

Isaiah Chapters 56-57 – Salvation for the Gentiles; Israel’s Irresponsible Leaders; Israel’s Future Idolatry; Healing for the Backslider!

Monday 7:00pm, H 112 (1st floor, backside of the High School, facing Mac Arthur, near the east corner, adjacent to the High School office), Tuesday 7:00am, Family, Room, CCCM – [Phil Twente](mailto:Phil.Twente), cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

OBSERVATION

INTERPRETATION

APPLICATION

Grace Greater Than Our Sin – Julia Johnson – sung Bob Kauflin

1. Marvelous grace of our loving Lord, grace that exceeds our sin and our guilt! Yonder on Calvary's mount outpoured, there where the blood of the Lamb was spilt.

Refrain: Grace, grace, God's grace, grace that will pardon and cleanse within; grace, grace, God's grace, grace that is greater than all our sin!

2. Dark is the stain that we cannot hide. What can avail to wash it away? Look! There is flowing a crimson tide, brighter than snow you may be today. (Refrain)

3. Marvelous, infinite, matchless grace, freely bestowed on all who believe! All who are longing to see his face, will you this moment his grace receive? (Refrain)

ISAIAH 40:1-66:24

The prophecies of chapters 1-39 addressed Judah in her situation during Isaiah's ministry (739 B.C. until c. 686 B.C.). The prophecies of chapters 40-66 address Judah as though the prophesied Babylonian captivity (Isa 39:5-7) were already a present reality, though that captivity did not begin until 605-586 B.C. The words "'There is no peace,' says the Lord, 'for the wicked'" (Isa 48:22; Isa 57:21) signal the divisions of this section into three parts: chapters 40-48 (Comfort of Jehovah), chapters 49-57 (Salvation of Jehovah) and chapters 58-66 (Glory of Jehovah). Four Messianic Prophecies-Songs of the Suffering Servant: #1 Chapter 42:1-9 -Servant of Jehovah-Jesus; #2 Chapter 49:1-13-Servant of God; Savior of the World; #3 Chapter 50:4-9-Jehovah Adonai-Humility of Rejected Prophet; #4 Chapter 52:13-53:12-Suffering Servant-Jehovah’s Servant-Sin Bearer.

ISAIAH CHAPTER 56 Particulars of the future Kingdom; predicament of the present kingdom.

The chapter before us follows a pattern that goes back to that marvelous fifty-third chapter, which tells of the salvation of the Lord provided for lost mankind by the sacrifice of His Son upon the Cross.

God now is encouraging the people to just keep His commandments, to walk in His ways. What we have in this chapter is not a retreat to Mount Sinai, but rather a victory march into the Millennium. It is a forward movement which is the logical outworking of what has preceded. It pertains particularly to Israel and radiates out into a widening circle of global benefits. This all rests on the new covenant which God has made with Israel. It will be the blessing for the earth in the future. At that time the Mosaic Law, which the Lord Jesus lifted to the nth degree in His Sermon on the Mount, will be enforced on the earth because Christ will be reigning. It will be His will and it will be His law.

CHAPTER 57 marks the end of the second section of the final division of Isaiah, which could be called, “The salvation of Jehovah which comes through the suffering Servant.” Those who come in humility and accept it are made righteous. Those who reject it proceed on their wicked way to judgment. This chapter brings us to the crossroads where the way that leads to life goes one way and the broad way to destruction goes another way. The destination and division are right here.

Isaiah – Bible Timeline

739 BC	Isaiah Complains of Zion's Corruption	Isaiah 1 - 5
739 BC	Isaiah's Vision and Commission	Isaiah 6
735 BC	Isaiah's Prophecy of Immanuel	Isaiah 7
734 BC	Uriah/Zechariah Verification	Isaiah 8
730 BC	Isaiah Prophecies a Child Is Born	Isaiah 9
730 BC	Isaiah Prophecies Judgments Upon Israel	Isaiah 9:8
730 BC	Isaiah Prophecies Judgment on Assyria	Isaiah 10
730 BC	Isaiah Prophecies The Root of Jesse	Isaiah 11
730 BC	Isaiah's Joyful Thanksgiving	Isaiah 12
725 BC	Isaiah Prophecies against the Nations	Isaiah 13 - 22
725 BC	Isaiah's Valley of Vision	Isaiah 22
725 BC	Isaiah's Burden of Tyre	Isaiah 23
725 BC	Devastation on the Earth	Isaiah 24
725 BC	Isaiah's Songs of Praise	Isaiah 25 - 27
725 BC	Isaiah's Further Warnings	Isaiah 28 - 32
725 BC	Isaiah Prophecies a King Shall Reign	Isaiah 32
725 BC	Isaiah Declares God's Judgments	Isaiah 33, 34
725 BC	Isaiah Declares the Joyful Will Flourish in Zion	Isaiah 35
712 BC	Hezekiah's Illness and Healing	2 Kings 20, Isaiah 38
711 BC	Hezekiah Shows Treasures	2 Kings 20:12, Isaiah 39
711 BC	Isaiah Prophecies Captivity and Restoration	Isaiah 40 - 66
701 BC	Sennacherib Threatens Jerusalem	2 Kings 18, Isaiah 36, 2 Chron. 32
701 BC	Hezekiah's Prayer	2 Kings 19, Isaiah 37

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OBSERVATION

INTERPRETATION

APPLICATION

The Happy Times of Israel’s Restoration - A House of Prayer for All Nations: Salvation for Foreigners

Isa 56:1 Thus says the LORD: "Keep justice, and do righteousness (virtue, godly fear, uprightness), For My salvation is about to come, And My righteousness to be revealed.

Isa 56:2 Blessed (how happy) is the man who does this, And the son of man who lays hold on it; Who keeps from defiling the Sabbath, And keeps his hand from doing any evil."

Isa 56:3 Do not let the son of the foreigner Who has joined himself (is now a believer!) to the LORD Speak, saying, "The LORD has utterly separated me from His people"; Nor let the eunuch say, "Here I am, a dry tree."

Isa 56:4 For thus says the LORD: "To the eunuchs who keep My Sabbaths, And choose (who do) what pleases Me, And hold fast My covenant,

Isa 56:5 Even to them I will give in My house And within My walls a place and a name Better than that of sons and daughters; I will give them an everlasting name That shall not be cut off.

vs. 1-2: Keep justice, and do righteousness, for My salvation is about to come: This prophetic Word is directed to God’s discouraged people, who have slacked in obedience and righteousness. They see no reason to repent as long as things look down. God shakes them out of this by calling them to *keep justice and do righteousness* in anticipation of what He will do. An example is the person who says, “LORD, I’ll start giving when You bless my finances.” No; he should start giving now, doing it in anticipation that God will bless his finances. *Blessed is the man who does this:* There is the inherent blessing of obedience, as well as Old Testament blessing to the obedient.

vs. 3-5 A promise for the foreigner and the outcast. *Do not let the son of the foreigner who has joined himself to the LORD speak saying, “The LORD has utterly separated me from His people”:* Why shouldn’t they say it? Because it isn’t true. They may feel like they are utterly separated . . . from His people, but God promises they aren’t. So, He says to them, “Don’t say that!” *Nor let the eunuch say, “Here I am, a dry tree”:* The eunuch is cited as an example of an outcast. Eunuchs were denied full participation in temple rituals (*Lev 21:18-20*). God didn’t want them to accept their feelings of being cast out. Though they may feel that way, God’s Word is higher than their feelings. When people feel like foreigners or outcasts, the feelings sometime become a self-fulfilling prophecy. Instead, we need to choose to trust in God’s promise, that such feelings can be broken. If God says you belong, then you belong. *To the eunuchs who keep My Sabbaths, and choose what pleases Me, and hold fast My covenant, even to them I will give in My house . . . a place and a name:* This is God’s call to the one who feels like an outcast. God simply says, “Walk right. Live in obedience, and I will honor and bless you. I will give you a place and a name in My house.” Some people want more, they demand the recognition and honor of men. It isn’t enough for God to give them a place and a name in His house. They must have a place and a name among men but the place and name we find with God is better than that among men. It is better than that of sons and daughters; it is an everlasting name that shall not be cut off. Also, this prophesies the passing of the dominance of the Levitical order. Giving eunuchs a place and a name in God’s house seems to contradict the command of *Lev 21:18-20*. But under a coming New Covenant, there is a higher principle at work than the shadows of the Levitical law. Just think what this would have met to men like the prophet Daniel and the Ethiopian eunuch!

vs. 1-2 The emphasis in this chapter is primarily on ethics, not on events. The emphasis is on practice, not prophecy. All of this should influence our living today. The study of prophecy is not to entertain the curious or to intrigue the intellect but to encourage holy living. When the salvation of the LORD is near, double your guard against sin. The fuller assurances God gives us of the performance of His promises the stronger obligations He lays us under to obedience

vs. 3-5 The LORD doesn’t want to hear from anyone, including any foreign who says he is being kept for knowing Me! The Gentile in that day is not to feel that he is an outsider because of God’s peculiar arrangement with Israel. On the contrary, he is invited to step up and share the blessings. A eunuch could not serve as a priest under the Mosaic economy. However, even a physical handicap will shut no one out in that future day, providing they “keep and do” as the LORD has commanded.

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OBSERVATION

INTERPRETATION

APPLICATION

Isa 56:6 "Also the sons of the foreigner Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants—Everyone who keeps from defiling the Sabbath, And holds fast My covenant—

Isa 56:7 Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices Will be accepted on My altar; For My house shall be called a house of prayer for all nations."

Isa 56:8 The Lord GOD, who gathers the outcasts of Israel, says, "Yet I will gather to him Others besides those who are gathered to him."

Israel's Irresponsible Leaders

Isa 56:9 All you beasts of the field, come to devour, All you beasts in the forest.

Isa 56:10 His watchmen (Israel’s leaders) are blind, They are all ignorant; They are all dumb (mute) dogs, They cannot bark; Sleeping, lying down, loving to slumber.

Isa 56:11 Yes, they are greedy dogs Which never have enough. And they are shepherds Who cannot understand; They all look to their own way, Every one for his own gain, From his own territory.

vs. 6-8 Even them I will bring to My holy mountain, and make them joyful in My house of prayer: God’s people had slipped into the idea that they were accepted by God no matter what, and that others were rejected by Him no matter what. Here, the LORD makes it clear that even when a foreigner or a eunuch follow hard after God and come to Him in obedience, He will receive it. **For My house shall be called a house of prayer for all nations:** God wanted His temple - His house - to not only be a place where the Jewish people would worship Him, but to be a house of prayer for all nations. Violating this principle made Jesus angry. When He came to the temple and found the outer courts - the only place where the Gentile nations could come a pray - more like a commercial center than a house of prayer, He drove out the moneychangers and the merchants (**Mat 21:13**). **The Lord GOD, who gathers the outcasts of Israel, says, "Yet I will gather to him others":** Because of the pain of exile and captivity, Israel had become intensely focused on themselves. They believed God only really cared about them, and the rest of the nations, the Gentile, whom many of whom treated Israel cruelly, didn’t matter at all. However, God wanted to expand the vision of Israel beyond her own borders, so they would know that God loved the whole perishing world and wanted them to love them also!

v. 9 A promise to judge the blind, irresponsible leaders of God’s people. - A word to the beasts of the field. **All you beasts of the field, come to devour:** The LORD God invites the **beasts of the field** to a great feast - to eat up the corpses of His enemies after they lay on the field of battle. The same picture is used in **Rev 19:17:** **Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."**

vs. 10-11 A word about the unfaithful leaders of Judah. **His watchmen are blind:** The leaders of God’s people are blind. God’s judgment is on the way, but they don’t see it and fail to warn His people. They don’t fulfill their purpose as **watchmen**. They are **ignorant**, like **dumb dogs**, simply **sleeping**. **They are shepherds who cannot understand:** These ungodly leaders are a sad contrast to the godly leadership personified by King David in **Isa 55:3-5**. These are unfaithful **shepherds**, who only look **everyone for his own gain**.

vs. 6-8 What a great check list of accommodation to the LORD’s rules for us in this day as well: **Those Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants—Everyone who keeps from defiling the Sabbath, And holds fast My covenant!** The church is a growing body: when some are gathered to it, we may still hope there shall be more, till the mystical body be completed. **John 10:16 And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.**

An additional comment: How joyful are you in His house of prayer?

v. 9 All you beasts of the field, probably refers to Babylon, Assyria – enemies, plunderers of Israel, who **come to devour** because of the weakness and ineffectiveness of Israel’s irresponsible leaders. If the seers see not, who shall see for us? A reminder to us to be the witnesses God wants us to be.

vs. 10-11 Notice the leaders of Israel were **mute and sleeping** as watchmen because they were all **looking to their own way, everyone for his own gain, From his own territory. looking to their own way, from his own territory.** **Php 2:4 Let each of you look out not only for his own interests, but also for the interests of others.** Truth in love – not ashamed of the Gospel, mentioning sin and hell!

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OBSERVATION

INTERPRETATION

APPLICATION

Isa 56:12 "Come," one says, "I will bring wine, And we will fill ourselves with intoxicating drink; Tomorrow will be as today, And much more abundant."

Israel's Futile Idolatry – The Removal of Righteous From Evil

Isa 57:1 The righteous perishes, And no man takes it to heart; Merciful men (men upon whom God’s steadfast love is poured!) are taken away (plural - to gather, collect to one’s self), While no one considers That the righteous is taken away (singular - to gather, collect to one’s self), from evil.

Isa 57:2 He shall enter into peace; They shall rest in their beds, Each one walking in his uprightness.

The Wicked Summoned Before the Judge

Isa 57:3 "But come here, You sons of the sorceress, You offspring of the adulterer and the harlot!

Isa 57:4 Whom do you ridicule? Against whom do you make a wide mouth And stick out the tongue? Are you not children of transgression, Offspring of falsehood,

Isa 57:5 Inflaming yourselves with gods under every green tree, Slaying the children in the valleys, Under the clefts of the rocks? sacrifice.

vs. 12 A word from the unfaithful leaders of Judah. *We will fill ourselves with intoxicating drink:* Worse than being passively ignorant and blind, they are actively wicked. As judgment approaches, they simply drink and get drunk. *Tomorrow will be as today, and much more abundant:* Their blind faith in man and some secular progress has replaced a reasoned faith in God. They are ripe for judgment, and unprepared for judgment. Since the picture of *Isa 56:9* relates to the pictures in the Book of Revelation regarding the return of Jesus, we can see this as a picture of the leaders of the entire unprepared world, including perhaps even the unprepared church at Jesus’ return. *Enoch, Noah, Lot; (Jer 6:14; 2Ti 4:3)*

Chap. 57 vs. 1-2 Judah’s idolatry is like spiritual adultery. The persecution of the righteous. *The righteous perishes:* Carrying on the rebuke of Judah’s leaders from the previous chapter, the LORD speaks to the persecution of the *righteous*. In this case, it is persecution through *neglect (the righteous perishes and no man takes it to heart)*. When Isaiah proclaimed this is important. Many critics of the Bible demand that Isaiah was written after the Babylonian exile, because so many events after the exile are precisely prophesied. But the sins described in this chapter are strictly **before the exile**. This chapter is a marvelous proof that the book of Isaiah was written in the days of Isaiah, by one author, and before the exile. The time is likely that of the reign of Manasseh, for the abominations of this king are all found in this chapter. *The righteous is taken away from evil. He shall enter into peace:* Though the righteous were ignored and persecuted by the wicked leaders of Judah, God would not forsake them. Righteousness delivers from the sting of death, but not from the stroke of it. When they perished, when *merciful men* were *taken away*. God used it to bless the righteous, to take them *away from evil* and to allow them to *enter into peace*. - *rest* — the calm *rest* of their bodies in their graves (called “beds,” *2Ch 16:14*; compare *Isa 14:18*; because they “sleep” in them, with the certainty of awakening at the resurrection, *1Th 4:14*) is the emblem of the eternal “rest” (*Heb 4:9; Rev 14:13*).

vs. 3-5 The spiritual adultery of God’s people. *Whom do you ridicule?* The wicked among God’s people made fun of the righteous. They mocked them, and God heard it. Here, the LORD challenges them, simply asking “Who do you think you are? Who are you mocking? *Are you not children of transgression, offspring of falsehood?*” This is speaking of a common sin of human nature - to see the sins or the problems of others, while being blind to our own sins or problems. *Inflaming yourselves with gods under every green tree:* Here, the LORD begins to expose the **spiritual adultery** of His people. They are “hot” with passion for other gods, worshipping them in the ritual worship places of Canaanite paganism (*every green tree . . . among the smooth stones of the stream . . . on a high and lofty mountain*). In this picture, the LORD is the husband of Israel, and their passionate, chronic attraction for idols was like the lust of an adulterer. His people pursued the false gods like a lover runs after the focus of their love, and they yield themselves to the idols as a lover yields themselves to their beloved (*you have uncovered yourself to those other than Me*). The whoredom of Judah is compared to that of an impudent adulteress who no longer commits her sins in secret but publicly and shamelessly.

vs. 12 Indicative of the self-indulgent irresponsibility of the leaders. Drunkenness obliterated any concern that leaders had for their people. *Eph 5:18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,*

vs. 1-2 These verses have such a comforting component for us, especially in times of what we call “untimely” deaths. Why LORD? Why now? We see our gracious God sometimes gathering or collecting righteous, merciful persons to Himself to spare them from some greater evil coming upon their lives!

vs. 3-5 When God speaks of, of whoredom and adultery, He is referring to the fact that they love these other gods. They began to worship these other gods, and serve these other gods, turning away and turning their backs on Him, rejecting Him, and His love, and, and bowing down, offering sacrifices, and worshipping the other gods. God looks upon this as adultery, and as whoredom. How faithful, true and pure spiritually are we being?

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OBSERVATION

INTERPRETATION

APPLICATION

Isa 57:6 Among the smooth stones of the stream Is your portion; They, they, are your lot! Even to them you have poured a drink offering, You have offered a grain offering. Should I receive comfort in these?

The Most Shameless Adultery

Isa 57:7 "On a lofty and high mountain You have set your bed; Even there you went up To offer sacrifice.

Isa 57:8 Also behind the doors and their posts You have set up your remembrance; For you have uncovered yourself to those other than Me, And have gone up to them; You have enlarged your bed And made a covenant with them; You have loved their bed, Where you saw their nudity.

Isa 57:9 You went to the king with ointment, And increased your perfumes; You sent your messengers far off, And even descended to Sheol.

Isa 57:10 You are wearied in the length of your way; Yet you did not say, 'There is no hope.' You have found the life of your hand; Therefore you were not grieved.

vs. 3-5 (continued) Under every green tree: The picture of “spiritual adultery” is fitting, because many of the pagan gods the Israelites went after were “worshipped” with illicit sex rituals. A *green tree* might be a place of such idolatry, because the evergreen tree spoke of constant fertility. *Slaying the children in the valleys:* One of the Canaanite gods the Israelites worshipped was named Molech, and he received children as sacrifices. Molech was “worshipped” by heating a metal statue representing the god until it was red hot, then by placing a living infant on the outstretched hands of the statue, while beating drums drowned out the screams of the child until it burned to death. Molech was one of the “lovers” God’s people forsook the LORD for in their spiritual adultery.

vs. 6-10 Even to them you have poured a drink offering, you have offered a grain offering: These are the sacrifices that **should** have been given to the LORD. But His unfaithful people gave them to idols instead. For idolators used the same rites and offerings in the worship of idols which God has prescribed in his own [worship]. *Also behind the doors and their posts you have set up your remembrance:* In Deu 6:4-9, God told Israel to inscribe His name and His word on every door post. Here, there is a perverse twisting of that - the remember their pagan gods *behind the doors and their posts*. The sensitive Israelites would, of course, remember that it was the word of God. *You are wearied in the length of your way:* As time went on, the spiritual adultery of God’s people wasn’t rewarding. After the initial thrill of their spiritual adultery wore off, they were *wearied*. But even then they would not repent (*Yet you did not say, “There is no hope”*).

vs. 6-10 We’re reminded over and over again of Judah’s idolatry and immorality. They seemed to be total shameless in their worshipping false gods, giving themselves over to them completely and not being grieved about it. Are there any traces of spiritual adultery in our lives?

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Isa 57:11 "And of whom have you been afraid, or feared, That you have lied And not remembered Me, Nor taken it to your heart? Is it not because I have held My peace from of old That you do not fear Me?"

Isa 57:12 I will declare your righteousness And your works, For they will not profit you.

The Vain Prayer of the Wicked

Isa 57:13 When you cry out, Let your collection of idols deliver you. But the wind will carry them all away, A breath will take them. But he who puts his trust in Me shall possess the land, And shall inherit My holy mountain.

Promises for the Faithful Remnant – Comfort for the Contrite

Isa 57:14 And one shall say, "Heap it up! Heap it up! Prepare the way, Take the stumbling block out of the way of My people."

Isa 57:15 For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, With him who has a contrite (daka – crushed, oppressed) and humble (sepal, lowly, deep, humiliated) spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

vs. 11-13 God describes His dealing with His disobedient people. The end of God’s patience with His people. *And of whom have you been afraid, or feared, that you have lied and not remembered Me*: Here, the LORD confronts the fact that His people **do not** fear Him, and that they *do fear* someone or something else. **Nor taken it to your heart**: Their superficial relationship was connected to a **low view of God**, and their **lack of respect** for Him. *Is it not because I have held My peace from of old that you do not fear Me?* Why did God’s people lack respect for Him? In part, because He showed mercy and did not punish their sin immediately. They made a crucial error, common to fallen humanity. They mistook God’s mercy and forbearance for weakness or lack of resolve. *I will declare your righteousness and your works, for they will not profit you*: God’s people didn’t trust in Him, and the things they did trust in - themselves, and their idols (*let your collection of idols deliver you*) could not help them. Their idols were so weak and helpless that *a breath will take them*. In contrast, the LORD says *he who puts his trust in Me shall possess the land, and shall inherit My holy mountain*. Trust in the LORD makes a person secure, while trust in one’s self or in idols ends in ruin.

v. 14 A stumbling block removed. *Heap it up! Heap it up!* This doesn’t describe setting things in the way of those coming to God. Instead, using the same imagery as *Isa 35:8*, which describes a **highway** for God’s people, meaning a raised road that is above all obstacles. *Heap it up* refers to the building of this road, so that God’s people can return to Him without obstacle. *Prepare the way, take the stumbling block out of the way of My people*: The command is to remove all barriers in order to prepare the way for God’s people to return to Him. *Mat 3:2-3* "Repent, for the kingdom of heaven is at hand!" *For this is he who was spoken of by the prophet Isaiah, saying: "THE VOICE OF ONE CRYING IN THE WILDERNESS: 'PREPARE THE WAY OF THE LORD; MAKE HIS PATHS STRAIGHT.'* "

v. 15 God describes the way of peace and restoration. *For thus says the High and Lofty One who inhabits eternity, whose name is Holy*: To be right with God, the first thing to do is to **understand His great majesty**. The LORD introduces Himself to His people with titles reflecting His great majesty, and expects His people to *respond to Him* as such a glorious God. Though God is *the High and Lofty One*, and *dwells in the high and holy place*, at the same time He will live with men - with *him who has a contrite and humble spirit*. **A God who inhabits eternity, who dwells in the high and the holy places, dwells within my heart!** (*John 14:20, 23*) This is the second thing to being right God: being *contrite and humble* before the God of great majesty.

vs. 11-13 It appears that Judah a common but crucial error in mistaking God’s patience, mercy and forbearance for weakness or disinterest on His part. **How tragic!** So often we see people doing that. May we be sensitive to any disobedience of His word, as we know that is wrong, even if God doesn’t immediately correct us. He knows!

v. 14 *Even* as in the days of old when the people were to *prepare the way* by way of making the roads free from obstacles, even so today we need to be doing the same thing. **How ready are those around us for our LORD’s second coming? What obstacles need to be prayed for?**

v. 15 Notice two things. The absolute majesty of our God on the first part - *High and Lofty One Who inhabits eternity, whose name is Holy*: "I dwell in the high and holy place! And His promise to dwell with those who have a **contrite and humble spirit!** What a promise! May we ensure our desire is with His help to have a *contrite (crushed) and humble (lowly) spirit!*

Isaiah Chapters 56-57 – Salvation for the Gentiles; Israel’s Irresponsible Leaders; Israel’s Future Idolatry; Healing for the Backslider!

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OBSERVATION

INTERPRETATION

APPLICATION

God’s Deliverance After a Long Period of Silence

Isa 57:16 For I will not contend forever, Nor will I always be angry; For the spirit would fail before Me, And the souls which I have made.
Isa 57:17 For the iniquity of his covetousness I was angry and struck him; I hid and was angry, And he went on backsliding in the way of his heart.
Isa 57:18 I have seen his ways, and will heal him; I will also lead him, And restore comforts to him And to his mourners.
Isa 57:19 "I create the fruit of the lips: Peace, peace to him who is far off and to him who is near," Says the LORD, "And I will heal him."
Isa 57:20 But the wicked are like the troubled sea, When it cannot rest, Whose waters cast up mire and dirt.
Isa 57:21 "There is no peace," Says my God, "for the wicked."

vs. 16-21 For I will not contend forever, nor will I always be angry: The third thing to understand in getting right with God is **His great love**. Here, the LORD shows His mercy to His people, but promises to relent and not be angry forever. Though God disciplined His people, He now says, ***I have seen his ways, and will heal him; I will also lead him, and restore comforts to him. Peace, peace, to him who is far off and to him who is near:*** In His mercy, God invites all men to **peace** - both ***him who is far off and him who is near***. Each one can receive God’s **shalom**, which is more than the absence of hostility; it is the gift of precious well-being. In ***Eph 2:17***, Paul speaks of Jesus fulfilling this promise exactly: ***And He came and preached peace to you who were afar off and to those who were near***. As revealed through Paul, God shows that ***him who is far off*** refers to the Gentiles, while ***him who is near*** is the Jewish man. Both can come to **peace** through receiving God’s gift through Jesus. ***But the wicked are like the troubled sea, when it cannot rest . . . there is no peace . . . for the wicked:*** In contrast to those who return to God, the **wicked** are still without **peace**. God’s great mercy is held out to man - but it must be received. Their minds are restless, being continually hurried and tormented with their own fleshly lusts and passions, and with the horror of their guilt, and the dread of Divine vengeance due unto them, and ready to come upon them. ***Isa 57:20-21*** is a good example of how the sea was thought to be a dangerous, dark, restless place in the mind of the ancient Jews. No wonder that in the new heaven and the new earth, there is no more sea ***Rev 21:1.***

vs. 16-21 God says I have seen and disciplined the perverseness and obstinance of man, but I will heal him, guide him and cause him to have peace. God does not give up any of us. There is no peace with those who don’t submit to the true and living God because their sins will be always bothering them.

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