

Book of Isaiah



Chapter 50

Theme: The reason for the rejection of Israel

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Chapter 50

THEME: The reason for the rejection of Israel: Israel's rejection of Christ. Israel's rejection of Christ is the real hurdle that they must get over before there can be blessing for them. He came as their Messiah; He actually was one of them. "He came unto his own, and his own received him not" (John 1:11). He came to His own people, and His own people did not receive Him.¹

Again, the whole prophecy, like many others in Isaiah, is written mainly in the past tense, but it was not fulfilled until many years later. The divorce between God and Judah took place about 133 years after these predictions, whereas the events concerning the Messiah took place over 700 years later.²

The statements about Israel's future were to evoke an ethical response. Israel was rebellious but the prophet pleaded for her to trust in the Lord, not in her own devices.³

In the first two "Servant Songs" (42:1-7; 49:1-7), you find hints of opposition to Messiah's ministry, but in this third song, His suffering is vividly described. When we get to the fourth song (52:12-53:12), we will be told not only how He suffered, but why His suffering is necessary.

Note that four times in this passage the Servant uses the name "Lord God." "Jehovah Adonai" can be translated "Sovereign Lord," and you will find this title nowhere else in the "Servant Songs." According to Robert B. Girdlestone, the name "Jehovah Adonai" means that "God is the owner of each member of the human family, and that He consequently claims the unrestricted obedience of all" (Synonyms of the Old Testament, Eerdmans, 1951; p. 34). So the emphasis here is on the Servant's submission to the Lord God in every area of His life and service.

His mind was submitted to the Lord God so that He could learn His work and His will (50:4). Everything Jesus said and did was taught to Him by His Father (John 5:19, 30; 6:38; 8:28). He prayed to the Father for guidance (John 11:42; Mark 1:35) and meditated on the Word. What God taught the Servant, the Servant shared with those who needed encouragement and help. The Servant sets a good example here for all who know the importance of a daily "quiet time" with the Lord.

The Servant's will was also yielded to the Lord God. An "opened ear" is one that hears and obeys the voice of the master. The people to whom Isaiah ministered were neither "willing" nor "obedient" (Isa. 1:19), but the Servant did gladly the will of the Lord God. This was not easy, for it meant yielding His body to wicked men who mocked Him, whipped Him, spat on Him, and then nailed Him to a cross (Matt. 26:67; 27:26, 30).

The Servant did all of this by faith in the Lord God (Isa. 50:7-11). He was determined to do God's will even if it meant going to a cross (Luke 9:51; John 18:1-11), for He knew that the Lord

¹ Thru The Bible with J. Vernon McGee.

² Dake's Annotated Reference Bible:

³ The Bible Knowledge Commentary:

God would help Him. The Servant was falsely accused, but He knew that God would vindicate Him and eventually put His enemies to shame. Keep in mind that when Jesus Christ was ministering here on earth, He had to live by faith even as we must today. He did not use His divine powers selfishly for Himself but trusted God and depended on the power of the Spirit. **10-11** are addressed especially to the Jewish remnant, but they have an application to God's people today. His faithful ones were perplexed at what God was doing, but He assured them that their faith would not go unrewarded. Dr. Bob Jones, Sr. often said, "Never doubt in the dark what God has told you in the light." But the unbelieving ones who try to eliminate the darkness by lighting their own fires (i.e., following their own schemes) will end up in sorrow and suffering. In obedience to the Lord, you may find yourself in the darkness, but do not panic, for He will bring you the light you need just at the right time.⁴

¹Thus 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.

Idiom of the nation of Israel. Spoken of as the wife that is unfaithful because she went whoring after false gods.

Implies that the Lord would be justified in divorcing her, but notes that He hasn't.

"Bill" - Cf. Deut 24:1; Jer 3:8; Hos 2:2.⁵

[bill of your mother's divorcement] Legal document recording the divorce.

[whom I have put away] God declared that He would divorce Judah for selling themselves to commit sin. This took place when the kingdom was taken into captivity, or shortly before, when God abandoned it to Babylon.⁶

Under the Mosaic Law (see Deut. 24:1) a man could put away his wife on the slightest pretext. A cruel and hardhearted man would take advantage of this to get rid of his wife. God asks Israel if they know on what grounds He set them aside. Certainly God is not cruel or brutal. Israel is spoken of as the wife of Jehovah -- this is the theme of Hosea. It was not a whim of God that caused Israel to be set aside, but God makes it very clear that their sin brought about their rejection.⁷

Bill of divorce: The question puts the responsibility of the alienation and captivity of the Nation from God squarely on the inhabitants of the nation. They can not produce such a document since God did not put them away, they alienated themselves. Neither will there be found a bill of sale with YHWH's name on it since he did not sell them.⁸

⁴ Bible Exposition Commentary (BE Series) - Old Testament

⁵ Chuck Missler, Notes on Isaiah, k-house.org

⁶ Dake's Annotated Reference Bible:

⁷ Thru The Bible with J. Vernon McGee.

⁸ <http://www.moellerhaus.com/isa50-52.htm>

Sin, Unbelief—The sinner cannot take God to court and prove Him guilty. He did not divorce His people (Dt 24:1-4) or sell them into slavery (Ex 21:7-11). Israel had separated themselves from God to worship idols and made themselves slaves through treaties with other nations. Still Yahweh, the God of Israel, held legal claim to her and in love would exercise His claim. The fault was Judah's. God's people did not believe He would act. To quit waiting expectantly for God's saving intervention in your life is sin.⁹

So God is declaring that the nation was divorced. It was put away because of the transgressions. And that God did not sell them to their enemies. They sold themselves by their own iniquities. They had turned from God, the fountain of living water. They worship the other gods; they sold themselves.

1-2 God promised to fight for Israel, but Israel sold itself into sin. Israel had caused its own problems. The people of Israel forgot God and trusted in other countries to help them. God had not rejected Israel, but Israel had rejected God.¹⁰

1-3 The Lord declared that He was temporarily "divorcing" Zion because she had rejected Him without cause. He explained to Zion's children that He temporarily sent away their mother because she sinned. In the Mosaic Law a husband could give his wife a divorce certificate detailing her fault(s) and she would be required to leave the home (Deut. 24:1). Israel's captivity was like a wife having to leave her husband because of... sins. Isaiah also pictured Israel's exile as being like sons sold into indentured servitude because of a great debt. Yet Israel's rejection of Him was unreasonable (Isa. 50:2). Did they think God could not ransom or rescue them? Of course He could. He is the One who can withhold rain and dry up... rivers (cf. Deut. 28:23-24).¹¹

Though the Lord had put away Israel, as a husband might put away a wife, it was for only a short period of exile (see 54:5-7; 62:4) and not permanently. Permanent exile would have required a certificate of divorce (see Deut. 24:1-4). If the Lord had issued one, He could not have taken Israel back (see Deut. 24:1-4; Jer. 3:1, 8). No prophet suggested that God had completely broken His covenant; rather, they predicted God's faithfulness to a remnant who would return (Mic. 4:9, 10). Your mother refers to Jerusalem, more specifically, the inhabitants of the preceding generation that had gone into exile. If the Lord had sold Israel to creditors (see Ex. 21:7; 2 Kin. 4:1; Neh. 5:5), He would not have any authority over their destiny. But the Israelites had sold themselves because of their own iniquities (see 42:23-25). Therefore God as their Redeemer could buy them back (see 41:14; 52:3).¹²

⁹ Disciples Study Bible

¹⁰ Life Application Study Bible.

¹¹ The Bible Knowledge Commentary:

¹² Nelson Study Bible

Where is the certificate of your mother's divorce? Essentially, God speaks to a doubting Zion, "You say I don't care about you anymore. You say I have divorced you. Very well then, produce the document. But there is none, because I have not divorced you. You will see that for your iniquities you have sold yourselves. It is your own fault, and no one else's."

"The people of Israel in exile are likening themselves to a divorced wife, forgotten and forsaken of God. The Lord interrupts this kind of thinking, and breaks into it with a challenge to His people, saying: 'Where is the bill of divorcement? Produce it. Produce the bill and show me where I divorced you.' But Israel cannot do it. Of course she cannot find it, because He has never given it to her. God cannot divorce those whom He has taken into covenant relationship with Himself." (Redpath)

"Divorce accuses unfailing love of failure; slavery accuses sovereign power of weakness and sovereign resources of inadequacy. The truth, however, is very different, for it was all a matter of due reward of sins." (Motyer)

Or, there may be another sense: "Here the Lord compares Himself to a man and father of a household who is treated shamefully by his own wife and children. When he came home, there was no one to welcome him and when he called, no one answered him. Hence, He who had the right to all their respect was treated as one without any rights." (Bultema)¹³

The Israelites viewed themselves metaphorically as God's wife and also as God's children. If the former, they worry that God has divorced them and therefore cannot take them back (cf. Jer. 3.1; Deut. 24.1-4). If the latter, then God has sold them away (cf. Exod. 21.7-11; 2 Kings 4.1). But God insists that no divorce has taken place, and that the children remain God's own property.¹⁴

²Wherefore, 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.

God came to Israel at the time of the Exile through the prophets He sent. Later God came to this earth through His Servant and Son, Jesus (41:9). But no one answered Him (see 6:9, 10; 66:4). Is My hand shortened: For a variation of this rhetorical question, see Num. 11:23. dry up the sea: The Lord alluded to His parting of the Red Sea and the Jordan River to evoke images of His strength (see 43:16, 17; 44:27; 51:9-11).¹⁵

[none to answer] Here God pictured the hopelessness of Judah to be redeemed by man and made it clear that He alone could redeem, confirming it with what He had done by His power in the past (Isa. 50:2-3).¹⁶

¹³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-50.cfm?a=729001

¹⁴ Jewish Study Bible

¹⁵ Nelson Study Bible

¹⁶ Dake's Annotated Reference Bible

"When I came" -- when did Jehovah come directly to His people, not through His prophets but Himself, to Israel and expect such a welcome? It was not when He descended on Mount Sinai to give them the Mosaic Law. He looked for no welcome then, but insisted that they keep their distance. But He came again as a man, a humble man, and there was no reception of Him at all. Israel did not welcome Him at His birth; they didn't receive Him when He began His ministry. They rejected and killed their Messiah. Simon Peter on the Day of Pentecost put it like this: "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). God makes it very clear that because they rejected their Messiah, they have been set aside.¹⁷

Behind God's frustrated words here may lie the failure of the exiles to accept the message of consolation. Only a small number of exiles took the opportunity to return to Zion after Cyrus (the Persian king who conquered Babylonia) allowed them to do so. 'Dry up the sea,' an allusion to the splitting of the Reed Sea (see Exod. chs 14-15) and also to stories of divine combat at the time of the world's creation (see 51.9-11, Hab. 2.8-9; Pss. 74.13-15; 89.6-14; Job 26.5-13).¹⁸

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

Cf. Jer 4:28, Ezek 32:18; Joel 2:10; 3:15; Mt 24:29; Mk 13:24; Lk 21:25; Rev 6:12. Contrast with Gen 1:3.¹⁹

Blackness may be an allusion to the ninth plague of Egypt, when the Lord made darkness cover the earth (see Ex. 10:21).²⁰

⁴The 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.

"Learned" - or disciple. John 8:28 (e.g., Philip in Acts with the Ethiopian).

"Weary" - Matthew 11:28.

"Morning by morning" is actually Hebrew way of expressing "continually."²¹

¹⁷ Thru The Bible with J. Vernon McGee.

¹⁸ Jewish Study Bible

¹⁹ Chuck Missler, Notes on Isaiah, k-house.org

²⁰ Nelson Study Bible

²¹ Chuck Missler, Notes on Isaiah, k-house.org

4-5 refer to the personal training of the Messiah from childhood, by God through the Holy Spirit. He no doubt was filled with the Holy Spirit from birth, as was John the Baptist. He also had human teachers (Ps. 119:97-104). No less than seven times the Messiah, while on earth, claimed to speak only what God had given Him to speak. (Jn. 7:16; 8:28,46,47; 12:49; 14:10,24; 17:8).²²

The title by which Christ, the perfect Servant, addresses God is revealing. It is "Jehovah Adonai." The Lord Jesus Christ made Himself known to His people as "Jehovah Adonai." He came meek and lowly to do the Father's will.

"He wakeneth mine ear to hear as the learned" means the Lord Jesus was studying the Word of God. The question is asked, What did the Lord Jesus do the first thirty years of His life?

Generally the answer is that he worked as a carpenter. But that is only half the truth. The other half is that He studied the Word of God. How tremendous! If He needed to study the Word of God, what about you? What about me? I think we need to get with it!

It is nonsense to say, "Oh, I believe the Bible from cover to cover; I will defend it with my life," when you don't study it! If God has spoken between the pages of Genesis 1:1 and Revelation 22:21, then somewhere between God has a word for you and for me. If God is speaking to us, we ought to listen.²³

The title Lord God is emphasized in this section (vv. 5, 7, 9). The title Lord means "Master"; the word God represents the divine name (Yahweh). The Lord educated the Servant's tongue through suffering. The word learned is translated elsewhere as "disciple" (8:16). weary: Unlike unbelieving Israel (Jer. 31:25), the Lord awakens the Servant's ear to hear (contrast 42:18, 19).²⁴

4-6 In verses 4-9 the Servant is speaking, for He addresses God as the Sovereign Lord (vv. 4-5, 7, 9). As the Lord taught the Servant daily how to comfort the weary (v. 4), the Servant did not rebel against that instruction (v. 5). In fact He even gave His body to those who persecuted Him (v. 6). Jesus, before He was crucified, was beaten, mocked, and spit on (Mark 14:65; 15:16-20). In extremely difficult circumstances, more difficult than what Isaiah's original readers were facing, the Servant was obedient and submissive (cf. 1 Peter 2:22-23).²⁵

4-9 The third Servant song is introduced by these verses. The only person who fits this description is Jesus (cf. Matt 26:27ff.). This passage speaks of the perfect obedience of God's righteous Servant.²⁶

4-9 The Messiah is insulted but an overcomer and not ashamed: The beginning of word pictures of the paradoxical nature of the Messiah is seen here; he is given great wisdom and is intimate with YHWH who will deliver him from every obstacle at the same time he is more than humbled, he is humiliated... hair pulled from his face and spit upon and beaten. As in other visions of Isaiah he often fills out the historical narratives with details not mentioned in them. The most notable place this is done is in chapters 10:28 to 34; chapter 22; and chapters 28 to 33 in which Isaiah gives many details of the siege of Jerusalem not found in the historical narratives

²² Dake's Annotated Reference Bible:

²³ Thru The Bible with J. Vernon McGee.

²⁴ Nelson Study Bible

²⁵ The Bible Knowledge Commentary:

²⁶ Nelson Study Bible

in 2 Kings and 2 Chronicles and Isa 36, and 37 Here Isaiah fills in details of the sufferings of Jesus not mentioned in the Gospels.²⁷

The Church, Servants—God’s servant can face adversity and persecution with confidence. Such confidence comes from listening to and learning from God. God helps His servant in distress and shows the servant has reason for confidence. Jesus lived out this servant role perfectly. He stands as a worthy model for all who seek to serve God.²⁸

Adonai Elohim has given me the ability to speak as a man well taught. Chapter 50 contrasts Isra’el’s disobedience to God with the servant’s complete obedience. He will not be disobedient as Isra’el was (vv. 4–5). The servant would face suffering greater than Isra’el and yet remain obedient. He would be beaten and spat upon (vv. 5–6). Rabbi Israel Wolf Slotki, in the Soncino commentary on Isaiah, notes: “He boldly delivered God’s message to the misguided people, though he incurred thereby persecution and humiliation.”²⁹

⁵The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

The Bondslave “Opened” - pierced.

Piercing of the ear alludes to a procedure. In those days, if you were in debt you were in service until either the debt was paid or the Jubilee year. At that point you would be free to go; however, often by this point, the servant so enjoyed the hospitality of the household that he would voluntarily choose to serve the house for the rest of his life. This kind of a servant was called a “Bond-Slave” which was a position of merit. The ceremony which established the relationship was to take an awl (like an ice pick) and pierce the ear of the slave to the doorpost of the house. The symbolism was that the person became bonded to the house (and the household). (Both Paul and John use the term “Bondslave” of themselves to Jesus Christ.)

Why Didn’t They Recognize Him?

Luke 24:16,37 - Old testament prophecy Bible study taught by Jesus on Emmaus road.

John 20:14, 21:12. Mary didn’t recognize Jesus til He spoke. Cf. Rev 5:6.³⁰

[hath opened mine ear, and I was not rebellious, neither turned away back] This is one way of saying that God gave a revelation, as in the case of Samuel and others (Isa. 22:14; 1Sam. 9:15; Job 33:16; Ps. 40:6). When God spoke into the ears of the Messiah He didn't rebel or turn away from God. He was willing to do God's will regardless of suffering (Ps. 40:6-8; Heb. 10:4-10).³¹

This speaks of the Lord's true submission in His crucifixion. In Exodus 21:1-6 we are told that when a servant wanted to become a permanent servant, his master would bore or pierce a hole in his ear. "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him

²⁷ <http://www.moellerhaus.com/isa50-52.htm>

²⁸ Disciples Study Bible

²⁹ Complete Jewish Study Bible Notes

³⁰ Chuck Missler, Notes on Isaiah, k-house.org

³¹ Dake's Annotated Reference Bible:

for ever" (Exod. 21:6). He could wear an earring after that, and I am convinced that he did. It indicated that he was a slave for life to his master.

Now the reason he would become a slave forever is twofold. First, he loved his master; and second, he had married a slave girl and he refused to go without her.

Do you see how this was applied to the Lord Jesus? The psalmist, referring to this custom, wrote, "...mine ears hast thou opened..." (Ps. 40:6). Now notice how this is quoted in Hebrews 10:5: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." In the psalm it says, "mine ears hast thou opened," and in Hebrews it says, "a body hast thou prepared me." When the Lord Jesus came down to this earth and went to the cross, His ear wasn't "opened" or "digged"; He was given a body, and that body was nailed to a cross. He has taken a glorified body bearing nail prints back to heaven. He did more than have his ear bored through with an awl; He gave His body to be crucified because He loved us and would not return to heaven without us!³²

6I 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.

They plucked off His beard! (e.g., Neh 13:25). Zech 13:6 (Thomas' doubt?)

Does Jesus Christ bear the scars of His humiliation? Yes, see the Gospels and Rev 5:6, "the Lamb as it had been slain." "Tetelestai" = paid in full!³³

This refers to the sufferings of the Messiah at the time of His arrest and trial (Mt. 26:67; 27:26-30).³⁴

This was literally fulfilled when Jesus was arrested. Matthew, Mark, and John all record the fact that He was spit upon, scourged, buffeted, and smitten. This is something we don't like to think about and would like to pass over, but it was literally fulfilled.³⁵

Jesus Christ, Foretold—This verse is in the middle of the third servant poem which spells out in detail how God's Servant would suffer. The suffering Messiah was to endure scourging, spitting, and the pulling of His beard. This ancient description of contempt is spelled out in all four Gospels (Mt 26:67; Mk 14:65; Lk 22:63-65; Jn 19:1).³⁶

People sometimes struck the back of a fool (Prov. 10:13; 19:29; 26:3). Jesus Christ suffered this humiliation (42:2; 49:4; 53:12; Matt. 27:26; John 19:1). Pulling someone's beard was a sign of contempt and disrespect (2 Sam. 10:4, 5; Neh. 13:25). shame and spitting: This prophecy was fulfilled in the suffering of Jesus Christ (Matt. 27:30).³⁷

³² Thru The Bible with J. Vernon McGee.

³³ Chuck Missler, Notes on Isaiah, k-house.org

³⁴ Dake's Annotated Reference Bible:

³⁵ Thru The Bible with J. Vernon McGee.

³⁶ Disciples Study Bible

³⁷ Nelson Study Bible

I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting: This prophecy speaks in chilling detail of the sufferings of the Messiah. We know that Jesus was beaten on the back (Mark 15:15). We know Jesus was beaten on the face (Luke 22:63-65). We know that Jesus was mocked and spat upon (Mark 15:19-20).

There is no specific mention in the gospels of those who plucked out the beard of Jesus as part of His pre-crucifixion suffering, but from this passage in Isaiah we know it happened. What terrible agony Jesus endured! It is even more than what the gospel writers explain to us! "We have before us the language of prophecy, but it is as accurate as though it had been written at the moment of the event. Isaiah might have been one of the Evangelists, so exactly does he describe what our Savior endured." (Spurgeon)

"He suffered the deepest humiliation, for to pluck out the hair (of the beard) and to cover someone's face with spit was, according to Near-Eastern concepts, the most humiliating suffering that could be inflicted upon a man." (Bultema)

"Many of us could give to Christ all our health and strength, and all the money we have, very heartily and cheerfully; but when it comes to a point of reputation we feel the pinch. To be slandered, to have some filthy thing said of you; this is too much for flesh and blood. You seem to say, 'I cannot be made a fool of, I cannot bear to be regarded as a mere impostor;' but a true servant of Christ must make himself of no reputation when he takes upon himself the work of his Lord. Our blessed Master was willing to be scoffed at by the lewdest and the lowest of men." (Spurgeon)³⁸

those who strike. The gentle healer (42:3), patient worker (49:4), and wise comforter (50:4) is greeted with abusive opposition, and he accepts it. The description of the servant's rejection intensifies as the Servant Songs progress (49:7; 50:6; 52:14-53:9).³⁹

⁷For 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.

[confounded] I.e., ashamed.

[set my face like a flint] This means to be courageous, firm, and resolved to accomplish a certain thing in spite of all the scorn and hatred heaped upon Him (cp. Ezek. 3:8). The Messiah was dedicated to one end in life -- He came to die, not live. His death was not just an event that happened -- He accomplished it: He steadfastly set His face like a flint to go to His death (Lk. 9:31,51). He laid down His life (Jn. 10:15-18).⁴⁰

7-9 The Servant was convinced that He will be vindicated by the Sovereign Lord who helps Him (vv. 7, 9). Even if it did not seem as if He were winning a battle, He was convinced that He was doing God's will. The Servant was aware that those who falsely accused Him will eventually face Him as their Judge and will come to nothing. Like moth-eaten garments, they will perish (cf. 51:8).⁴¹

³⁸ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-50.cfm?a=729001

³⁹ ESV Study Bible

⁴⁰ Dake's Annotated Reference Bible:

⁴¹ The Bible Knowledge Commentary:

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

[**justifieth me**] God -- who vindicates My character, approves of what I do, and declares Me innocent -- is near Me.

[who will contend with me? let us stand together: who is mine adversary? ... who is he that shall condemn me? ... Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light?] Questions 138-141. Next, Isa. 51:9. These questions may be rendered thus: Who is he that accuses Me? Let him face Me in God's court of justice. Who dares to charge Me with crime? Let Him draw near and do so. Who is he that shall condemn Me? Jehovah is My advocate and will help Me, for My cause is right. My accusers shall wax old like a garment and be consumed by moths (Isa. 50:8-9). The prophecy ends with an appeal by the Messiah for those who fear God and obey His servant to trust in the name of Jehovah and depend upon Him (Isa. 50:10), for all enemies that kindle their own fires of accusation and judgment against the Messiah shall reap what they sow to their own sorrow (Isa. 50:11).⁴²

⁹Behold, 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.

10-11 Contrast those trusting in God with those who are self confident: There is light to the one who trusts in God but there will be no lasting light to the one who creates his own light. The one who turns his back on God to find his own light is bound for sorrow. There is a similar verse in 8:22. "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."⁴³

¹⁰Who 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.

This is the wooing word. The Holy Spirit speaks a soothing and imploring word to trust and rest in God's Servant.⁴⁴

10-11 If we walk by our own light and reject God's, we become self-sufficient, and the result of self-sufficiency is torment. When we place confidence in our own intelligence, appearance, or accomplishments instead of in God, we risk torment later when these strengths fade.⁴⁵

10-11 Isaiah exhorted the Servant's followers—those who fear the Lord and obey His Word, but who are in the dark (i.e., living in difficult times when the Servant was rejected, v. 6)—to walk by faith, trusting in the... Lord. If they insist on walking by their own light they will suffer the

⁴² Dake's Annotated Reference Bible:

⁴³ <http://www.moellerhaus.com/isa50-52.htm>

⁴⁴ Thru The Bible with J. Vernon McGee.

⁴⁵ Life Application Study Bible.

fate of those who reject Him. They will lie down in torment (cf. Luke 16:23, 28; also note Rev. 20:13-15; 21:8). This admonition was directed to those living in Isaiah's day. But all who refuse to trust the Lord will suffer eternal damnation.⁴⁶

10–11 Isaiah defines the two responses to the servant of the Lord: (1) Fear the Lord by obeying the voice of his servant, trusting him even in the darkness of this life. (2) Kindle the false light of one's own wisdom, but then lie down in torment forever (cf. Prov. 16:25).⁴⁷

¹¹Behold, 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.

First it is the wooing word as He implores them; then He gives a warning word to those who walk in the light of their own fire, rejecting the One who is the light of the world. Some time ago a man said to me, "McGee, I heard you on the radio, and I disagree with you about salvation. Let me tell you what I think about it." Well, he was ready to build a fire, and he wanted both of us to sit there and warm ourselves by his fire. I knew it was a phony fire, which would give off no heat or light. So I frankly said to him, "I don't mean to be ugly or rude, but I don't want to hear what you think, because what you think and what I think are quite meaningless. It is what God says that we need to know." And we need to walk in the light of the Lord Jesus. He is the Light of the World. If we reject Him who is the Light of the World, then we generally walk in the light of our own little fire down here. The Holy Spirit gives this warning: You will lie down by that little fire of yours in sorrow, which means you will be eternally lost.⁴⁸

Those who kindle a fire means those who are self-reliant, instead of walking in the light of the Lord and His Servant (2:5; 42:6). When the Light comes into the world, some will choose darkness (John 3:17, 18). Torment indicates God's punishment for unbelief.⁴⁹

Look, all you who kindle a fire: We might think that this fire is a positive thing, but in light of the entire verse, it isn't positive. It is more like the profane fire of Nadab and Abihu described in Numbers 10:1. If we walk in the light of that fire and in the sparks you have kindled, then we shall have torment from the hand of the LORD. This follows along the line of the Messiah's exhortation to trust in the name of the LORD, and not in our own efforts before God, which are like a profane fire.

"Those who 'light fires' refers to men who had their own schemes and their own gods. Because they had rejected the light of God's Word, they would face terrible punishment." (Wolf)

"Torment ... is only found here but its verb ... guarantees its meaning of grief, pain and displeasure - even the 'place of pain' - specifically the pains of sin under the curse of God." (Motyer)⁵⁰

⁴⁶ The Bible Knowledge Commentary:

⁴⁷ ESV Study Bible

⁴⁸ Thru The Bible with J. Vernon McGee.

⁴⁹ Nelson Study Bible

⁵⁰ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-50.cfm?a=729001