

INITIATION INTO ISAIAH

by

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CHAPTER FIFTY-SEVEN

THEME:

The approaching end of the age means comfort for the righteous and condemnation for the wicked.

REMARKS:

This chapter marks the end of the second section of the final division of Isaiah. This section brings to a conclusion the section labeled, “the SALVATION of the Lord 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 here.

The next section is labeled, “the GLORY of the Lord which Comes Through the Suffering Servant.” That section introduces us to the Kingdom. This chapter brings us to the final scene before the coming of the Kingdom.

OUTLINE:

1. **CONTRAST between Righteous and Wicked.** Verses 1-14
2. **COMFORT for the Righteous.** Verses 15-19
3. **CONDEMNATION of the Wicked.** Verses 20-21

COMMENT:

Verse 1—**The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.**

It is true today, as it has been in the past and will be in the Great Tribulation, that trouble and death come alike to the righteous and unrighteous. God makes it to rain upon the just and the unjust. A remedy that will heal a good man will also heal a wicked man.

Death will come to the righteous in the time of trouble in the future but it removes him from the earth that he might have part in the first resurrection. These are the souls slain during the Great Tribulation.

Verse 2—He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

They can have peace regardless of what may come to them. Death merely removes them from the Great Tribulation.

Verse 3—But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

Now God addresses the wicked. Even their ancestry is bad, note the label given their mothers.

Verse 4—Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood.

They have been the persecutors of the righteous. Up to this point God has not intervened.

Verse 5—Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?

They are the idolaters who have turned their backs on God. They are guilty of gross immorality and murder.

Verse 6—Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

They even worship the smooth stones in the brook that once slew a giant. They worship everything except the living and true God.

Verse 7—Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

Idolatry, associated with the groves on the mountain tops, gives place to scenes of the vilest immorality.

Verse 8—Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

Sin is customarily committed in secret, but they have become brazen and they flaunt their sin publicly.

Verse 9—And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

They have sunk so low and so debased that they pay homage to Satan's representative who is Antichrist.

Verse 10—Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

Verse 11—And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

The way of wickedness leads to weariness and frustration. There is no hope along the rebellious path they are taking, neither is there remorse on their part. There was no fear of God before their eyes, as they continued as liars along this senseless way. God held His peace and did not act, he was patient.

Verse 12—I will declare thy righteousness, and thy works; for they shall not profit thee. There is coming a day when the books will be opened and their works (they define them as good) will be judged. They are cast in the lake of fire.

Verse 13—When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

The things they trusted shall fail. They shall see the utter futility of their way. God has determined that those who trust Him shall possess the land. Their rebellion did not frustrate the purpose of God.

Verse 14—And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

A way shall be made for God's people. The Gospel of the cross will no longer be a stumbling block to the Jew.

Verse 15—For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones.

God comforts His own because of who He is—The High and Lofty One, he is the God of eternity, how feeble is man with his three score years and ten. The eternal God promises to take those who do not trust in themselves, but trust in Him, and covers them as a mother hen covers her brood What peace and security.

Verse 16—For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

He is the eternal God but He will not always be angry with sin, for it is to be removed.

Verse 17—For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on forwardly in the way of his heart.

God explains why He punishes the wicked. The wicked are covetous and go on in rebellion against God.

Verse 18—I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

For those who will forsake the wickedness of their ways He will heal and save.

Verse 19—I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

God alone can speak peace to the heart of the sinner.

Verse 20—But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

This is one of the most picturesque descriptions of the wicked in Scripture. Like the troubled and restless sea the wicked can find no rest or peace in their wicked ways. They continue on like hunted criminals looking for deliverance and safety.

Verse 21—There is no peace, saith my God, to the wicked.

This is the second time this axiom has been repeated. It concludes the last three sections of Isaiah. (See notes on Isaiah 48:22).

~ end of chapter 57 ~

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