

# Book of Isaiah



## Chapter 54

*Theme: The regathered and restored wife  
of Jehovah;*

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## Chapter 54

**THEME:** The regathered and restored wife of Jehovah; the rejoicing and righteous restored wife of Jehovah

This is the logical chapter to follow Isaiah 53, because it is the song that accompanies salvation and the future glories of Israel. You see, the Redeemer is coming to Zion, and some day they will behold Him.<sup>1</sup>

These chapters speak of the great salvation which will come to Israel (chap. 54) and proselytes (55:1-56:8) on the basis of the work of the Servant, and of the condemnation which will come on the wicked (56:9-57:21). Ultimately the Servant will establish the millennial kingdom. Unlike Israel, He will not fail in His mission.<sup>2</sup>

After portraying the majestic personality of the Servant-Redeemer (ch. 53), the prophet resumes his message about redeemed Israel. These initial verses begin a triumphant song of Zion, now restored to the favor of the Lord.<sup>3</sup>

We have finished up our six-part study of "Jesus in Isaiah," and now as we approach chapter 54, God turns his attention to His wife, the people of Israel.

### **The Restoration of Israel, the Wife of the LORD**

"Try and suck all the sweetness that you can out of this chapter while we read it. The personal application of a promise to the heart by the Holy Spirit is that which is wanted. The honey in Jonathan's wood never enlightened his eyes until he dipped the point of his rod into it and tasted it. Try and do the same. This chapter is the wood wherein every bough doth drip with virgin honey. Sip: taste, and be satisfied." (Spurgeon)

### **Yahweh's everlasting love**

The theme of this segment is God's love for His people. He can dispose of His righteous anger quickly, and He delights to bless His people.

"The image in this chapter is that of Jehovah, the faithful husband, forgiving Israel, the unfaithful wife, and restoring her to the place of blessing."

### **The restored wife 54:1-10**

The prophet emphasized the gracious character of Yahweh as the source of restoration for His people. Returning to the metaphor of the Lord's people as his wife (51:17-20), Isaiah presented the joyful prospect of reconciliation due to the Servant's work. Significantly, the name "Zion," which has been prominent in 49:14—52:8, does not appear again until 59:20. Zion is the personification of Israel. In the present passage, however, the absence of the name "Zion"

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<sup>1</sup> Thru The Bible with J. Vernon McGee.

<sup>2</sup> The Bible Knowledge Commentary

<sup>3</sup> Believers Study Bible

suggests that a larger field of God's people is in view here, not just Israel but all the redeemed. However, the many allusions to Israel in this passage focus on a future for Israel. If the people of God are only Israel here, are they only Israel in 52:13—53:12? Did the Servant die only for Israel? Obviously He did not.

"The only appropriate response to a great work of God is joyous praise, which is exactly what we find here, not for the first time (cf. e.g., 12:5; 26:1; 35:10; 42:10-11), nor for the last (cf. 61:10-11)."<sup>4</sup>

**<sup>1</sup>Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.**

Quoted in Gal. 4:27. [for more are the children of the desolate than the children of the married wife] This verse predicts the salvation of the Gentiles during the rejection and dispersion of Israel. Paul quoted this passage to prove that more men will be saved under the new covenant than under the old one, (Gal. 4:27).<sup>5</sup>

“Sing, barren woman who has never had a child!” In this chapter, Yesha‘yahu looks forward to the return from captivity and the future time of final restoration, when “your descendants will possess the nations and inhabit the desolated cities” (v. 3). God sums up Isra’el’s history of suffering and final restoration with the words, “Briefly I abandoned you, but with great compassion I am taking you back. I was angry for a moment...but with everlasting grace I will have compassion on you” (vv. 7–8). Yesha‘yahu looks forward to a time when God will never be angry at Isra’el again and Isra’el will have no fear of the Gentile nations (vv. 10–17; 57:16). The absence of God’s anger is as sure as his promise never to flood the whole earth again (54:9–10). This restoration will create shouts of joy among God’s people (v. 1; 55:12).<sup>6</sup>

Israel is the restored wife of Jehovah (Hos 2:1 - 3:5). Idioms describe Israel’s relationship to Jehovah, adultress wife, widowed, divorced. Some scholars note these as a reference for this verse, however, read it carefully. Rev. 12 woman with the man-child, not the Church because she is pregnant, therefore not the Church, must be Israel! Yet, this is one “who did not bear,” so not Israel! Church is virgin Bride of Christ.<sup>7</sup>

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<sup>4</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>5</sup> Dake's Annotated Reference Bible

<sup>6</sup> Jewish Study Bible Notes

<sup>7</sup> Chuck Missler, Notes on Isaiah, k-house.org

He is speaking directly to Israel saying they should sing.

I can't sing. If you can, that's wonderful. But some day I am going to be able to sing. Redemption brings a song into the world. The world produces the blues; the redeemed sing of blessings. The world has its rock; the redeemed sing of redemption. The world plays jazz; the redeemed have the reality of joy. Only the redeemed have a song of joy. The redeemed will sing the song of redemption whether on earth or in heaven. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9-10). What a picture we have here! You see, it is the church mentioned in Revelation, but in Isaiah 54 it is the nation Israel. The church is called a chaste virgin while Israel is characterized as the restored wife.

"Sing, O barren." In the past Israel has been as a barren wife. Sarah's life was this in miniature. She was barren, childless, an old woman ninety years old with no children. God caused the barren to bring forth a son, and just think of the millions that have come from her! So the first word after the crucifixion in chapter 53 is "Sing." It is a call to Israel to sing. But the Jews are not singing over in their land today. In the past Israel has been as a barren wife, but in the future her travailing will be over. Her travailing so far has produced only wind -- like the mountain that travailed and brought forth a mouse! But her future is glorious because she will have many children in the future.<sup>8</sup>

To be childless at that time was a woman's great shame, a disgrace. Families depended on children for survival, especially when the parents became elderly. Israel (Jerusalem) was unfruitful, like a childless woman, but God would permit her to have many children and change her mourning into singing.<sup>9</sup>

Sing, O barren, you who have not borne: In ancient Israel, the barren woman carried an enormous load of shame and disgrace. Here, the LORD likens captive Israel to a barren woman who can now sing - because now more are the children of the desolate than the children of the married woman.

The Babylonian exile and captivity meant more than oppression for Israel; it meant shame, disgrace, and humiliation. God promises a glorious release from not only the exile and captivity, but also from the shame, disgrace, and humiliation.

This passage is quoted by the Apostle Paul in Galatians 4:27, in reference to the miraculous "birth" of those under the New Covenant. Paul also probably intended the phrase more are the children to also indicate that the children of the New Covenant would outnumber the children of the Old Covenant.<sup>10</sup>

The theme of the barrenness of human strength and the bounty that the Lord can provide supernaturally is common in both Testaments (e.g., Sarah, Rebekah, Rachel, Hannah, Elizabeth, et al.). Here we have another instance of rejoicing because God would miraculously bless those who, because of unbelief, were formerly spiritually barren and unproductive (cf. 51:1-3; 1 Sam. 2:1-10; Gal. 4:27). They would become more fruitful than those who enjoy blessings apart from a relationship with God. It would be cruel to ask a barren woman to sing for joy unless you gave

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<sup>8</sup> Thru The Bible with J. Vernon McGee.

<sup>9</sup> Life Application Study Bible.

<sup>10</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

her what would make her happy. But that is precisely what Isaiah did because of what the Lord would do.

Just as God could make a barren Sarah more fruitful than a fertile Hagar, so he can take those who are 'dead in trespasses and sins' (Eph. 2:1, AV) and use them to bring abundant blessings to the entire world.<sup>11</sup>

**1-3** In Israel a barren woman was disgraced, for children aided in family chores and helped the parents in their old age. Fertility on every level was a sign of God's blessing. For example, when Hannah was not able to have children she was devastated, but when the Lord allowed her to have a son she sang for joy (1 Sam. 1:1-2:10). Israel was like a woman who had no children and was therefore in a continual state of mourning. But by God's sovereignty and grace He will enable her to have many children. So she will break into song and shout for joy. Jerusalem, once desolate and mourning (Lam. 1:1-5), will be revitalized and teeming with people. Also like a nomad who has so many children he has to enlarge his tent to accommodate them all, Israel's descendants will increase and even settle in the cities of foreign nations because there will not be enough room for them in their homeland.<sup>12</sup>

**<sup>2</sup>Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;**

Borders - Gen 15:18.

### **Great Increase in Numbers**

Israel was advised to get ready for a great increase in numbers, for she would be restored to Palestine, her desolate cities would be inhabited, and she would even inherit the Gentiles and be a blessing to all the earth (Isa. 54:2-3). Israel's shame, confusion, and widowhood will be a thing of the past and forgotten when this is fulfilled (Isa. 54:4). God will restore and marry her again, and her troubles which caused God to divorce her will be no more (Isa. 54:5-10). God will restore the nation and the city of Jerusalem, building them to be blessed eternally (Isa. 54:10-14). Gentiles will try to destroy Israel, but they will be destroyed instead (Isa. 54:15-17).<sup>13</sup>

The nation Israel has never occupied the entire land given to them by the Lord. The land God marked out for them in Joshua 1:4 is about 300,000 square miles. Even in Israel's heyday, when they reached their zenith under David and Solomon, they only occupied 30,000 square miles -- that is quite a difference. Now God says they are going to lengthen their cords and strengthen their stakes. And they are going to be safe in the land. They won't need to be afraid of the Arab in that day. During the Millennium, Israel will occupy the total borders of the land. Also, the city of Jerusalem will push out into the suburban areas, and there will be no traffic jams.<sup>14</sup>

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<sup>11</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>12</sup> The Bible Knowledge Commentary

<sup>13</sup> Dake's Annotated Reference Bible

<sup>14</sup> Thru The Bible with J. Vernon McGee.

Enlarge the place of your tent: The curse and shame of barrenness would be so completely broken, and Israel would be so fruitful, that they would have to expand their living space. This would be of particular comfort to the returning Babylonian exiles, who felt themselves small in number and weak. This promise would strengthen them.<sup>15</sup>

Women were responsible to erect and maintain the family tents in the ancient Near East, so it was appropriate for the Lord to call this formerly barren woman to enlarge her tent. She should prepare for a larger family with urgency and exuberance (cf. Jer. 10:20). The figure is an old one reaching back into the patriarchal period of Israel's history and the wilderness wanderings. Most Israelites did not live in tents in Isaiah's day. This type of living recalls, therefore, the Lord's faithfulness to the patriarchs in fulfilling His promises to them, and to the Israelites, in bringing them into the Promised Land.<sup>16</sup>

**<sup>3</sup>For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.**

“Nations” - another clue to Church, Gentiles. James (Acts 6:17) = Amos 9:12 = all Gentiles.<sup>17</sup>

The Gentiles have occupied most of the Land of Promise -- they have it today. But they will have to withdraw to their own borders. The problem in the world today is not only that individuals are trying to step over into somebody else's territory, but nations are trying to expand their borders. This causes problems. People just keep wanting more and more and more, which is what produces wars.<sup>18</sup>

The number of God's people would increase, as God promised Abraham (Gen. 12:1-3, 7; 28:14). Future generations, from Isaiah's perspective, would dispossess the nations (cf. the conquest of the land, Deut. 9:1; 11:23; 12:2; 31:3). Believers would take over what had belonged to unbelievers (cf. Matt. 5:5).

Many Gentiles will undoubtedly be surprised and even chagrined to find that Israel is to have the leading place in the earth.<sup>19</sup>

**break forth** - If you've ever been close to a couple who were unsuccessfully trying to conceive children, you probably know how devastating it is. But for a Jewish woman, this devastation was multiplied many times over. Fruitfulness of the womb was considered a blessing from God, and so barrenness was viewed as a reproach. The Jews' entire culture - their history, their identity, their property - centered on the generational line.

The wife of the Lord was childless, but her husband reassures her that she will have many children.

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<sup>15</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

<sup>16</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>17</sup> Chuck Missler, Notes on Isaiah, k-house.org

<sup>18</sup> Thru The Bible with J. Vernon McGee.

<sup>19</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

This is a metaphor, a figure of speech that God uses to describe that although the population of the Jews will be very small at the end of the Babylonian Captivity, God will one day bless them so radically that their population will spread out to occupy not only the cities now abandoned, but also the surrounding nations.

Now, there are times in the book of Isaiah where it's hard to tell if God is prophesying about the return from Babylon, or the Millennial Kingdom. I think before we're too far into the chapter, you'll come to the conclusion that these promises are fulfilled completely in the Millennium, when Christ returns to rule and reign on earth.

But there are also principles of God's character and way of doing things that apply to us in the here and now. For example, in Galatians chapter four, Paul used this passage to describe that the principle is true not only for literal Israel, but also for the people of the New Covenant - Christians (Gal. 4:27).

In anticipation of this blessing, God says to enlarge your tent. In other words, get prepared for the blessing as if it's a done deal. If you truly believe God's going to bless you with babies, get the baby's room ready! If you're anticipating God to come through with something really big, then get ready for it today. Enlarge your tent in anticipation - be prepared for God's blessing to happen!<sup>20</sup>

**<sup>4</sup>Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.**

Broader scope - "The God of the Whole Earth (Rom 3:29)."

Plural use - "Elohim (Jer 3:14; 31:32; Hos 9:2)."<sup>21</sup>

**4-8** The Lord will regather Israel the way a man would take back his wife. The nation need have no fear (cf. 41:10, 14; 43:5; 44:2, 8) of disgrace, for she will no longer be desolate and helpless like a widow. God, like a husband (cf. Jer. 3:14; 31:32; Hosea 2:16), will take back Israel, His wife. He is the Lord Almighty... the Holy One of Israel, her Redeemer (cf. Isa. 54:8; see comments on 41:14), and in His uniqueness He is the God of all the earth, that is, its Creator and Sustainer. The Lord had deserted His people for a short while (a brief moment). Though not stated here, Isaiah had given the reason for it several times: because of the nation's sins (cf. 50:1) and God's commitment to His word. But because of His compassion (54:7) and kindness (*hesed*, "loyal love," v. 8, trans. "unfailing love" in v. 10), He will restore the nation to Himself. The short moment during which God hid His face (i.e., abandoned Israel because of His anger against her sin) contrasts with the everlasting nature of His covenant loyalty.<sup>22</sup>

And will not remember the reproach of your widowhood anymore: Just as God compared the disgrace of Israel to the shame of barrenness, now He compares their humiliation to the reproach of widowhood. Here, the LORD promises rescue from Israel's shame.

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<sup>20</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah5401.php>

<sup>21</sup> Chuck Missler, Notes on Isaiah, k-house.org

<sup>22</sup> The Bible Knowledge Commentary

"Shame ... disgrace ... humiliated represent three synonymous Hebrew verbs sharing the fundamental idea of disappointed hopes, the embarrassment of expecting - even publicly announcing - one thing and then reaping another." (Motyer)<sup>23</sup>

God's third command (cf. vv. 1, 2) was not to fear. These were not idle promises; God would stand behind them and bring them to pass. Sarah initially felt ashamed because she did not believe the Lord would give her a child (Gen. 18:12-14; cf. Gen. 16:4; 1 Sam. 1:6, 25; Luke 1:25).

Nevertheless, God stood by His promise, gave her a child, and she had no reason to feel ashamed. The relative barrenness of God's people throughout their lifetime would end, and their reproach would pass away. Israel's youth included Egyptian slavery (cf. Jer. 2:2-3), and her widowhood involved Babylonian captivity.<sup>24</sup>

**4-5** In that culture, it was almost as shameful to be a widow as it was to be childless. Both were viewed as being judged by God, or having a lack of favor from Him at least.

Israel's exile to Babylon wasn't just difficult and painful because of the death and conquering that happened. It was also shameful, a publicly visible disgrace.

God continues to reassure them that they are not widowed, and will not remain childless. God is their husband and Redeemer.

And of course because God is the same yesterday, today, and forever, the principle always applies: There are times when we're ashamed, humiliated, and disgraced. But God brings us into a new season where the shame is forgotten and the reproach is no longer remembered.<sup>25</sup>

**<sup>5</sup>For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.**

### **Israel, the Wife of God**

Israel is often spoken of as a woman and as the wife of Jehovah (Isa. 54:4-6). This wife of Jehovah is the woman of Rev. 12. Here God speaks of forsaking her for the moment because of her sins, but He will again bring her back to Himself to remain thus forever (Isa. 54:4-10). This is a truth that is greatly enlarged upon in Hosea.<sup>26</sup>

God will own them then as His redeemed in that day.<sup>27</sup>

**God, Creator**—With a play on the Hebrew word ba'al, the prophet explained that the all-powerful Creator God was also a loving husband, unlike Baal, the Canaanite god who claimed to control fertility but was not the creator. Baal also played the husband in the fertility rituals but was certainly not a dedicated, loving husband to his worshipers. Our God has the power to create and the compassion to love.<sup>28</sup>

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<sup>23</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

<sup>24</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>25</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah5401.php>

<sup>26</sup> Dake's Annotated Reference Bible

<sup>27</sup> Thru The Bible with J. Vernon McGee.

<sup>28</sup> Disciples Study Bible

For your Maker is your husband: Though Israel might have been regarded as forsaken as a widow, the LORD promises to stand in the place of her husband.

Through the centuries, many a hurting woman has taken this promise for herself. Forsaken by a husband, or forsaken of a husband, they have found beautiful comfort in the promise that God would be a husband to them, when all others forsook them. The principle is true; God will supply and meet our emotional needs, and rescue us from our disgrace and shame, when others forsaken us.

The LORD of hosts is His name: To comfort and strengthen His people, God reminds them of how glorious of a Savior He is. He is their Maker, He is the LORD of hosts, He is their Redeemer, He is the Holy One of Israel, and He is called the God of the whole earth. Not only does God supply a husband, but a great one - Himself!

The promise that the LORD will meet our needs when others forsake us does not leave us to a place of "second best." The LORD God can be a greater husband than any man can be. This is something for every single woman to remember; and something no married woman should forget. An earthly husband can never fulfill every need that the great Heavenly Husband can.<sup>29</sup>

The cause of this reversal of fortunes is the husband of this woman, God. He created her and redeemed her. Since He made her, He could remake her. He took up the role of the kinsman-redeemer to provide children for this barren wife (cf. Boaz). He is the Almighty Yahweh, the Holy One of Israel (the transcendent yet immanent God), the God over the whole earth.<sup>30</sup>

**‘For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.**

Israel is today like a wife that has been divorced for adultery. That is the figure of speech that is used.<sup>31</sup>

The Lord called His people back to Himself, even though they had been unfaithful to Him (cf. Hosea). He would transform their attitude from that of an abandoned and brokenhearted wife, because her sins had separated her from her God, to that of a new bride whose relationship with her husband was unstained.<sup>32</sup>

**6-8** God said that he had abandoned Israel for a brief moment, so the nation was like a young wife rejected by her husband. But God still called Israel his own. The God we serve is holy, and he cannot tolerate sin. When his people blatantly sinned, God in his anger chose to punish them. Sin separates us from God and brings us pain and suffering. But if we confess our sin and repent, then God will forgive us. Have you ever been separated from a loved one and then experienced joy when that person returned? That is like the joy God experiences when you repent and return to him.<sup>33</sup>

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<sup>29</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

<sup>30</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>31</sup> Thru The Bible with J. Vernon McGee.

<sup>32</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>33</sup> Life Application Study Bible.

**<sup>7</sup>For a small moment have I forsaken thee; but with great mercies will I gather thee.**

Lk 19. Rom 11:25 - God is not through with Israel! (Rev 2:9, 3:9).

### **24 Gaps**

(24 refers to Kings and Priests, Rev 4,5)

Dan 9?

Isa 61, Luke 4

Dan 9:25-27

(24 gaps: Gen 1:1, 2; Ps: 22:21, 22; 118:22; Isa 9:6; 53:10; 61:2; Lam 4:21- 22; Dan 9:26-27; Dan 11:20,21; Hos 2:13, 14; 3:4, 5; Amos 9:10-11; Micah 5:2, 3; Hab 2:13, 14; Zeph 3:7, 8; Zech 9:9, 10; Mt 10:23; 12: 20; Lk 1:31, 32; 4: 18-20; 21:24; Jn 1:5, 6; 1 Pet 1:11; Rev 12: 5,6.)<sup>34</sup>

[gather thee] See Isa. 11:10-12; Jer. 31-32; Ezek. 37.

In that day not only Israel, but all of us are going to look back at what we thought was terrible down here in this life, and it will seem as Paul described it "a light affliction, which is but for a moment." And it will work for us an "exceeding and eternal weight of glory." We need to get our eyes focused on things which are not seen rather than things that are seen (see 2Cor. 4:17-18).<sup>35</sup>

**Forsaken you:** The period of forsaking is during the captivities, both that of Israel in Assyria and the Jews in the Babylonian captivity when the nation was abandoned by YHWH and HIS shekina was withdrawn. The departure and return of the Shekinah is recorded in Ezekiel. One year before the destruction of the temple, the three dimensional representation of the presence of God (shekinah) departed from the temple, recorded in Ezekiel 11:22-25. The return to the temple of the same three dimensional manifestation of the presence of YHWH is recorded in Ezek 43:1-7. The completion of this "forsaking" is one of the 70 year periods accomplishing the desolations recorded by Jeremiah 25:11-12 and referred to by Daniel.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Daniel 9:1-2

Notice that the word "desolations" is plural, implying more than one thing in Jerusalem would be desolate (uninhabited.) There are actually three elements which were desolate for the required number of years. The three 70 year periods cover the same approximate time period but not the exact. There were 70 years from the beginning of the captivity of the people from 606 to the decree of Cyrus to return in 536 BC. 70 years are also accomplished from the destruction of the temple by Nebuchadnezzar in 585 BC until the dedication of the second temple in the 6th year of the reign of Darius in 515 BC. It is also 70 years from the departure of the Shekina in 586 BC (one year before the destruction) until the return of the Shekinah (one year before the completion and dedication) in 516 BC.

Thus this verse in Isaiah is both historical and prophetic. The desolation of Israel (the "10 tribes") was no doubt an established fact by this time in the chronology of the book but the destruction of Jerusalem and the withdrawal of the Shekinah were future events, as also were the

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<sup>34</sup> Chuck Missler, Notes on Isaiah, k-house.org

<sup>35</sup> Thru The Bible with J. Vernon McGee.

restoration and return of the Shekinah. The return of the Shekinah is referred to as just imminent in Zec 2:10 and as having been accomplished just a few years later in Zec 8:3 before the rededication of the temple in the 6th year of Darius.<sup>36</sup>

The Lord's brief separation from His people, because of their sins, was short compared to the long relationship of intimacy that lay ahead for them (due to the salvation that the Servant provided).<sup>37</sup>

**<sup>8</sup>In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.**

**[little wrath I hid my face from thee for a moment]** Two little things here:

1. A small (little or short) moment, a very short time, which to man is a very long time -- already over 2,500 years. From God's viewpoint of inhabiting eternity (Isa. 57:15) and to whom 1,000 years are as a day (2Pet. 3:8), this is but a very small period -- like 2 or 3 days.
2. A little wrath, which has already destroyed multiplied millions of men and whole nations, has dispersed His chosen people to the uttermost parts of the earth (Isa. 54:8). It is little in comparison to the wrath to come in the tribulation and eternal hell yet to be made manifest.<sup>38</sup>

For a mere moment I have forsaken you: God never really forsook Israel; yet He recognizes that they felt forsaken. God says, "for a mere moment I allowed you to feel that I have forsaken you."

But with great mercies I will gather you: The forsaken is in the present tense; the great mercies are in the future tense. But they are real, and give Israel cause to set their hope and trust in the LORD, though they feel forsaken at the moment.

I hid My face from you for a moment; but with everlasting kindness I will have mercy on you: The contrast is between the moment of feeling forsaken and the everlasting nature of the kindness that will come. When we feel tried and forsaken, we should recognize that it is just for a moment, and the everlasting blessing will certainly come.<sup>39</sup>

Sworn not to be angry with Israel-Zion: Paul's argument in Gal 4:27ff is that there are two wives of Abraham and that one, Hagar, brought forth children of the flesh and one, Sarah, brought forth children of promise. The child of the flesh persecuted the child of promise and Paul makes the application that the natural nation has left Zion to join the enemy and now persecutes the true woman and her children of promise. Thus God has not broken his promise never to abandon Zion again. Zion has continued and as in Paul's day there is a Jewish remnant into which the Gentiles have been called. See Zechariah and Jewish Renewal by Fred P Miller pages 157 to 170 for a discussion of another prophecy which outlines the departure of the natural

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<sup>36</sup> <http://www.moellerhaus.com/isa54-59.htm>

<sup>37</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>38</sup> Dake's Annotated Reference Bible

<sup>39</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

nation of Jews from Israel to join the enemy and attack Jerusalem (that is: Jerusalem which is above or Spiritual messianic Zion).<sup>40</sup>

God did not lose control of Himself when His people sinned, but He became very angry because sin destroys people and breaks the fellowship that He desires to have with them. He had to turn away from sinners (hide His face from them) because He is holy. But that separation was short lived compared with the everlasting compassion that His loyal love (Heb. hesed) requires. Hesed is the unending love that is ever loyal to its pledge, love as a settled disposition . . . The Lord would buy His bride back to Himself.

When God 'spanks' His erring children, He may hurt them, but He never harms them.<sup>41</sup>

**<sup>9</sup>For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.**

Noah before Moses! "Israel" in Messianic sense (redeemer promise) begins at Gen 3:15 thru Rev 12!

"Over the earth" - global flood, Cf Gen 9.<sup>42</sup>

[as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth] Just as God promised that He would never send another flood like the one in Noah's day (Gen. 8:20-22), so, after the future and second restoration of Israel as a nation in Palestine, He will never be angry at her again or rebuke her.

[sworn that I would not be wroth with thee, nor rebuke thee] Two things God has sworn to Israel:

1. Not to be angry with her.
2. Not to rebuke her.<sup>43</sup>

For this is like the waters of Noah to Me: Just as God promised that the flood waters of Noah's day would not cover the earth forever, so will His anger recede from Israel.<sup>44</sup>

Yahweh's restoration of His people to Himself would be permanent; they would never again experience estrangement from Him. As the Lord kept His promise to spare humanity from another universal flood, so He would keep His promise to spare humankind the judgment of separation from Him again. He would neither flood them with His anger nor rebuke His people. This looks toward an eternal change in the relationship between the Lord and His people. One covenant premillennialist wrote the following.

Since the Jews actually were driven into exile again after their revolt against the Romans in A.D. 135, this can only mean that God accounts the Christian Church as true Israel.

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<sup>40</sup> <http://www.moellerhaus.com/isa54-59.htm>

<sup>41</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>42</sup> Chuck Missler, Notes on Isaiah, k-house.org

<sup>43</sup> Dake's Annotated Reference Bible

<sup>44</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

Covenant premillennialists, like amillennialists, believe the church will fulfill God's promises to Israel. But unlike amillennialists, covenant premillennialists believe in an earthly millennial reign of Christ.

Dispensational premillennialists believe that Israel will fulfill God's promises to Israel.<sup>45</sup>

**9-10** After the Flood, in which God executed His anger against the world's depravity, He promised never again to devastate the earth in the same way (Gen. 9:11). Similarly God promised that the day is coming when He will never... rebuke Israel again. Statements like this show that Isaiah was speaking of the millennial kingdom rather than the return from the Babylonian Captivity, for the nation has suffered God's anger many times since the postexilic return. Even if the world could be punished again as in the Flood, God's love (*hesed*; cf. v. 8) and compassion will never cease. The covenant of peace (also mentioned in Ezek. 34:25; 37:26) refers to this promise which God had just made. God will give His people lasting peace (cf. Isa. 9:7; 32:17-18; 54:13; 55:12; 66:12; Jer. 30:10; 33:6, 9; 46:27).<sup>46</sup>

**9-13** God made a covenant with Noah that he has never broken (Genesis 9:8-17). Likewise, God made a covenant of peace with the people of Israel that the time would come when he would stop pouring out his anger on them; he would teach their citizens and give them prosperity.<sup>47</sup>

**<sup>10</sup>For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.**

[For the mountains shall depart, and the hills be removed]

Second Coming of Christ

This will be fulfilled literally, for the Mount of Olives will be split and removed along with other mountains and hills at the second coming of Christ and when God makes an outlet to the Dead Sea (Isa. 54:10; Ezek. 47; Zech. 14:1-5). The idea seemingly expressed here is: Although the mountains and hills be removed from Israel, neither shall the covenant of peace be removed from them.<sup>48</sup>

If you feel that God is going to break His covenant which He made with Abraham, Isaiah would have you know that you are wrong. God will not break His covenant; He will never break it.<sup>49</sup>

For the mountains shall depart ... but My kindness shall not depart from you: Flood waters recede, and mountains do not. But even if the mountains shall depart, even if the hills be removed, the kindness of the LORD to His people will never depart. The kindness of the LORD is more certain than the mountains and the hills, and His covenant of peace is more sure.<sup>50</sup>

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<sup>45</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>46</sup> The Bible Knowledge Commentary

<sup>47</sup> Life Application Study Bible.

<sup>48</sup> Dake's Annotated Reference Bible

<sup>49</sup> Thru The Bible with J. Vernon McGee.

<sup>50</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

Even the most substantial and immovable of things do not compare with the firmness of God's promise. The Lord will again reshape the surface of the earth, as He did with the Flood, only the next time it will be with a great earthquake (cf. Rev. 16:17-21). Even global changes would not alter this promise to preserve His people in intimate relationship with Himself.

This promise is so firm and formal that it constitutes a covenant, a covenant guaranteeing peace with them and for them (Heb. shalom, wholeness of divine blessing). This is probably a reference to the New Covenant (cf. Jer. 31:31; 32:40; Ezek. 37:26; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8-12).<sup>655</sup> Young, 3:368, interpreted it as a reference to the theological covenant of grace.<sup>656</sup> Another scholar claimed that the covenant of peace was an ancient Near Eastern motif in primeval myth.

Yahweh would renovate the earth because He has compassion on His people; He desires to bless them.

How was it possible for God to enter into the Sinai Covenant with his people? They had to be delivered from Egypt by 'Moses, my servant' (e.g., Num. 12:7). How is it possible for God to enter into a (new) covenant of peace with Israel and all the nations of the world? It is possible through the deliverance brought about by the self-sacrifice of 'my Servant,' who is the expression of the eternal love of God. 'Break forth with a shout!

Just as the Noahic settlement was formalized into a perpetual covenant, so the work of the Servant leads to a covenant pledging peace in perpetuity.

Throughout this passage more than just the deliverance of Israel from the exile is in view. More than the deliverance of Israel from sin is in view. The deliverance of all humanity from sin by the Servant is in view. However, Israel is the primary focus of the prophecy.<sup>51</sup>

**<sup>11</sup>O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.**

Now God begins to comfort Israel that she might rejoice.

“With antimony” - eye shadow, purpose was to create a setting for the eye. (Cf 2 Kgs 9:30; Jer 4:30; Ezek 23:40).

“Stones” Rev 21:19-20, echoes breastplate stones (24 each).

Sapphire: Moses, Aaron - 70 Elders - Ex 24:10; Ezek 1:26; 10:1.<sup>52</sup>

[I will lay thy stones with fair colours, and lay thy foundations with sapphires]  
Rebuilding of Jerusalem

This evidently refers to the rebuilding of earthly Jerusalem in the Millennium, which city, according to Ezek. 48:30-35, will be over 10.5 miles square, with a wall containing 3 gates on each side -- a miniature of the heavenly city (New Jerusalem) which will be 1,500 miles square (Rev. 21:9-21). The earthly city will be the eternal city and also the eternal capital of the whole earth, which will be ruled by the Messiah and His saints. It will be made of:

1. Building stones of fair colors (Isa. 54:11)
2. Foundations of sapphires

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<sup>51</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>52</sup> Chuck Missler, Notes on Isaiah, k-house.org

3. Windows of agates (Isa. 54:12)

4. Borders of pleasant stones

**[colours]** Hebrew: puwk (HSN-<H6320>), to paint; dye; especially, stibium or antimony for the eyes. The reference seems to be to material that will be used as cement in laying the building stones. Antimony was a black powder used by eastern women to paint their eyelids and eyebrows to give them a more distinctive appearance.

**[sapphires]** Sapphires -- well-known gems distinguished for beauty and splendor. They are next to the diamond in hardness; the colors are blue, red, violet, green, white, and limpid.<sup>53</sup>

**11-12** Jerusalem, the afflicted city, had been through many troubles, called storms, and no one had comforted her (cf. Lam. 1:2, 9, 15-17, 21). However, the Lord will build up the city with stones made of precious gems, symbolic of His care and esteem for the value of the city.<sup>54</sup>

**11-12** Presently God's people were wretched, but they would be redeemed. They were bereft of support, without stability, and in despair, all of which God in His compassion noted. They would enjoy richness, abundance, completeness, and variety. Antimony was a black powder that masons added to mortar that held stones in place. It set off the beauty of the stones by providing a dark edging for them. Women also used this powder as mascara to color their eyes (cf. 2 Kings 9:30). Foundations of sapphires (lapis lazuli, a prized dark blue stone) would be foundations of the highest quality and greatest beauty. The battlements Isaiah saw were bright red rubies. The gates were clear crystal, and the walls were a mosaic of other precious stones. This description recalls the picture of the New Jerusalem in Revelation 21:9—22:5. Is that just a poetic description of an ideal city, like this one, or is it a literal description of a specific city? Probably it, too, is a poetic description of the ideal residence of the redeemed throughout eternity, but the New Jerusalem is nonetheless a real place (cf. John 14:1-2). This picture, of wealth, stability, and confidence, contrasts strongly with the conditions of poverty, insecurity, and despair in verse 11. The key is God, who will effect the change: "I will."<sup>55</sup>

To you afflicted one, tossed with tempest and not comforted: God cares about the afflicted one. He cares about the one tossed with tempest. He cares about the one who is not comforted. When someone is in this place - afflicted, tossed, and not comforted - it is easy for them to believe God doesn't care. But He does, and He gives precious promises to give strength.

Behold, I will lay your stones with colorful gems ... sapphires ... rubies ... crystal: God will lavish riches upon the hurting and afflicted. When someone feels afflicted, tossed, and not comforted, they feel poor, no matter how much money they have in the bank. God promises to make the afflicted truly rich.<sup>56</sup>

### **6-10 For A Brief Moment I Forsook You**

God acknowledges that they were shamed because of shameful behavior. He did appear to forsake them when He sent them to Babylon. But it was as punishment, not destruction. God's covenant promises still applied, and He continued to love His people.

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<sup>53</sup> Dake's Annotated Reference Bible

<sup>54</sup> The Bible Knowledge Commentary

<sup>55</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>56</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-lsa/lisa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-lsa/lisa-54.cfm?a=733001)

It was similar to the days of Noah, when God brought judgment, but not for the purpose of totally wiping out everybody. Yes, He was angry during the days of Genesis 6. But He made sure to preserve and care for Noah and his family. The waters covered the earth, but they would eventually recede. And at the end of it all, He promised He'd never flood the earth again (Gen. 9:15).

In the same way, He reassures the Jews that no matter how bad things look, He will always be merciful to them, and will always keep His promises. And the promise He's reminding them of is a peaceful promise for their future. It is the covenant that says in the Millennium, they won't even have to worry about wild animals, much less enemy nations. We read of this covenant of peace in Ezekiel 34...

Ezek. 34:25 "I will make a covenant of peace with them and eliminate harmful beasts from the land so that they may live securely in the wilderness and sleep in the woods.

Isaiah has already told us much about the Millennial Kingdom, including the fact that, Is. 11:6-9 And the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together; And a little boy will lead them. Also the cow and the bear will graze, their young will lie down together, and the lion will eat straw like the ox. The nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den. They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.<sup>57</sup>

### **11-12 I Will Make Your Wall Of Precious Stones**

At first reading, it sounds like God is metaphorically saying that He will restore the Jews and make them rich in blessings. But when you consider the new Jerusalem described in Revelation 21, you certainly would be justified in reading this literally as well.

Rev. 21:18-20 The material of the wall was jasper; and the city was pure gold, like clear glass. The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, cal-SED-uh-nee; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, CHRIS-o-lite; the eighth, BEAR-L; the ninth, topaz; the tenth, KRIS-o-praise; the eleventh, JAY-sinth; the twelfth, amethyst.<sup>58</sup>

**<sup>12</sup>And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.**

"Agates" - rubies.

"Gates" - Rev 21:21, pearls?

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<sup>57</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah5401.php>

<sup>58</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah5401.php>

**[windows]** Hebrew: shemesh (HSN-<H8121>), to be brilliant; the sun; a notched battlement. Not the ordinary word for window or an opening for light, but perhaps refers to battlements, pinnacles, or turrets on the walls of the city.

**[agate]** Agates -- a class of siliceous, semi-translucent gems of many varieties, consisting of quartz crystal, flint, chalcedony, amethyst, jasper, and cornelian, variegated with dots, zones, filaments, and various figures. They are esteemed the least valuable of all the precious stones.

**[gates]** There will be three gates on each side of the city (Ezek. 48:29-35).

**[carbuncles]** Carbuncles -- beautiful gems of a deep red color, with a mixture of scarlet. When held up to the sun the gem loses its deep tint and is more like a burning coal. The word means a flaming, sparkling gem. The Hebrew: 'eqdach (HSN-<H688>) is found only here in Scripture, but another word, bareqath (HSN-<H1304>), is translated "carbuncle" in Ex. 28:17; 39:10; Ezek. 28:13.

**[all thy borders of pleasant stones]** All the walls and foundations will be of precious stones.<sup>59</sup>

**13** **And all thy children shall be taught of the LORD; and great shall be the peace of thy children.**

“Taught of the Lord” - referred to by Jesus Jn 6:45.

This is millennial and eternal; it has never been fulfilled to this day. All will know God from the least to the greatest under the Messiah (Isa. 11:9; Jer. 6:13; 8:10; 31:34; 42:1,8; Heb. 8:11).<sup>60</sup>

This is the day when the knowledge of the Lord shall cover the earth. This brings peace.<sup>61</sup>

All your children shall be taught by the LORD, and great shall be the peace of your children: When we are afflicted, tossed, and not comforted, we feel bad not just for ourselves, but also for our children. God gives precious assurance not only for us, but also quiets our fears for our children.<sup>62</sup>

All the spiritual descendants of the redeemed in that era would be disciples of the Lord. They would follow Him faithfully, and they would enjoy the highest quality of spiritual life (cf. 1:26). Jesus saw a foreview of this condition during His earthly ministry (John 6:45).<sup>63</sup>

**13-14** Israelites always considered the training of their children a high priority. Many wanted them to be true to the Lord and not guided by the pagan world around them. In the Millennium, the children will be taught by the Lord Himself and will enjoy His peace (cf. comments on v. 10). Righteousness will prevail (cf. 33:5; 46:13; 58:8; 62:1-2) and Jerusalemites will no longer fear for the Lord will protect her from tyranny.<sup>64</sup>

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<sup>59</sup> Dake's Annotated Reference Bible

<sup>60</sup> Dake's Annotated Reference Bible

<sup>61</sup> Thru The Bible with J. Vernon McGee.

<sup>62</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

<sup>63</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>64</sup> The Bible Knowledge Commentary

## **All Your Sons Will Be Taught Of The Lord**

During this time of blessing, He says, "all your sons will be taught of the Lord."

Today, nearly half of Israeli Jews define themselves as secular. Less than 20% of them consider themselves Orthodox or ultra-Orthodox. But during the Millennium, not only will they believe in the Lord, but they will be taught by the Lord Himself! As we read back in chapter two,

Is. 2:2-4 Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; And all the nations will stream to it. And many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; That He may teach us concerning His ways and that we may walk in His paths." For the law will go forth from Zion and the word of the LORD from Jerusalem. And He will judge between the nations, and will render decisions for many peoples

The Lord will be reigning and teaching in Jerusalem, and the Jews will be with Him in the Millennium.

Jesus quoted this verse in John chapter six.

John 6:41-45 ...the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?" Jesus answered and said to them, "Do not grumble among yourselves. No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me."

So again, we have the literal fulfillment of the verse in the Millennium, but the spiritual principle at work today in that anyone who comes to Jesus is learning from the Father, being taught of God.<sup>65</sup>

**<sup>14</sup>In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.**

"Oppression" should be anxiety...<sup>66</sup>

All Israel will be established in righteousness, will be far from Gentile oppression, will never fear, and will be free from terror. This will be fulfilled after the times of the Gentiles and the battle of Armageddon. The next verse predicts the gathering of the Gentiles against Israel, but not in the will of God this time (Isa. 54:15).<sup>67</sup>

Following righteousness is freedom from fear.

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<sup>65</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah5401.php>

<sup>66</sup> Chuck Missler, Notes on Isaiah, k-house.org

<sup>67</sup> Dake's Annotated Reference Bible

In righteousness you shall be established ... you shall not fear ... whoever assembles against you shall fall for your sake: God promises those who are afflicted, tossed, and not comforted will find protection and security in Him.<sup>68</sup>

The righteous would be secure in the love and plans of God. Oppression and terror would not come anywhere near them, so they would not fear (cf. 32:17).<sup>69</sup>

**<sup>15</sup>Behold, they shall surely gather together, *but not by me*: whosoever shall gather together against thee shall fall for thy sake.**

Whatever trouble might come to them would not come from God as discipline, as in former times. Moreover, God's people would be able to overcome all their opponents. This indicates that conditions for the redeemed will not be completely placid at this time, as they will be in the eternal state where nothing offensive will assail God's people. Isaiah rather described conditions during the first part of the renovation of all things, the Millennium. It seems that assault by enemies is not just a theoretical possibility that Isaiah raised to stress the security of believers, but a real possibility for two reasons. First, the prophet spoke of this hostility at some length (vv. 15-17). Second, he already said enough about the security of the redeemed, so raising the theoretical possibility of opposition is unnecessary and disturbing.<sup>70</sup>

**15-17** In the millennial kingdom no nation will be allowed to defeat Israel because the Lord has so decreed. Nations rise and fall on the basis of His word. In the past He allowed the destroyer (Babylon) to overcome His people, but this will never again occur. Peace and safety are the heritage of those who trust in the Lord.<sup>71</sup>

**<sup>16</sup>Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.**

### **Future of Israel**

Here God speaks of creating the smith who makes weapons of war and also the waster who uses such weapons; but He promises that in the restoration of Israel and Jerusalem under the Messiah no weapon formed to destroy them will prosper. Not even a tongue speaking against them in judgment will prosper, but they shall condemn and subdue all their enemies (Isa. 54:16-17).<sup>72</sup>

The sovereign God - who created the blacksmith, who created the spoiler to destroy - also has the power to protect. He can promise that no weapon formed against you shall prosper. Whatever weapon is raised against God's people is destined to be destroyed itself. God will ultimately even

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<sup>68</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

<sup>69</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>70</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>71</sup> The Bible Knowledge Commentary

<sup>72</sup> Dake's Annotated Reference Bible

protect His people from criticism; indeed, every tongue which rises against you in judgment you shall condemn.<sup>73</sup>

Whatever happens to the redeemed in that era would be by the will of God, who not only raises up destroyers to destroy, and provides the weapons that they use, but creates the blacksmiths who make the weapons. All that the people of God would experience would be part of God's good intention and design for them.

This verse is very instructive for the study of divine providence. It teaches that nothing occurs, not even the destroying acts of the enemies of God's people, apart from God Himself. At the same time we are not to blame Him for the evil that men do (cf. the express statement of the previous verse), but in His secret providence God governs the efforts and actions of men and employs them as the instruments of His anger.<sup>74</sup>

**17No weapon that is formed against thee shall prosper; and every tongue *that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.***

“Their righteousness is from Me” - not a New Testament doctrine!<sup>75</sup>

[servants of the LORD, and their righteousness is of me] This predicts that Israel will become righteous and be the servants of the Lord.<sup>76</sup>

Even in the past and in the present, God has been opposed to anti-Semitism. No enemy of God's chosen nation has ever prospered. The witnesses to this truth are Pharaoh, Haman, Herod, and Hitler. There are a lot of anti-Semites in this country who ought to read this verse. This verse is a promise of God.<sup>77</sup>

The LORD will not allow the weapon formed against His servants to prosper. Sometimes this means the LORD takes the weapon out of the hand of the enemy of His servants. Sometimes it means that God allows the weapon to strike, but brings a greater good out of it than the pain of the immediate blow. In allowing this, God will not allow the weapon to prosper, but transforms the violent sword into a trowel for building His kingdom.

The tongue which rises against you can really hurt. "Satan leaves no stone unturned against the Church of God. He uses not simply the hand; but, what is oftener a sharper weapon, the tongue. We can bear a blow, sometimes, but we cannot endure an insult. There is a great power in the tongue. We can rise from a blow which smote us to the ground; but we cannot so easily recover from slander, that lays the character low." (Spurgeon) Yet, we can trust in the LORD's triumph. "The more accusers, the more acquittals; the more slander, the more honor; so the enemy may slander us as much as he pleases." (Spurgeon)

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<sup>73</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

<sup>74</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>75</sup> Chuck Missler, Notes on Isaiah, k-house.org

<sup>76</sup> Dake's Annotated Reference Bible

<sup>77</sup> Thru The Bible with J. Vernon McGee.

This is not a blanket promise for any churchgoer. The LORD specifically says, this is the heritage of the servants of the LORD. Are you a servant of the LORD? Then you can rest easy in His promised protection. The LORD also says that this is a promise for those whose righteousness is from Me - from the LORD Himself - and not from themselves. When a person understands that their righteousness is really from the LORD, they are much more comfortable in letting the LORD protect their righteousness.<sup>78</sup>

Even though opponents might arise, they would be ineffective against God's invincible people. Hard steel or a hot tongue, two forms of antagonism that represent all forms of it, would not prosper. Yahweh's vindication of His people would be the heritage of His servants in that peaceful era. That heritage would include restoration to intimacy with God (cf. vv. 1-10), and, for Israel, fulfillment of the promises in the Abrahamic Covenant (Gen. 12:1-3, 7).

Beginning here and throughout the rest of the book, Israel is referred to as servants (pl.), and the Servant who restores his people to the covenant and brings justice to the nations is not referred to again as such [contrary to the AV]. . . .

The purpose then in the shift to the plural at this point seems to be to finalize the distinction between the 'servant' of the Lord, who receives benefits, and the 'Servant' of the Lord, who makes those benefits possible.

The historical setting for the fulfillment of this prophecy is the time following the Servant's full redemption of His people. This full redemption will take place at His second advent. Even though Jesus Christ died for our sins and defeated Satan during His first advent, He has not yet destroyed the effects of sin in the creation, including humanity, or punished Satan. He will do this at His second advent. Thus, the joy Isaiah described in this chapter will come to fruition during the Millennium, and thereafter, throughout eternity.

If all the future blessings promised in Scripture to the nation of Israel are to be fulfilled spiritually in the church, as many allege, why are not those same interpreters willing to take upon themselves all the curses pronounced against Israel? Scarcely anyone is willing to do this.<sup>79</sup>

### **No Weapon Formed Against You Will Prosper**

The spiritual principle at work here is that the enemies of the righteous are never victorious. Even if they are fiercely attacked, God will cause them to fall and fail, either immediately or in the day of judgment. This has been very literally promised to the Jews since the beginning. God's very first promise to Abraham was back in Genesis 12:

Gen. 12:2-3 ...I will make you a great nation, and I will bless you, and make your name great; And so you shall be a blessing; And I will bless those who bless you, and the one who curses you I will curse...<sup>80</sup>

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<sup>78</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-54.cfm?a=733001)

<sup>79</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>80</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah5401.php>