would read literally, "I, this very One," am covenant for them. God interposed Himself with an oath. He, Himself became covenant. All the promises of God find their "Amen" in Him (II Cor. 1:20-21). His life (atoning death and justifying resurrection) became the New covenant (Mt. 26:26-29). To partake of Christ's life is to partake of His Spirit (Jn. 6:52-63). To partake of Christ's word is to partake of His life



and His Spirit (Jn. 14:21-23; Acts 2:38; 5:32; II Pet. 1:3-5; see comments in *The Gospel of John*, by Butler, College Press, chapters 14-17). The Spirit of Christ dwells in man through faith (Eph. 3:17); faith comes by hearing and obeying the Word of Christ (Rom. 10:17). The exclusiveness of the instrumentality of the Word in the dwelling and working of the Spirit is emphasized even here (59:21). The Spirit of God was in the prophets (I Pet. 1:10-12) but He functioned through their preaching. The Spirit of God was in the apostles, but He functioned through their preaching. The Spirit of God is in Christians, but He functions through their printing or preaching the Word which the apostles preached and printed and left for the salvation of the world. The apostolic message is the *only* message of the Spirit; He has no further word for the world! He will not function in the life of any one in the world except through the instrumentality of the apostolic Word. Covenant relationship to God has always been made available exclusively through the instrumentality of a revealed Word. God has always limited the delivery of His Word to a few selected individuals in order to preclude the possibility of deception (I Jn. 4:1-6). God has always authenticated His messengers by signs and wonders (Heb. 2:1-4). Once the messengers have been authenticated and the message has been delivered in human language and committed to the printed page, anyone claiming to have a revelation of the Spirit beyond that message is a false messenger! All that is needed for the rest of the world to come into covenant relationship is that the completed, perfected message of the Spirit be passed on by printing or preaching from one generation to another.

The covenant accomplished by the Redeemer and inscripturated by the Spirit will last forever. It will never need updating, changing or superceding. It will need simply to be passed on from generation to generation. It is for the whole world so long as the world shall last!

## QUIZ

1. How do these last verses fit in with what has been written in Isaiah 40-59?
2. What all is involved in the excitation of God's displeasure?
3. What is an intercessor? Why did God have to intercede?
4. Give as many reasons as you can why this points ultimately to the Messiah.
5. Who is the Redeemer in verse 20, according to Romans 11:26?
6. What does the Spirit of God have to do with covenant? and how?

## EXAMINATION

## CHAPTERS FIFTY-FOUR THROUGH FIFTY-NINE

## DEFINITION

(Define the following words or phrases as they were discussed in the comments.)

- |                                       |                                   |
|---------------------------------------|-----------------------------------|
| 1. <i>enlarge</i> your tent           | 8. <i>Moloch</i>                  |
| 2. <i>waters</i> of Noah              | 9. <i>terebinth</i>               |
| 3. <i>leader</i> and <i>commander</i> | 10. <i>covetousness</i>           |
| 4. <i>foreigners</i>                  | 11. <i>afflicted</i> our soul     |
| 5. <i>watchmen</i>                    | 12. <i>adder</i> and <i>viper</i> |
| 6. <i>rest</i>                        | 13. <i>peace</i>                  |
| 7. <i>sorceress</i>                   | 14. <i>intercessor</i>            |

## MEMORIZATION

Ho, everyone that thirsteth, come ye to the \_\_\_\_\_, and he that hath no \_\_\_\_\_; come ye, buy, and \_\_\_\_\_; yea, come, buy wine and \_\_\_\_\_ without money and without price.

Wherefore do ye \_\_\_\_\_ money for that which is not \_\_\_\_\_? and your labor for that which \_\_\_\_\_ not? hearken diligently unto me, and eat ye that which is \_\_\_\_\_, and let your \_\_\_\_\_ delight itself in fatness. Incline your \_\_\_\_\_, and come unto me; \_\_\_\_\_, and your soul shall live: and I will make an everlasting \_\_\_\_\_ with you, even the sure \_\_\_\_\_ of David. (55:1-3)

### EXPLANATION

1. Explain how Jehovah used *marriage* to describe His relation to His people.
2. Explain how unique, in a Hebrew dispensation, it is to speak of all being taught by the Lord. Explain how Jesus quoted this passage in John's Gospel.
3. Explain how God could teach salvation by grace in the O.T.
4. Explain the relationship of God's everlasting covenant with His promised mercy to David.
5. Explain how foreigners minister to Jehovah.
6. Explain why there is no peace to the wicked.
7. Explain Isaiah's emphasis on keeping the Sabbath.
8. Explain how man's sin separates him from God.

### APPLICATION

(In its context every scripture has one meaning—the author's intended meaning. How may the following be applied in the believer's life?)

1. Do people today still need to understand that God offers salvation by grace, not by earned merit?
2. Is it still necessary today to teach what Isaiah does about God's word being above man's thoughts or ways?
3. Is it necessary today to stress keeping covenant with God

- as Isaiah did?
4. May we apply the Hebrew meaning of peace to the Christian experience?
  5. Is there any application of the believer's "marriage" to God to human marriage?
  6. What application for the N.T. age may be made concerning the lethargy of the religious leaders of Isaiah's day?
  7. May we apply the attitude expressed by the sinners of Isaiah's day of "weariness" with sin, to any attitudes of sinners today?
  8. Is the admonition of Isaiah against the hypocrisy in fasting and worshipping relevant for the church today? How may his admonition be applied?

## IX. ZION — THE ZENITH, CHAPTERS 60 - 66

### A. REWARD OF ZION, WEALTH OF THE NATIONS CHAPTER 60

#### 1. GLORY

TEXT: 60:1-7

- 1 Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee.
- 2 For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee.
- 3 And nations shall come to thy light, and kings to the brightness of thy rising.
- 4 Lift up thine eyes round about, and see: they all gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be carried in the arms.
- 5 Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.