

# INITIATION INTO ISAIAH

by

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## CHAPTER FIFTY

### THEME:

The reason for the rejection of Israel is Israel's rejection of Christ.

### REMARKS:

The person of Christ comes before us more clearly as we come nearer to chapter 53. At first there was merely a silhouette on a very drab background, he was the Servant of the Lord in chapter 42, here He is the Suffering Servant subjected to indignities and humiliation. We hear Him speaking in this chapter.

The chapter opens with God explaining why He set Israel aside. Isaiah, the prophet, is projected into the future and then looks back the first coming of Christ. When Christ came, God asked the pressing question, **"When I came, was there no man? When I called, was there none to answer?"** The answer to these two questions is obvious. Only a few shepherds, Simeon and Anna and a delegation of foreigners from the east. The religious rulers were not there. The people were as indifferent and ignorant as the innkeeper at Bethlehem. When He began His ministry, we are told that the common people heard Him gladly. The Pharisees, Priests and Scribes became His severest critics. Our Lord's complaint to the nation was **"ye will not come to me that ye might have life"** (John 5:40).

**He came unto his own, and his own received him not** (John 1:11).

Instead of a welcome and worship there was weeping and woe for Him. For this sort of reception the nation is set aside.

**Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord** (Matthew 23:38-39).

**OUTLINE:** (This chapter is similar to Psalm 2 in structural outline. All the persons of the Godhead speak).

1. **God the FATHER STATES The Reason For The Rejection of Israel.** Verses 1-3
2. **God the SON SPEAKS Concerning His Humiliation.** Verses 4-9
3. **God the HOLY SPIRIT SUGGESTS That Men Trust The Son.** Verses 10-11

## COMMENT:

Verse 1—**Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.**

Under the Mosaic Law a man could put away his wife on the slightest pretext.

**When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he had found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house (Deuteronomy 24:1).**

A cruel and hard hearted man would take advantage of this to get rid of his wife. God asks Israel the question on what grounds God set them aside. Certainly, God is not cruel or brutal. Israel is spoken of as the wife of the Lord. This is the theme of Hosea. It was not a whim of God that caused Israel to be set aside, but it was because of their sins and iniquities. These are specifically named in the next verse.

Verse 2—**Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.**

As we stated under REMARKS this was the specific sin for which Israel was set aside—their rejection of the Messiah. There was no man to welcome Christ at His birth nor when He began His ministry. They rejected and killed their Messiah, hear the words of Peter:

**Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it (Acts 2:22-24).**

Someone may question that the first person of the Godhead is used in this verse and how could it be God the Father speaking? Let the words of our Lord be a sufficient answer **“he that hath seen me hath seen the Father,”** and **“I and my Father are one.”**

When Christ came, the dignity and worth of His person demanded that men join angels in praise and worship, he was the Creator and Redeemer and demanded reverence from the creature.

Verse 3—**I clothe the heavens with blackness, and I make sackcloth their covering.**

The Lord Jesus Christ controls the universe that He created. The helpless babe on the bosom of Mary could have spoken this universe out of existence.

**Verse 4—The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.**

The title by which Christ, the perfect Servant, addresses God is revealing. It is “the Lord” — *Adonai*.

**And God said unto Moses, I AM THAT I AM: and he said. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you (Exodus 3:14).**

**Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations (Psalm 135:13).**

Note that He came meek and lowly to do the Father’s will, he studied the Word of God. This is something every Christian should know, his ear was open to hear the voice of the Spirit speaking in the Word. God gave Him the tongue of the learned, and He knew how to comfort the weary.

**Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matthew 11:28-30).**

**Verse 5—The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.**

This speaks of His crucifixion. Read Exodus 21:1-6: Psalm 40: 6-8; and Hebrews 10:5-7.

These passages make it clear that opening the ear refers to crucifixion.

**Verse 6—I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.**

This was literally fulfilled when Jesus was arrested.

**Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands (Matthew 26:67).**

**Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified (Matthew 27:26).**

**And some began to spit on him, and to cover his face, and to buffet him, and to say unto him. Prophecy: and the servants did strike him with the palms of their hands (Mark 14:65).**

**And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? (John 18:22).**

**Verse 7—For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.**

The confidence of Jesus, during the hours of His excruciating suffering, was in God, he was doing the Father's will and the Father was well pleased. Jesus drank the bitter cup pressed to His lips by the Father.

**Verse 8—He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.**

Now we come to the resurrection.

**Who was delivered for our offences, and was raised again for our justification (Romans 4:25).**

He is back from the dead, and who can question that He did not make satisfaction for the sins of the world?

**Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Romans 8:33-34).**

Justification is connected with the resurrection of Christ.

**Verse 9—Behold, the Lord God will help me; who is he that shall condemn me; lo, they all shall wax old as a garment; the moth shall eat them up.**

**What shall we then say to these things? If God be for us, who can be against us? (Romans 8:31).**

**Verse 10—Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.**

*a. The Wooing Word.*

The Holy Spirit speaks a soothing and imploring word to trust and rest in God's Servant.

**Verse 11—Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.**

b. *The Warning Word.*

This verse is in contrast to the preceding one. There it is the wooing word, here it is the warning word. The warning is to those who walk in the light of their own fire, rejecting the One who is the Light of the World.

This is a word of counsel to those who trust themselves, their ability, character or works for their own salvation.

~ end of chapter 50 ~

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