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### Isaiah 58-59

The prophet Isaiah has just finished revealing all of Israel's abominable practices that were going on during the reign of Ahab and Manneassah, such as offering their children to Moleck and joining themselves to every sexual cult they could find.

This is the third and final section of the second major division of Isaiah, in which he concentrates on the restoration and glories of the last days.

- I. The Supremacy of Jehovah. Is. 40-48
- II. The Servant of Jehovah. Is. 49-57
- III. The Serious challenge of Jehovah. Is. 58-66

This third and last section of Isaiah opens up with a confrontation of Israel's sin to reveal their void of true righteousness and social justice, in order that He might pour out His grace. Is. 58-59

These two chapters should be read together and never apart from each other for one is the extension of the other.

The message of Isaiah the prophet in this last section is much like that of Malachi.

- 1. Repentance in view of their sin. Is. 58-59
- 2. Repentance in view of His coming. Is. 60-66 .

The prophet has come full circle of the opening chapter providing for us another window into the heavenly courtroom, where God is the prosecuting attorney as well as the judge, having only one desire, to turn them from their sin. Is. 1:12-20; 58:1-2; 59:1-3; 64:6b

### 58:1-14     The call to true righteousness.

**58:1-2**     The accusations regarding their unrighteousness. 56:1

- 1) The prophet was to proclaim God's Word without intimidation. Vs. 1a-c
  - a) He was not to hold back from warning the people. Vs. 1a-b
  - b) He was to cry out with a full voice and lift his voice like a trumpet of alarm and warning for a solemn assembly. Vs. 1c
- 2) The prophet was to confront the people with their iniquities. Vs. 1d-e
  - a) He was to tell God's people their transgression, their willful disobedience. Vs. 1d
  - b) He was to declared to the house of Jacob their sin, the missing of the mark in their lives. Vs. 1e
- 3) The sin is that of living a double life, a life of duplicity. Vs. 2

- a) God says, “They seek Me daily, and delight to know My ways, as a nation that did righteousness and did not forsake the ordinances of their God. Vs 2a-d
- 1)) They seek God having no fear of God, being self-deceived.
  - 2)) They take pleasure in inquiring God for His ways as if they were obeying and living righteously and not forsake His word.
- b) God says, “They ask of Me the ordinances of justice: they delight in approaching God”. Vs. 2e—f
- 1)) They have a false sense of security in the possessing and knowing the will of God. Vs. 2e
  - 2)) They comfort themselves in the fact that they approached God. Vs. 3f

**58:3-5** The argument in view of the accusations of their unrighteousness.

**58:3** The charges of the people against God. Vs. 3a-c

- 1) “Why have we fasted, they say, and You have not seen?” Vs. 3a-c  
\* The form is sarcasm against God, much like in the book of Malachi.

- a) They were saying they fasted in vain.  
\* There was only one fast the Lord required, one day on the Day of Atonement but they had added fast using them to get things from God. Lev. 16:29, 31
- b) They were complaining that God did not take notice of their fasts
- 2) Why have we afflicted our souls, and You take no notice.” Vs. 3d-e
  - a) They were saying they had humbled themselves before God in sincere repentance.
  - b) They were saying God ignored them.

**58:3-f-h-4** The charges of God against the people.

- 1) God reveals their hearts, rather than being broken in heart, they take pleasure in the day of their fast, being dead orthodoxy. Vs. 3f-g  
\* An outward ritual was void of any inner sincerity being hypocrisy as the Pharisees when Jesus exposed them on the Sermon on the Mount. Matt. 5-7
- 2) God reveals the evil of their hearts, being self serving by exploiting all

their laborers by getting them to work harder during the other days. Vs. 3h

\* They were using the fast to enrich themselves financially, rather than spiritually! Neh. 5:1-5; 8-10; Zech. 7:3-6

3) God reveals their particular sins. Vs. 4

a) They were irritable during their fast doing them out of duty instead of a desire to seek God and they strove and debated with one another, even to the point of violence, sticking with the fist of wickedness. Vs. 4a-b

\* Merchandising people. Is. 3:14-15; 59:6

b) They were wrong in the attitude and manner of their fast, thinking they would be heard by God. Vs. 4c-d  
\* Jesus pronounced the “Woes” to the Scribes and Pharisee. Matt. 23:1-39

**58:5** The reasoning of God with His people by way of certain questions, that they might consider their sin. Vs. 5

a) Is it a fast that I have chosen, a day for a man to afflict his soul? Vs. a-b

\* The answer is no!

b) Is it to bow down his head like a bulrush, and to spread out sackcloth and ashes? Vs. c-d

\* The answer is no!

c) Would you call this a fast, and an acceptable day to the Lord? Vs. e-f

\* The answer is no!

**58:6-12** The appeal for correction and righteousness.

**58:6-7** *The intended purpose of God.*

1) Is this not the fast that I have chosen: To loose the bonds of wickedness. Vs. 6a-b

a) The abusive enslavement of individuals and oppressiveness.

b) In Jeremiah’s time they released them but quickly enslaved them again. Jer. 34:8-22

2) To undo the heavy burdens, Vs. 6c

\* The injustices of over burdening men and women, dealing unrighteously with them!

3) To let the oppressed go free, Vs. 6d

\* The afflicted and crushed.

4) And that you break every yoke? Vs. 6e

\* All that was unjust and unrighteous dealing with their fellowman. Amos 4

5) Is it not to share your bread with the hungry? Vs. 7a

\* When they denied themselves in fasting, they were to give it to other less fortunate.

- 6) And that you bring to your house the poor who are cast out. Vs. 7b  
 \* To be hospitable and merciful to the less fortunate when possible.
- 7) When you see the naked, that you cover him. Vs. 7c-d  
 \* The make word and deed one.
- 8) And not hide yourself from your own flesh? Vs. 7e  
 \* To not simply excuse their responsibility to their brethren by turning their heads or ignoring it! Gal. 6:10

**58:8-12** *The benefit of God.*

- 1) Then your light shall break forth like the morning, Your healing shall spring forth speedily, referring to the suddenness of their right standing before God. Vs. 8a-b
- 2) And your righteousness shall go before you, meaning God would see and acknowledge their righteous deeds; Vs. 8c
- 3) The glory of the LORD shall be your rear guard., in other words God would be present with them and be their protector. Vs. 8d-e
- 4) Then you shall call, and the LORD will answer; You shall cry, and He will say, `Here I *am*.' "If you take away the yoke from your midst, The pointing of the

finger, and speaking wickedness, referring to the turning from their wicked deeds. Vs. 9

- a) The pointing of the finger, is in reference to accusing someone with condensation.
- b) Speaking wickedness, this is the parallel to pointing the finger and at the same time verbally agitated and expressing intimidation and pressure.
- 5) If you extend your soul to the hungry And satisfy the afflicted soul, Then your light shall dawn in the darkness, And your darkness shall *be* as the noonday. Vs. 10  
 \* In other words God will not ignore the mercy and kindness having given to the needy, who are less fortunate than most, recognized as true works of righteousness!
- 6) The LORD will guide you continually, stir them through life. Vs. 11a
- 7) And satisfy your soul in drought, And strengthen your bones; You shall be like a watered garden, And like a spring of water, whose waters do not fail. Vs. 11b-f  
 \* God would be sufficient for the day of need, quenching their spiritual thirst and cause them to be strong in perseverance. Ps. 1; Is. 42:1-2

8) Those from among you Shall build the old waste places; You shall raise up the foundations of many generations; And you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In. Vs. 12

\* Those returning with Zerubabel, Ezra and Nehemiah.

**58:13-14** The violation of the Sabbath.

- 1) The conditions to for God to honor the observance of the Sabbath. Vs. 13,
  - \* God points the Sabbath as one of their mayor violations. Is. 1:13; 56:2
  - a) "If you turn away your foot from the Sabbath, From doing your pleasure on My holy day, Vs. 13a-b
    - 1)) They were using the Sabbath for their own benefit and financial profit.
    - 2)) The Sabbath was made for rest after the order of creation, one in six days man is to rest from his work. Ex. 20:8-11; 31:13-17; Lev. 23:3; Deut. 5:12-15
    - 2)) The Sabbath was the covenant made with Israel for all their generation, not the church.
    - 3)) The Sabbath is Friday sundown till Saturday sundown, not Sunday.

4)) Jesus is our Sabbath and we esteem every day alike. Rom. 14; Col . 2

5)) Jesus said that the Sabbath was made for man and not man for the Sabbath, as He and His disciple plucked some wheat to eat. Mk. 2:27

- b) And call the Sabbath a delight, The holy *day* of the LORD honorable. Vs. 13c-d
  - \* The Sabbath was to be a day of delighting themselves in the Lord's goodness and honoring Him, meditation in fellowship with Him.
- c) And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking *your own* words. Vs. 13e-h
  - \* Obeying and not compromising not reasoning the day to justify their disobedience!
- 2) The benefits of the proper view and observance of the Sabbath. Vs. 14
  - a) Then you shall delight yourself in the Lord. Vs. 14a
    - \* The day will be and have great spiritual benefit in fellowship with God.

- b) And I will cause you to ride on the high hills of the earth. Vs. 14b  
 \* They would enjoy the abundance of the land.
- c) And feed you with the heritage of Jacob your father. Vs. 14c  
 \* The promise covenant made to Jacob regarding the land, for the land and the people go together..
- d) The mouth of the Lord has spoken. Vs. 14d
- 1)) The promises are guaranteed, for the authority is God's and He can not lie.
  - 2)) Nehemiah warned the people and dealt with them to keep the Sabbath. Neh. 10:31-33; 13:15-22  
 \* All of verses fourteen will be ultimately fulfilled in the millennial kingdom.

**59:1-21      The problem of sin and the solution to bring about true justice.**

**59:1-8      The corruption of Israel.**

- 1) The problem of sin. Vs. 1-3
  - a) God is not the problem when it comes to unanswered prayer. Vs. 1
    - 1)) His hand is not shortened that it can not save, Vs. 1a-c

- \* He has the sufficient power, in fact He is the only who can save and is called the only Savior. Is. ?
- 2)) His ear is not heavy that it can not hear. Vs. 1c-d  
 \* The idea is of being dull or insensitive.
  - 3)) The use of these terms that ascribe to God human qualities to reveal His actions are called anthropomorphism's
- b) Sin is the problem of unanswered prayer. Vs. 2
- 1)) Their iniquities had separated them from their God. Vs. 2a
    - a)) Their iniquities mean their perversity and depravity of life, that which is contrary to the holiness of God. Is. 1:15; 50:1
    - b)) God can not be one with man in his sinful life-style, the iniquities separate us from God.
  - 2)) Their sins had hidden His face from them. Vs. 2b
    - a)) Their sins means the "missing of the mark", their falling short of the standard of God.
    - b)) God hides His face from the person who is living in sin as a manner of life.

- 3)) Their iniquities and sins kept God from hearing them in prayer. Vs. 2c  
 a)) He will not hear. Ps. 66:18  
 b)) He will hear, if there is confession. Jn. 1:9, 2:1
- c) Sin has a viechle. Vs. 3  
 1)) Their hands were defiled with blood, meaning murder. Vs. 3a  
 2)) Their fingers with iniquity or perversity. Vs. 3b  
 3)) Their lips had spoken lies, falsehood to deceive. Vs. 3c  
 4)) Their tongues had muttered perversity or wickedness. Vs. 3d  
 a)) Paul tells the Romans that our body members are either weapons of destruction or edification.  
 b)) Either we will used our body as the temple of God for His honor or our own temple for our own benefit.  
 \* Feet and thoughts are added later. Vs. 7
- 2) The practice of sin. Vs. 4-5  
 a) The nation is apathetic and indifferent to God's standard of justice and righteousness. Vs. 4  
 1)) No one calls for justice.  
 \* Court cases were a joke, like ours today!

- 2)) No one pleads for truth.  
 \* Truth becomes relative and a lost virtue!
- 3)) All trust in empty words and speak lies.  
 \* Words that are "void" or "chaos", word that have no orderly logic or sense of truth, used in Genesis. Gen. 1:2
- 4)) All conceive evil or trouble bringing forth iniquity.  
 \* They give birth to evil, this is is our society in America, no society can survive who allows these sins to exist, let alone perpetuate them in others!
- b)) The nation is deadly to all who contact her. Vs. 5  
 1)) Full of poison as vipers eggs.  
 2)) Experts in weaving a spiders web to entrap others.  
 3)) Each becoming worse when opposed.
- 3) The peril of sin. Vs. 6-8  
 a)) Sin will not be covered or hidden. Vs. 6  
 \* Their guilt and evil deeds will be exposed.
- b)) Sin is self serving. Vs. 7  
 \* They are quick and keen in devising and carrying out evil.

- c) Sin will destroy the sinner. Vs. 8  
\* They do not know peace justice or the straight road of truth. Is. 57:20-21; 59:2
- d) Paul quotes these verses in Romans for the sinfulness of man. Rom. 3:16-17
- e) Isaiah viewed the best man could do as a filthy menstal garment. Is. 64:6b; Jer. 17:9

**59:9-15a-b** The confession of Israel.

- 1) The complaint regarding the destruction of sin. Vs. 9-11  
\* The prophet Isaiah going from third person to first person plural, takes his place among the guilty and sinful people of Israel, even as Daniel.
  - a) Justice was nowhere to be found and it only was getting worse. Vs. 9  
\* 1:21
  - b) They had no direction or stability, as blind men to defend themselves being spiritually deficient. Vs. 10
  - c) Their hope is frustrated as they growl and moan in sadness for the lack of justice and salvation. Vs. 11
- 2) The confession regarding their sin. Vs. 12-15

- a) Isaaih acknowlegdes that God sees the increase of their transgressions to be against Him. Vs. 12  
\* This is true and genuine repentance, seeing sin against God and not just regretting the consequences!
- b) Isaiah acknowledges their transgressions against the Lord. Vs. 13
- c) Isaiah acknowledges the national void of justice, righteousness, truth and fairness. Vs. 14
- d) Isaiah acknowledges that those who stand for truth become a target of he evil society. Vs. 15a-b  
\* An unrighteous city of murder. Is. 1:2-4

**59:15c-21** The salvation of Israel.

- 1) God sovereignly interceded for man. Vs. 15c-16
  - a) God was displeased by the condition of the nation. Vs. 15c
  - b) God saw no one to intercede for man. Vs. 16a-b
  - c) God chose to intervene to bring about salvation by His provision of the “Suffering Servant”, the righteousness sufficient to sustain Him for the battle of salvation. Vs. 16c-d



- 2) God sovereignly made the provisions. Vs. 17
- a) He is the undisputed victorious Warrior with His provisions for salvation. Vs. 17
- 1)) He put on His righteousness as the breastplates. Vs. 17a
- 2)) He put on a helmet of salvation on His head. Vs. 17b  
 \* Both of these are mention by Paul for the Christian armor regarding spiritual warfare. Eph. 6:14-17; 1Thess. 5:8
- a)) He is called throughout the book of Isaiah, “The Lord of hosts”, the Captain of the armies of heaven.
- b)) He is declared to be, “The Lord is a man of war”. Ex. 15:3
- c)) He is king of kings and Lord of Lords. Rev. 19:16
- 3) He is the recompenser of all evil. Vs. 17c-d
- a)) He put on the garments of vengeance for clothing being the Holy One of Israel, His judgments are perfect. Vs. 17c  
 \* Vengeance is Mine..Rom. 12:19
- b)) He was clad with zeal as a cloak, His steadfast love

- motivating His finished work. Vs. 17d
- 3) God sovereignly will judge His enemies. Vs. 18
- a) According to their deeds, He will repay. Vs. 18a-b  
 \* Rom. 1-2
- b) Fury to His adversaries. Vs. 18c
- c) Recompense to His enemies. Vs. 18d
- d) The coastlands or gentiles He will fully repay, Assyria, Babylon, etc. Vs. 18e  
 \* This is no other than the Day of the Lord. Amos 5:18-19
- 4) God sovereignly will defeat His enemies. Vs. 19
- a) They will fear His name from the west. Vs. 19a  
 \* The fear of the Lord is what is lacking in the world today and the church!
- b) They will fear His glory from the rising of the sun. Vs. 19b  
 \* The believer is to be awe of His glory and not to touch it!
- c) They will be discomfited by the Spirit of the Lord as they come like a flood. Vs. 19c-d  
 \* The Lord is the One Who fights for us! Ps. 2:1-3

- 5) God will sorverignly will redeem His remnant. Vs. 20-21
- a) The Redeemer will come to Zion. Vs. 20a
- 1)) The “go’el”, the kinsman redeemer,
  - 2)) This speaks of His second coming to set up the Kingdom Age at Jerusalem!
- b) The ones Who He will be coming to is the one who have turned from their transgression in Jacob. Vs. 20b-c
- 1)) Those Jews who have repented!
  - 2)) There will be Gentiles also being saved during the tribulation and great tribulation but the focus here is Israel.  
\* Paul quotes this verse for the Jewish repentance at the Lord’s return. Rom. 11:25-27
- c) The basis is the New Covenant. Vs. 21
- 1)) His Spirit upon them. Jer. 31:31-34; Ezk. 36:26-27; Joel. 2:28
  - 2)) His words in their mouths.  
\* They are not to depart from their mouth, their children and their children’s children. Jos. 1:8
  - 3) His covenant is of His Suffering Servant. Is. 42:6; 49:8; 50:5-6; 53:4-5