

Book of Isaiah



Chapter 57

Theme: Contrast between the righteous and wicked; comfort for the righteous; condemnation of the wicked

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Now I grant you that today the wicked have it easy -- they are the ones in comfort. They are the ones with the money, and they seem to be on top. But when we get to the end of the age, it will be comfort for the righteous and condemnation for the wicked.

This chapter marks the end of the second section of the final division of Isaiah, which I have labeled, "The salvation of Jehovah which comes through the suffering Servant." Those who come in humility and accept it are made righteous. Those who reject it proceed on their wicked way to judgment. This chapter brings us to the crossroads where the way that leads to life goes one way and the broad way to destruction goes another way. The destination and division are right here.¹

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

“Righteous are gathered in out of the way of evil.”

Because there was no spiritual leadership, the people were never challenged to live rightly before God. Righteous and devout people were becoming so rare they were nearly extinct. Those who walked uprightly before God were dying off with the previous generation.²

"The righteous perisheth." Many of God's wonderful saints are being taken away today through the doorway of death. God is removing them from a lot of trouble that is going to come in the future. When I started my ministry, I worried about myself. Then I had a child and I worried about her. Now I have two grandsons, and I worry about them. I no longer worry about myself or my daughter, but I do worry about those two little fellows because their lot in the future is going to be rough.³

¹ Thru The Bible with J. Vernon McGee.

² <http://rondaniel.com/library/23-Isaiah/Isaiah5609.php>

³ Thru The Bible with J. Vernon McGee.

1-2 The society then was so bad that the righteous people in Israel (also called devout and those who walk uprightly) had to die in order to find peace. Observing the evil all around apparently frustrated them. They could do nothing to turn the nation back to the Lord. The only way the righteous could be spared from such frustration was to die.⁴

1-2 Creation, Evil—The prophet's caustic attack upon the Israelites' folly for worshiping idols forms the background for this chapter. God wanted the people returning from captivity in Babylon to be thoroughly purged of all evil practices. Instead, He found immoral conduct comparable to the days of Jeremiah and Ezekiel. God created a wonderful world, but wicked people have contaminated it by participating in immorality. God takes good people away from this evil world for one important reason. They can then be safe from the impure things that constantly threaten to contaminate them. Godly people find ultimate security only when they leave their present habitation to be with their Creator.

Humanity, Death and Sin—A new dimension is added to the understanding of death. It can be a deliverance from catastrophe and suffering, rather than merely a punishment for sin. God can use death to spare His righteous people worse horrors. Sadly, many people go through so many unnecessary, even wicked, religious ceremonies they do not notice the righteous person's death.⁵

The righteous perishes: Carrying on the rebuke of Judah's leaders from the previous chapter, the LORD speaks to the persecution of the righteous. In this case, it is persecution through neglect (the righteous perishes and no man takes it to heart).

When Isaiah proclaimed this is important. Many critics of the Bible demand that Isaiah was written after the Babylonian exile, because so many events after the exile are precisely prophesied. But the sins described in this chapter are strictly before the exile. This chapter is a marvelous proof that the book of Isaiah was written in the days of Isaiah, by one author, and before the exile.

"There is no evidence of corresponding post-exilic practices. A prophet in the post-exile could not have written like this." (Motyer) "All in all we prefer to think of the reign of Manasseh, for the abominations of this king are all found in this chapter." (Bultema)

The righteous is taken away from evil. He shall enter into peace: Though the righteous were ignored and persecuted by the wicked leaders of Judah, God would not forsake them. When they perished, when merciful men were taken away, God used it to bless the righteous, to take them away from evil and to allow them to enter into peace.⁶

As the leadership of the nation grew worse, the number of righteous people shrank, without people perceiving what was happening. God allowed this disappearance of the devout to spare them the judgment He would bring on the evil nation and its ungodly rulers. Few people in the nation, however, understood this reason for the depletion of the righteous.

Such deaths are not understood by the godless, for they do not realize that God in His goodness often takes righteous men to Himself to deliver them from some impending catastrophe."⁶83

God will do this when He removes the church from the earth before He brings the Tribulation on it. He did it in the past when he removed Lot before He destroyed Sodom.⁷

⁴ The Bible Knowledge Commentary

⁵ Disciples Study Bible

⁶ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

⁷ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

[no man layeth it to heart: and merciful men are taken away] Verses 1-2 speak of the righteous being destroyed and the ungodly not taking it to heart or understanding the blessed end of the godly.

[taken away from the evil to come] Four blessings of the righteous at death:

1. They are taken away from the evil sufferings to come (Isa. 57:1).
2. They enter into eternal peace (Isa. 57:2).
3. They rest from their sufferings.
4. They continue to walk uprightly even in the life to come.⁸

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

"He shall enter into peace" -- he shall have peace in his heart. "They shall rest in their beds, each one walking in his uprightness." If death comes to him while he is in bed, he will be removed from the Great Tribulation and will be taken into the presence of Christ. They will have peace regardless of what may come to them.⁹

Peace here refers to the final state of the righteous who rest in their deathbeds (3:10, 11; 53:5; Phil. 1:21–23). No one understood that the righteous were being spared the judgment to come (2 Kin. 22:19, 20).¹⁰

The righteous person entered a condition of peace by dying and going to his or her eternal reward. The end of the righteous, then, contrasts with that of the wicked leaders (56:9-12).¹¹

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

[draw near hither] The ungodly of Judah were commanded to draw near to hear God's indictment of them (Isa. 57:3-12).

[seed of the adulterer and the whore] Sorcery, adultery, whoredom, and falsehood were so common in Judah that the nation was accused of being the offspring of such parents (Isa. 57:3-4).¹²

Now God addresses the wicked. Even their ancestry is bad -- note the label given their mothers!¹³

3-4 In contrast with the righteous people mentioned in verses 1-2, the rest of the Israelites were engaged in false religious practices picked up from pagans around them, including sorcery (from 'ānan; see comments on 2:6) and religious prostitution (cf. Hosea 4:14). In fertility religions "worshippers" engaged in sexual relations with prostitutes, supposedly identifying in that way with gods and goddesses to help guarantee fertility in crops, animals, and families. Such people

⁸ Dake's Annotated Reference Bible

⁹ Thru The Bible with J. Vernon McGee.

¹⁰ Nelsons Study Bible

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

¹² Dake's Annotated Reference Bible

¹³ Thru The Bible with J. Vernon McGee.

in Israel were mocking the righteous while they were involved in shameful deeds. By such actions they were rebels against God.¹⁴

Whom do you ridicule? The wicked among God's people made fun of the righteous. They mocked them, and God heard it. Here, the LORD challenges them, simply asking "Who do you think you are? Who are you mocking? Are you not children of transgression, offspring of falsehood?"

This speaks to a common sin of human nature - to see the sins or the problems of others, while being blind to our own sins or problems.¹⁵

God summoned the idolatrous Israelites, in contrast to the righteous (vv. 1-2), to come before Him for judgment. Rather than behaving like descendants of Abraham and Sarah (cf. 51:2), these wicked Israelites were acting as though their father was an adulterer and their mother a sorceress and a prostitute. That is, they were congenitally selfish, unfaithful to God, and wayward.

Adultery . . . expresses the principle (unfaithfulness to the covenant); prostitution the practice (devotion to lovers other than the Lord). The adulterer gives his love elsewhere; the prostitute takes other lovers.¹⁶

The next generation to arise was super-carnal. God calls them, "sons of a sorceress, offspring of an adulterer and a prostitute, children of rebellion, offspring of deceit." When parents walk away from the Lord, the children they produce don't even have a form of godliness. They were a crass lot, laughing and joking at righteous ideas, sticking out their tongues at God and His ways. They were idolaters, practicing the immoral ceremonies of their false gods. God says He won't change His mind regarding the judgment He has planned for them.¹⁷

A condemnation of pagan practices among the Judeans, whether past or present. Sexual imagery pervades this passage, not because the idolatrous worship involved lewd practices but because idolatry among Israelites is compared to adultery: The Lord is Israel's husband, and thus any worship of other gods by Israelites is an act of marital infidelity.¹⁸

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

Cf. 2 Pet 2:7.

[sport yourselves] Make light of Jehovah and religion.

[wide mouth] A statement expressing scorn.¹⁹

¹⁴ The Bible Knowledge Commentary

¹⁵ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

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

¹⁷ <http://rondaniel.com/library/23-Isaiah/Isaiah5609.php>

¹⁸ Jewish Study Bible Notes

¹⁹ Dake's Annotated Reference Bible

They have been the persecutors of the righteous. Up to this point God has not intervened. Look around you today. Attacks are being made upon the righteous. They are not having an easy time. The attacks are coming hard and fierce, and the wicked seem to get by with it.²⁰

Evidently the people these wicked Israelites mocked were the righteous minority among them. Like children, they ridiculed the righteous for being different from themselves. They were rebellious and deceitful in their relationship to the Lord.²¹

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

Moloch, set up altar in the Valley of Hinom (2 Kgs 3:27; Micah 6:7, 2 Kgs 17:7 by Israel). Child sacrifice. Ahaz (2 Kgs 16:3; 2 Chr 28:3). Manasseh (2 Kgs 21:6).²²

[Enflaming yourselves with idols] The burning lusts and passions, the adulterous acts with prostitutes consecrated to idols in order to attract more devotees, the murder of children offered to Moloch and other gods, and the practice of every other vice and sin are what the prophet referred to here (Isa. 57:5-11).

[under every green tree] Four chief places of idolatry:

1. Under green trees -- in shadowy groves
2. In the valleys (Isa. 57:5)
3. In caves and caverns of the earth
4. On mountains (Isa. 57:7)²³

The wicked in the last days are the idolaters who have turned their backs on God. They are guilty of gross immorality and murder. Adultery and murder are two of the terrible sins of our day also -- coupled with covetousness, which is idolatry. This is the condition of the wicked at the present time.²⁴

5-8 Worship centers were set up on hillsides, probably so that the people could imagine themselves closer to their gods. Often such centers were in lush forest areas to picture the fertility being sought by the worshipers. Thus the people, as Isaiah wrote, would lust among the oaks (cf. 1:29). Sometimes the people were also involved in child sacrifice in attempts to appease the wrath of various gods (cf. Ezek. 20:31; Hosea 13:2). They were in the habit of giving offerings to their idols and sacrificing to foreign gods on the high hills where they also were involved in adultery (Isa. 57:6-7). Their homes were supposed to be centers of learning about the Lord, but the people had made them places of idol worship and adultery (v. 8). (Cf. the use of pagan symbols with God's command in Deut. 6:9.) Beds and nakedness may refer to sexual

²⁰ Thru The Bible with J. Vernon McGee.

²¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

²² Chuck Missler, Notes on Isaiah, khouse.org

²³ Dake's Annotated Reference Bible

²⁴ Thru The Bible with J. Vernon McGee.

perversity involved in such worship or they may symbolize idolatry (which was sometimes likened to spiritual adultery).²⁵

The murderous cult of Molech, which demanded the sacrifice of children, was practiced by King Manasseh in the Valley of Hinnom below Mount Zion (2 Chr 33:6).

Green tree was associated with pagan fertility rites (1:29, 30; 1 Kin. 14:23; Jer. 2:20). Slaying the children was associated with the worship of Molech and with demon worship (30:33; 2 Kin. 23:10; Ps. 106:37, 38; Jer. 7:31).²⁶

Inflaming yourselves with gods under every green tree: Here, the LORD begins to expose the spiritual adultery of His people. They are "hot" with passion for other gods, worshipping them in the ritual worship places of Canaanite paganism (every green tree ... among the smooth stones of the stream ... on a high and lofty mountain).

In this picture, the LORD is the husband of Israel, and their passionate, chronic attraction for idols was like the lust of an adulterer. His people pursued the false gods like a lover runs after the focus of their love, and they yield themselves to the idols as a lover yields themselves to their beloved (you have uncovered yourself to those other than Me).

"According to the presentation of verse seven, the whoredom of Judah is compared to that of an adulteress who has become so impudent that she no longer commits her sins in secret but publicly and shamelessly. She acts without and restraint and refuses to blush with shame." (Bultema)

Under every green tree: The picture of "spiritual adultery" is especially fitting, because many of the pagan gods the Israelites went after were "worshipped" with illicit sex rituals. A green tree might be a place of such idolatry, because the evergreen tree spoke of constant fertility.

Slaying the children in the valleys: One of the Canaanite gods the Israelites worshipped was named Molech, and he received children as sacrifices. Molech was "worshipped" by heating a metal statue representing the god until it was red hot, then by placing a living infant on the outstretched hands of the statue, while beating drums drowned out the screams of the child until it burned to death. Molech was one of the "lovers" God's people forsook the LORD for in their spiritual adultery.

People who would not make a small sacrifice for the LORD God would kill their own children for a pagan idol! "And as the love of harlots is oft hotter than that of husband and wife, so superstition many times outdoeth true religion." (Trapp)²⁷

They were rebellious and deceitful in that they practiced fertility worship and child sacrifice. They believed connection with nature, rather than a spiritual relationship with the Creator, would yield fertility. They also believed that sacrificing the next generation would guarantee the preservation of the present generation. Of course, the opposite is true. God's people burned with lust as they carried out these pagan rites in the places thought to be most conducive to their success. "Oaks" (terebinths, Heb. 'elim) may refer to large trees, not a particular variety of tree. These trees were the places and objects of idol worship. How different a relationship with Yahweh based on trust would have been.²⁸

²⁵ The Bible Knowledge Commentary

²⁶ Nelsons Study Bible

²⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

²⁸ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

Israelite pagan cult ceremonies are often depicted as taking place under leafy trees and on hilltops. Cf. 1 Kings 14.13; 2 Kings 17.10; Hos. 4.13; Jer. 2.20; 3.6-13; Ezek. 6.13.²⁹

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

“Smooth stones” - “Bethels” = houses of God.³⁰

Smooth stones taken from streams were used to make pillars and monuments. These were anointed and sacrifices were offered upon them or by them (Gen. 28:18; Dt. 7:5; 12:3; 32:31,37; Acts 19:35).³¹

They will even worship the smooth stones in the brook that once slew a giant. They worship everything except the living and true God.³²

Even to them you have poured a drink offering, you have offered a grain offering: These are the sacrifices that should have been given to the LORD. But His unfaithful people gave them to idols instead. "For the devil is God's ape, and idolaters used the same rites and offerings in the worship of idols which God has prescribed in his own [worship]." (Poole)

Smooth stones: The translation (smooth) is based on the Masoretic pointing which doubles the lamed in "cheleq" and changes the meaning of the word from portion to smooth. Without the interpretive pointing of the Masoretes the first and third words in this sentence are the same and they would both mean portion, as an inherited plot of ground. Verse 5 has already introduced this portion as the valleys where they offered their children to Moloch. Here in this verse the valley is again emphasized as the portion that they have received by lot or inheritance due to their evil deeds. The verse actually means: "In the portions of the valley is your portion, "They, even they are your inheritance." (The valley where the children were slain.) The LXX is also an "interpretive" translation. The Sages who did the translating 285 BC do not mention "smooth" or "stones" in this verse. The simply wrote: "This is your portion, this is your lot."³³

Having chosen to worship in the wadis, the apostate Israelites would have to be content to have the rocks of the wadis as their gods (cf. Rom. 1:20-25). A wadi (Heb. nahal) is a streambed that is dry most of the year but in the rainy season becomes a rushing torrent. As mountaintops became places of worship because they were close to heaven and the gods, so wadis in valleys became places of worship because they were close to Sheol and the dead. The unfaithful in Israel even made drink and grain offerings to these rocks. This was not the kind of behavior that would cause God to change His mind about bringing judgment on His people.³⁴

²⁹ Jewish Study Bible Notes

³⁰ Chuck Missler, Notes on Isaiah, khouse.org

³¹ Dake's Annotated Reference Bible

³² Thru The Bible with J. Vernon McGee.

³³ <http://www.moellerhaus.com/isa54-59.htm>

³⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

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

This reveals the publicity and grossness of such idolatry. There was no effort to conceal the adulterous and idolatrous practices. Not only was this public and shameless, but also practiced in the homes. Even the furniture was designed and the daily habits revised to reveal the idolatry of the people in general (Isa. 57:8).³⁵

Now idolatry, associated with the groves on the mountaintops, gives place to scenes of the vilest immorality. It is a picture of the last days.³⁶

7-8 Marriage is an exclusive relationship in which a man and a woman become one. Adultery breaks this beautiful bond of unity. When the people turned from God and gave their love to idols, God said they were committing spiritual adultery—breaking their exclusive commitment to God. How could people give their love to worthless wood and stone idols instead of to the God who made them and loved them so very much?³⁷

A high mountain refers to a place for idolatrous practices (Jer. 3:6; Ezek. 16:16; Mic. 1:3–5). The word bed is associated with sexual aspects of idolatry (Ezek. 23:17; Hos. 4:13). sacrifice: Animal and grain offerings were also part of pagan worship. There were enough similarities between true and false worship for people to be confused (compare “wisdom” and “folly” in Prov. 9).³⁸

The Israelites also worshipped idols on mountains, as the pagans did to get closer to their gods. Such worship constituted infidelity to the Lord and adultery with loved idols. Thus Israel had made her bed and slept with another man when she worshipped as she did. However, Isaiah's language was more than figurative since worship of these nature deities involved sacred prostitution.³⁹

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

“Thy remembrance” - phallic talisman?⁴⁰

a [sawst it] Where you saw the beckonings of whores to idolatrous centers.⁴¹

In the past, sin was committed in secret, but at the present time sin has become brazen and flaunts itself. Somebody asked me, "Don't you think there was as much immorality in the past as

³⁵ Dake's Annotated Reference Bible

³⁶ Thru The Bible with J. Vernon McGee.

³⁷ Life Application Study Bible.

³⁸ Nelsons Study Bible

³⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁴⁰ Chuck Missler, Notes on Isaiah, khouse.org

⁴¹ Dake's Annotated Reference Bible

there is now?" I agreed that there may have been as much, but it was kept secret. Men were ashamed of their sin, but today they are not. The other day I listened to a pretty little girl on television talk about the man she lives with who is not her husband. She was commended by others on the program for not being a hypocrite. She may not be a hypocrite, but she is a sinner in God's sight. What would not even have been whispered about a few years ago is done in the open today. Sin has become a way of life. There are no longer high standards. The wheat and the tares are growing together exactly as the Lord said they would.

We see the contrast between the righteous and the wicked all through this section.⁴²

Also behind the doors and their posts you have set up your remembrance: In Deuteronomy 6:4-9, God told Israel to inscribe His name and His word on every door post. Here, there is a perverse twisting of that - the remember their pagan gods behind the doors and their posts.

"The sensitive Israelite reader would, of course, remember that it was the word of God - and, most aptly, the assertion that there is only one God - that was to be inscribed on the doors." (Grogan)⁴³

The unfaithful Israelites were evidently setting up memorial objects to the idols in their homes as well. The Scripture portions that they were to place on their doorframes (Deut. 6:9; 11:20) were to remind them of the Lord, but they had installed rival reminders inside their homes. The holder of these Scripture portions is called a mezuzah, and many observant Jews still install them on their doorframes, even today. The Lord's "wife" had turned her back on Him and had gone to bed with other lovers. She had been unfaithful to her covenant with Yahweh and had covenanted to worship idols, since she loved the physical aspects of their worship.⁴⁴

The people had gotten bored with worshipping God at the temple, and had gone after other gods, worshipping them at the high places.

They had gotten tired of writing the Law upon their doorposts (Deut. 6:9), and instead set up memorials (sign: zik-RONE) of their false gods. God had made coverings for His people (Gen 3:21), but they had uncovered themselves.

The Lord had said He would be their ally, but they had sought alliances with nations like Egypt. And even when God made things difficult for them so that they would turn back to Him, they just increased their resolve.⁴⁵

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

“King” = “Melech” in Hebrew - same letters as Molech.

False worship described idiomatically as adultery.⁴⁶

⁴² Thru The Bible with J. Vernon McGee.

⁴³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

⁴⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁴⁵ <http://rondaniel.com/library/23-Isaiah/Isaiah5609.php>

⁴⁶ Chuck Missler, Notes on Isaiah, khouse.org

[wentest to the king with ointment] This verse refers to alliances made with idolatrous nations and practices adopted to conform more completely with the harlotry of idolatry, even to hell. **[hell]** Hebrew: She'owl (HSN-<H7585>), the unseen world of departed spirits.⁴⁷

Molech was an Ammonite god whose worship included child sacrifice.

9-10 The worship of Molech, an Ammonite god, was sometimes accompanied by child sacrifice (2 Kings 23:10; Jer. 32:35), but sending representatives to Ammon to worship their god sometimes resulted in death (you descended to the grave). Yet in the face of these difficulties the people still refused to give up their sinful ways. They simply renewed their strength and continued on in sin.⁴⁸

The name “Molech” is a transliteration of the Hebrew word melek, which means “king” and is translated that way in this verse.

Some Israelites had also traveled far from home to worship other gods. This may be a reference to making political alliances with other nations and then worshipping their gods with them (cf. Ezek. 23). The king in view may be the most prominent foreign ruler at the time Isaiah wrote this prophecy. These political trips involved great distances. The negotiators would take the oils and perfumes used in the worship of foreign gods with them. Over time these instances of idolatry had increased. But instead of going to foreign nations, Isaiah said these envoys were really going to Sheol because God would slay His people for their unfaithfulness to Him.⁴⁹

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

There is no hope: The people persisted in worthless idolatry. The people’s way is detailed in vv. 5–9. They found a counterfeit life in immorality and idolatry that would only lead to permanent death (Rom. 1:18–32).⁵⁰

You are wearied in the length of your way: As time went on, the spiritual adultery of God's people wasn't rewarding. After the initial thrill of their spiritual adultery wore off, they were wearied. But even then they would not repent (Yet you did not say, "There is no hope").⁵¹

These trips to obtain political security through idolatry wore the envoys out. Rather than ensuring that security did not come in that way, however, they persevered in their wickedness in spite of their weariness.

As with any addiction, the memory of former gratification drives one on, even when the gratification grows steadily less and less. To admit that the quest is hopeless would be to drive

⁴⁷ Dake's Annotated Reference Bible

⁴⁸ The Bible Knowledge Commentary

⁴⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵⁰ Nelsons Study Bible

⁵¹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-lsa/lisa-57.cfm?a=736001

one back into the arms of God, whose invitation to surrender all control and live in trust one has already rejected.⁵²

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

You have tried one alliance after another and exhausted all efforts to be happy through wealth, pleasure, and self. These seem to meet your every need. You have been satisfied with your life and not grieved or been brought to a point of hopelessness. You have lied and lived in fear of man; you have forgotten Me; and your efforts will yet be in vain (Isa. 57:10-12). **[I held my peace even of old, and thou fearest me not]** I have held My peace for a long time and this has made you bold to sin and go further from Me, without fear of punishment. I will now declare your righteousness and works that they will not profit you (Isa. 57:12). When you cry all your works, alliances, and trusts will fail you and the wind will carry them away (Isa. 57:13).⁵³

11-13 Most of the Israelites had forgotten the true God, apparently because He had seemingly been silent. So in irony the Lord said He would expose their righteousness and... works. Their alleged righteous works, when exposed, would be shown for what they really were, and as a result their deeds would be of no help to them before the Lord. When in trouble, God said sarcastically, they should cry out to their gods. But they would find that God will blow... away their idols. In contrast those Israelites who trust the Lord will inherit the land (cf. Pss. 25:12-13; 37:9, 11, 22, 29; 69:35-36), that is, they will enjoy physical blessings, including the temple mount (God's holy mountain; see comments on Isa. 11:9) again belonging to Israel.⁵⁴

And of whom have you been afraid, or feared, that you have lied and not remembered Me: Here, the LORD confronts the fact that His people do not fear Him, and that they do fear someone or something else. Nor taken it to your heart: Their superficial relationship was connected to a low view of God, and their lack of respect for Him.

Is it not because I have held My peace from of old that you do not fear Me? Why did God's people lack respect for Him? In part, because He showed mercy and did not punish their sin immediately. They made a crucial error, common to fallen humanity: they mistook God's mercy and forbearance for weakness or lack of resolve.⁵⁵

Yahweh asked the Israelites a question. Who had terrified them that they betrayed the truth (cf. Prov. 30:6), their covenant partner, and their concern for Him (cf. v. 1)? Obviously it was not a great threat that had made them unfaithful, but neglect of Him. Perhaps if He had been more active in judging their sins they would have remembered Him. But, graciously, He had been silent about their sins, and so they had not paid attention to Him.

⁵² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵³ Dake's Annotated Reference Bible

⁵⁴ The Bible Knowledge Commentary

⁵⁵ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-lsa/lisa-57.cfm?a=736001

Possibly we have here an example of Isaiah's preaching during the long dark days of Manasseh.⁵⁶

12I will declare thy righteousness, and thy works; for they shall not profit thee.

God says that he will expose their good deeds for what they really were—mere pretensions of doing good. Isaiah warned these people that their good deeds would not save them any more than their weak, worthless idols. We cannot gain our salvation through good works because our best works are not good enough to outweigh our sins. Salvation is a gift from God, received only through faith in Christ, not good works (Ephesians 2:8, 9).⁵⁷

I will declare your righteousness and your works, for they will not profit you: God's people didn't trust in Him, and the things they did trust in - themselves, and their idols (let your collection of idols deliver you) could not help them. Their idols were so weak and helpless that a breath will take them.⁵⁸

God would bring Israel into judgment and make known her "righteous" deeds (cf. Matt. 13:24-30; Rev. 20:12). What she considered righteousness, the blending of her elect calling and paganism, was anything but that (cf. 56:1). She would come out lacking in that reckoning.⁵⁹

Instead of fearing God, they were afraid of their enemies. And no matter whether God sent prophets to rebuke, or had long periods of silence, nothing turned their hearts back to Him.

And in case they began to think that their nation's history of righteousness and devotion to God was going to help them, they needed to know that it would not profit them.

It doesn't even profit in our own lives. The Lord told Ezekiel,

Ezek. 18:24 "...when a righteous man turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die."

Since the righteousness of previous generations won't help them, God sarcastically suggests that when trouble comes upon them, that they call out to the gods of their idols. Of course, there is no god to take refuge in other than the Lord.

The great news is that when someone does take refuge in the Lord, they become inheritors of God's promises. And ultimately will dwell with God, as He is about to elaborate...⁶⁰

⁵⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵⁷ Life Application Study Bible.

⁵⁸ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

⁵⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁶⁰ <http://rondaniel.com/library/23-Isaiah/Isaiah5609.php>

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

Five Predictions -- Unfulfilled:

1. The companies of idols and foreigners you have made alliances with will fail to deliver you when you rely upon them (Isa. 57:13)
2. He that puts his trust in Me will possess the land, and inherit My holy mountain at Jerusalem
3. Stumbling blocks will be removed from My people (Isa. 57:14)
4. I will not contend with My people forever, or be angry with them (Isa. 57:16)
5. I will heal him (the righteous), lead him, and restore comforts unto him and his mourners (Isa. 57:18-19)

[let thy companies deliver thee] Let the many idols and companies of foreigners you have made alliances with deliver you.⁶¹

Let your ... idols deliver you: The thought is pitiful (44:17). The worshiper of idols was appealing to a work of his own hands for deliverance. the wind will carry them all away: The idols are like worthless chaff (Ps. 1:4). But: This word shows that there is an appeal in the denunciation. Each judgment text is a call for repentance. puts his trust: This verb is used of a little chick finding shelter under its mother's wings (4:6; 25:4; Ruth 2:12).⁶²

In contrast, the LORD says he who puts his trust in Me shall possess the land, and shall inherit My holy mountain. Trust in the LORD makes a person secure, while trust in one's self or in idols ends in ruin.⁶³

In that day of judgment, the idols that the Israelites had trusted in, even in captivity, would be of no help. They would be as useless and lightweight as what the winds blow away. In contrast, those who made Yahweh their refuge from the storms of life would inherit the land and possess the Zion of the future Millennium (cf. 11:9; 24:23; 25:6-8; 65:25; 66:20; Matt. 5:5).

One of the best ways to find out whether we have idols in our lives is to ask ourselves, 'Where do I instinctively turn when I face a decision or need to solve a problem?' Do we reach for the phone to call a friend? Do we assure ourselves that we can handle the situation ourselves? Or do we turn to God to see[k] His will and receive His help?⁶⁴

Salvation. Not all Judeans are guilty of these crimes, however, and God recognizes the Judeans' weaknesses and will help them overcome them. The faithful and the penitent will enjoy well-being, even as the inveterate sinners are punished.⁶⁵

⁶¹ Dake's Annotated Reference Bible

⁶² Nelsons Study Bible

⁶³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

⁶⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁶⁵ Jewish Study Bible Notes

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

14-21 Verses 1-13 speak of pride and lust; verses 14-21 tell how God relates to those who are humble and repentant ("contrite"). The high and holy God came down to our level to save us because it is impossible for us to go up to his level to save ourselves (see 2 Chronicles 6:18; Psalm 51:1-7; Philippians 2).⁶⁶

14-21 The exhortation to prepare a road for the people of faith recalls 40:3-5 which speaks of a road being prepared for the Lord. Now the faithful are walking to the Lord. Even though He is majestic (high and lofty; cf. 6:1), eternal, and holy (cf. 6:3), He fellowships (lives) with those who are contrite and lowly in spirit (cf. 66:2). His accusations and anger do not last forever, because of His grace. In the past He had to be harsh with His people because of their greed and independence. But when they repent He forgives them, giving healing, guidance, and comfort. The forgiven ones enjoy peace.... but the wicked have no rest and no peace (cf. 48:22). They are doomed for punishment because they refuse to turn to the Lord.⁶⁷

14-21 Creation, Hope—New opportunity does not mean paradise achieved. Returning from Exile, Israel returned to her greedy ways. God determined a new course of action. Life remained His goal for the creature into whose nostrils He breathed life (Ge 2:7). He would heal His people, creating them anew, removing greed, and creating (Hebrew bara') praise on mourning lips. See note on Ge 1:1. The wicked would, however, still exist and would continue to seek peace and wholeness fruitlessly.⁶⁸

This verse is based on 40:1–4. The phrase one shall say resembles “The voice of one crying” (40:2). Heap it up resembles “Every valley shall be exalted” (40:4). Prepare the way repeats the appeal of 40:3 (see also 11:16; 35:8–10; 62:10). Stumbling block probably refers to the idolatry described in vv. 3–13.⁶⁹

Heap it up! Heap it up! This doesn't describe setting things in the way of those coming to God. Instead, using the same imagery as Isaiah 35:8, which describes a highway for God's people, meaning a raised road that is above all obstacles. Heap it up refers to the building of this road, so that God's people can return to Him without obstacle.

Prepare the way, take the stumbling block out of the way of My people: Whatever gets in the way of our getting right with God must be taken out of the way. In the following verses, the LORD deals with those obstacles.⁷⁰

In the future, someone would give an order to prepare the way for the Israelites to return to their land and to their God (cf. 40:3; 62:10). Watts took this as an exhortation to the Jews in Babylonian exile to return to Jerusalem and rebuild the temple.⁶⁸⁹ The speaker is probably God,

⁶⁶ Life Application Study Bible.

⁶⁷ The Bible Knowledge Commentary

⁶⁸ Disciples Study Bible

⁶⁹ Nelsons Study Bible

⁷⁰ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

but the speech is more important than the speaker. The figure is of building a roadbed for a highway that would become the route of the Israelites.⁷¹

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

“Eternity” - error in our mathematics, time is a physical property. God is outside of time (Cf. Ps 90:2).

“Place” - Heaven of Heavens (1 Kgs 8:27, Solomon). Light whom no man can approach (1 Tim 6:16). Holy habitation (Zech 2:13).

Contrite = crushed⁷²

[the high and lofty One] Fourteen Facts about Jehovah

1. He is longsuffering and patient with those in rebellion (Isa. 57:11).
2. He is faithful to warn men of evil results of rebellion (Isa. 57:12).
3. He predicts blessings upon those who trust in Him (Isa. 57:13-19).
4. He is the High and lofty One (Isa. 57:15).
5. He inhabits eternity.
6. His name is Holy.
7. He dwells in a high and holy place.
8. He also dwells with the contrite and humble.
9. He promises to revive them.
10. He will not contend forever (Isa. 57:16).
11. He is not always angry.
12. He retires from wrongdoing.
13. He created the souls of men.
14. He will heal, revive, restore comforts, and create peace in the righteous, but permit the wicked to suffer loss of these things (Isa. 57:18-21).

[that inhabiteth eternity] This means that He lived in all the eternity past -- before the ages of time as we know them now (2Pet. 3).

[name is Holy] Here God's true nature is put for His name. See Names, Titles, and Offices of the Trinity.

[I dwell in the high and holy place, with him also that is of a contrite and humble spirit]

Ten places where God dwells:

1. Now -- in heaven (Isa. 57:15; 1Ki. 8:30,39,43,49; Mt. 6:9; Jn. 17:1)
2. In the new earth when His capital city will be moved here -- on earth (Rev. 21:3)
3. In the sanctuary among Israel (Ex. 15:17; 25:8; 29:45-46)
4. In thick darkness (1Ki. 8:12; 2Chr. 6:1)
5. In great light (1Tim. 6:16)
6. In Jerusalem (Ps. 135:21)
7. In Zion (Joel 3:17)
8. In Christ (Jn. 14:10)

⁷¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁷² Chuck Missler, Notes on Isaiah, khouse.org

9. In people (2Cor. 6:16)

10. In believers (Isa. 57:15; Jn. 14:23)

Some of these statements are to be taken literally, as in points 1-6; others are to be taken figuratively, as in the sense of union with (points 8-10). See note, Lk. 22:3.

[in the high and holy place, with him also that is a contrite and humble spirit] God dwells in heaven physically, but dwells with all, in union and presence, who are contrite and humble in spirit (note, Lk. 22:3). In the New Earth God will dwell physically on the earth and among people eternally (Rev. 21:3).

[to revive the spirit of the humble, and to revive the heart of the contrite ones] The purpose of God in dwelling with men in union and presence is twofold:

1. To revive the spirit of the humble.
2. To revive the heart of contrite ones.

[the contrite ones] See Ps. 34:18.⁷³

God in the last days comforts His own because of who He is -- "the high and lofty One." He is the God of eternity. How feeble man is with his threescore years and ten down here. Man doesn't last very long on earth. The eternal God promises to take those who do not trust in themselves, but trust in Him, and He covers them as a mother hen covers her brood. What peace and security there is for those who belong to God! This verse looks beyond our day to the time of the Great Tribulation; we are coming here to the end of the age.⁷⁴

God comes down to many in mercy and grace, in order to comfort and revive those who are contrite and "humble" in spirit. God never loses His exalted position but reaches down to lift man up through the Mediator, Jesus Christ (1 Tim 2:5).⁷⁵

God, Grace—While God is great in power and authority, exalted far above humans, He is also a God of grace, a God of love, who draws people to Himself.

Christian Ethics, Character—Contriteness or sadness over one's spiritual state is a mark of one who seeks God's face. Such contriteness will be honored by God's comforting presence.⁷⁶

This verse matches Ex. 34:6 as a defining passage for understanding the biblical view of God: Although God is completely unapproachable, He reaches down to lift up those who humble themselves before Him. High and Lofty may be rephrased as "Exceedingly Lofty" (2:11; 6:1; 52:13). This is one of the ways in which Isaiah describes the transcendence and holiness of God. He is above everyone—perfect and holy. inhabits eternity: Not only is God eternal, without beginning or ending, He transcends time itself. In this way He is able to give all of His time to each of His people; He is not bound by the succession of moments that limits our experience. High and holy may be rephrased as "unsearchably high" (32:15; 33:5, 16). Contrite and humble may be rephrased as "genuinely humble," referring to those who submit and repent under God's judgment (Ps. 34:17, 18; 51:17; 1 Pet. 5:6).⁷⁷

⁷³ Dake's Annotated Reference Bible

⁷⁴ Thru The Bible with J. Vernon McGee.

⁷⁵ Believers Study Bible

⁷⁶ Disciples Study Bible

⁷⁷ Nelsons Study Bible

For thus says the High and Lofty One who inhabits eternity, whose name is Holy: To be right with God, the first thing to do is to understand His great majesty. The LORD introduces Himself to His people with titles reflecting His great majesty, and expects His people to respond to Him as such a glorious God.

Though God is the High and Lofty One, and lives in the high and holy place, at the same time He will live with men - with him who has a contrite and humble spirit. This is the second thing to being right God: being contrite and humble before the God of great majesty.⁷⁸

Hebrew "shokeyn" translated "One who inhabits" is as close a reference to God using the "Shekinah" motif as any verse in the Bible. This is a masculine participle, the feminine participle of the same word is "Shekinah."

The reason for this proclamation is that God is who He is. He is the utterly transcendent God in relation to space (high and lifted up, cf. 6:1; 52:13), time (lives forever), and character (holy). Yet He is also immanent, dwelling among repentant and humble people. He dwells among them to encourage and enable them. The holy God is with His humble people (cf. 7:14). One writer called this verse "one of the finest one-sentence summations of biblical theology in the Bible."

Earthly sovereigns are thought of as dwelling with the exalted and proud ones; the great Sovereign of all dwells with the humble believer.⁷⁹

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

[for the spirit should fail before me, and the souls which I have made] God explained here that if He would contend with man in anger very long the human frame could not stand up to it -- a person's powers would fail and his strength decay, his spirit sinking into destruction. For this reason God dealt lightly with Israel; He was angry with him for his covetousness, smote him, and permitted him to go forward in the way of his own heart while He Himself went into retirement (Isa. 57:17). He now promised to heal Judah, lead him, and restore comforts to him and to those who were godly and mourned for the nation (Isa. 57:18).⁸⁰

He is the eternal God, but He will not always be angry with sin, because sin is to be removed.⁸¹

God, Wrath—Notice that while God's wrath is real, it is also temporary and is superseded by His love. He truly understands our weakness and impatience.⁸²

For I will not contend forever, nor will I always be angry: The third thing to understand in getting right with God is His great love. Here, the LORD shows His mercy to His people, but

⁷⁸ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

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

⁸⁰ Dake's Annotated Reference Bible

⁸¹ Thru The Bible with J. Vernon McGee.

⁸² Disciples Study Bible

promises to relent and not be angry forever. Though God disciplined His people, He now says, I have seen his ways, and will heal him; I will also lead him, and restore comforts to him.⁸³

God will not always be angry with sinners; His anger will come to an end because He has made provision for human sin through the Servant. He becomes angry, but He is love (cf. Ps. 30:5). If God remained angry with sin, humanity could not endure His wrath and everyone would perish (cf. Gen. 6:3). Obviously God remains angry with sinners who refuse His grace, but He does not need to remain angry with the humble who accept His provision for their sins.⁸⁴

God knows how much discipline the human heart can take (cf. 1 Pet. 5:10). He heals those who mourn the low condition of his people (cf. Isa. 66:10). He even creates their spirit of repentance. Peace, peace, to the far and to the near includes both Jews and Gentiles (cf. Eph. 2:11–22).

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

“Smote” - repeated action (140 years between accession of Hezekiah and completion of captivity).⁸⁵

God explains why He punishes the wicked. The wicked are covetous, and they go on in rebellion against God. I am sure that any intelligent person knows that a holy God will one day stop rebellion. God will have to punish those with rebellious and proud hearts.⁸⁶

The Lord had been angry with the proud Israelite because of his desire for unjust gain, namely, for more and more for himself. Greed is the essential sin that results in idolatry (cf. Col. 3:5; 1 Tim. 6:10). God's anger led Him to discipline the proud Israelites and to become inaccessible to their calls for help. Israel, instead of repenting and returning to the Lord, continued in her sinful ways.⁸⁷

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

For those who will forsake the wickedness of their ways, He will heal and save them. He is a gracious God toward the righteous.⁸⁸

In spite of Israel's response, Yahweh would heal, lead, and strengthen the nation's inhabitants who mourned over their sinfulness. He would take the initiative by providing the Servant—to

⁸³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

⁸⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁸⁵ Chuck Missler, Notes on Isaiah, khouse.org

⁸⁶ Thru The Bible with J. Vernon McGee.

⁸⁷ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁸⁸ Thru The Bible with J. Vernon McGee.

strengthen as well as to save (cf. 2 Cor. 5:18-19). It is not so much grace for redemption that is in view here, as grace to overcome the attraction of sin for people already redeemed.

The unmerited nature of God's favor has rarely been expressed more beautifully than in v. 18.⁸⁹

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

“Peace, peace” = perfect peace.

[fruit of the lips] Words of praise to God are the fruit of the lips (Heb. 13:15).

[Peace, peace to him that is far off, and to him that is near] Here God proclaimed peace to the Gentiles who were far off, and to the Jews that were near (Acts 2:39; Eph. 2:17).

[I will heal him] The second time here that God promised to heal the righteous of both Jews (those near) and Gentiles (those afar off, Isa. 57:18-19), but not the wicked who are without any basis of peace and healing (Isa. 57:20-21). The healing referred to is physical, not spiritual; if it were spiritual, the wicked only could be thus healed. See the word heal as used in Isaiah (cp. Isa. 6:10 with Mt. 13:13-15; and Isa. 19:22; 30:26; 53:6 with Mt. 8:16-17). There are no grounds for making the word healing refer to spiritual healing. The fact is that the word heal is used only one time of soul healing (Ps. 41:4), but many times it is used of physical healing.⁹⁰

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

The phrase “him who is far off” refers to Gentiles, and the phrase “him who is near” to Jews (cf. Eph 2:17).⁹¹

fruit of the lips: For an explanation of the fruit, see Heb. 13:15. Peace, peace indicates “genuine peace.” Contrast the false use of this phrase in Jer. 6:13, 14; 8:10, 11. far off ... near: For a similar reference, see 56:7, 8 (compare Acts 2:39; Eph. 2:13, 17).⁹²

Peace, peace, to him who is far off and to him who is near: In His mercy, God invites all men to peace - both him who is far off and him who is near. Each one can receive God's shalom, which is more than the absence of hostility; it is the gift of precious well-being.

In Ephesians 2:17, Paul speaks of Jesus fulfilling this promise exactly: And He came and preached peace to you who were afar off and to those who were near. As revealed through Paul, God shows that him who is far off refers to the Gentiles, while him who is near is the Jewish man. Both can come to peace through receiving God's gift through Jesus.⁹³

⁸⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁹⁰ Dake's Annotated Reference Bible

⁹¹ Believers Study Bible

⁹² Nelsons Study Bible

⁹³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-lsa/lisa-57.cfm?a=736001

The result would be that those delivered would praise the Lord. Consequently, there can be peace for the humble because God would heal them, whether they live near in Israel, or far off among the Gentiles (cf. Eph. 2:17). The duplication of a word like "peace" is a Hebrew idiom for something superlative in kind and total in extent (cf. 6:3; 21:9; Gen. 14:11; Deut. 16:20; Rev. 14:8; 18:2). Since shalom was a conventional word of greeting, the speaker may have intended to give the wayward a warm welcome home (cf. John 15:11-24).⁹⁴

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

Each one of these last three divisions can be marked off at the place where God says, as He did in Isaiah 48:22, "There is no peace, saith the Lord, unto the wicked." I think this is something that is quite evident. Man's history is one of warfare and constant conflict. It is not only true among nations, but also between individuals -- although they call it competition. You will find it in the business world, the social world, and in the religious world. You will find conflict in practically every town, every hamlet, and in many homes in our country. God says that there is no peace for the wicked. You cannot make peace in the human heart apart from God. So far no one has been able to do it.

This is probably one of the most picturesque descriptions of the wicked in Scripture. Like the troubled and restless sea, the wicked person can find no rest or peace in his wicked ways. He continues on like a hunted criminal looking for deliverance and safety. Several years ago an eighty-year-old man walked into the police station in Jackson, Mississippi, and said, "For fifty years I have been carrying a murder on my conscience. Another man has already paid the penalty for it, but I'm the one who is guilty. I have to make the confession of it." They found that, according to law, when another man had already paid the penalty, they couldn't execute the actual criminal or even hold him because another man had served the sentence. Probably the worst punishment this man had was fifty years of misery with a guilty conscience. He had had no peace of heart and mind at all.⁹⁵

"Troubled sea" - here and Jude 13.

Gentile nation as a large is depicted as the sea. Dan 7, four beasts rise up out of the sea; Rev 13, beast rises out of sea, another out of earth.⁹⁶

[like the troubled sea, when it cannot rest, whose waters cast up mire and dirt] All classes of the wicked are like the troubled sea that cannot be still and constantly stirs up the mire and dirt of sin and corruption. They have no peace (Isa. 57:20-21), no calmness of soul or spirit; their passions and appetites keep them in continual turmoil seeking something satisfying; the wealth, business, pleasure, pride, pomp, flattery, and unrest of the world only keep them dissatisfied; and strong undercurrents of malice, jealousy, lust, revenge, strife, and ambitions to outdo others keep them at war with God and fellowmen. The guilt of a past life and the burning memories of

⁹⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁹⁵ Thru The Bible with J. Vernon McGee.

⁹⁶ Chuck Missler, Notes on Isaiah, khouse.org

wrongdoing agitate the sinner day and night to cover up his evil, but he cannot escape the fear of hell and future reaping.⁹⁷

But the wicked are like the troubled sea, when it cannot rest ... there is no peace ... for the wicked: In contrast to those who return to God, the wicked are still without peace. God's great mercy is held out to man - but it must be received.

"Their minds are restless, being perpetually hurried and tormented with their own lusts and passions, and with the horror of their guilt, and the dread of Divine vengeance due unto them, and ready to come upon them." (Poole)

Isaiah 57:20-21 is a good example of how the sea was thought to be a dangerous, dark, restless place in the mind of the ancient Jews. No wonder that in the new heaven and the new earth, there is no more sea (Revelation 21:1).⁹⁸

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

Isa 48:22.

If the world can have peace today without God, then it is a contradiction of the Word of God. You cannot contradict God's Word. The wicked cannot have peace in the world, and they don't have it today. God says that the wicked will have no peace. That is an axiom of God, and it is like the law of gravity -- it works.⁹⁹

The wicked contrast with the humble who take advantage of God's provision of grace. Far from being at peace, their existence is as tumultuous as the tossing sea, which is incapable of being at rest. Their constant agitation creates many other problems, like the raging sea casts up debris and mud. No shalom is the portion of the wicked (cf. 48:22).

Hence if persons have experienced the unmerited grace of God as mediated through the Savior, and then expect to live lives dominated by greed (v. 17) and self-will, propitiating God from time to time with religious behavior, they will find not peace, but constant upheaval.¹⁰⁰

⁹⁷ Dake's Annotated Reference Bible

⁹⁸ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-57.cfm?a=736001

⁹⁹ Thru The Bible with J. Vernon McGee.

¹⁰⁰ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>