

Beauty & Victory of Christ

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Theme: Israel deserved their captivity, but Messiah would be gifted, faithful, meek, and mighty to save.

Outline:

- 1-3** God Vindicated and Israel Condemned
- 4-5** Messiah Applied God's Gifts Faithfully
- 6-7** Messiah Boldly Died with God's Help
- 8-9** Messiah Mocked His Hateful Enemies
- 10-11** Messiah Only Has Salvation and Truth

Preparatory Reading: Isaiah 11-12; Isaiah 52-53; Malachi 3-4; Hebrews 1-2; Revelation 5.

Related Links:

Isaiah 11 (*Root of Jesse*).

Isaiah 53 (*Servant to Son*).

Messiah the Prince (*Dan 9*).

The Cup of Jesus Christ.

Christ in Glory (*Rev 5*).

Son Became King (*Is 9:6*).

Well of Salvation (*Is 12:3*).

Introduction:

- A. Isaiah 50 is early in the third section of the book of Isaiah that directs increasing attention to Messiah.
- B. The main object of the chapter is to present the glory, meekness, truth, and authority of the Lord Jesus.
 - 1. It moves from O.T. captivity (1-3), to incarnation and crucifixion (4-9), to a N.T. division (10-11).
 - 2. Any attempt to assign verses 4-9, clearly about Messiah, to anyone or anything else is confusion.
 - 3. Of course, the Jews in their constant attempt to eliminate a meek Messiah corrupt it and Isaiah 53.
 - 4. Expositors have chosen Isaiah as the subject, someone else living in exile, or the best of the Jews.
 - 5. The prevailing interpretation among Jews during Jerome's time was the second alternative above.
 - 6. Most Christian commentators, especially those of more recent time, clearly see the Messiah here.
 - 7. The prophetic details cannot apply to Isaiah, any other unknown man, or any Jews with propriety.
 - 8. The prophetic details clearly fit the historical record of Jesus the Christ as recorded in the N.T.
 - 9. The division and threat of the final two verses cannot apply to any like Isaiah but rather to Christ.
 - 10. Jesus endured the specific torment/torture of verse 6 as a fulfillment (Luke 18:31-34; Matt 26:67).
 - 11. Once applied to Messiah, it accords well with related prophecies of Him in chapters 11, 53, etc.
 - 12. The Jewish scriptures, the Old Testament, including Isaiah, testify of Jesus the Christ (John 5:39).
- C. We view this chapter's opening from the perspective of the Babylonian captivity of Judah (Isaiah 1:1).

1. However, the prophecy extends far beyond Isaiah's time and captivity in Babylon 160 years later.
 2. It extends to the times of Messiah and the gospel era of the New Testament and Jews of that time.
 3. Therefore, like other sections and lessons of Isaiah, the prophet's view has near and far together.
 4. Isaiah saw the future captivity in Babylon (some chapters) and later the Messiah (some chapters).
 5. When looking forward, the largest events would rise from the horizon to minimize minor events.
 6. Keep in mind Isaiah moves all over the timeline in both directions e.g. Rome (Is 6:9-13), Assyria (Is 7:2), Messiah (Is 9:1-2,6-7), Assyria (Is 10:1-34), Messiah (Is 11:1-10), Babylon (Is 13-14).
 7. There is no need for us to press Isaiah into any of this or to press Messiah into the first three verses.
- D. Recall Isaiah's use and change of verb tenses, past tense can be prophecy (Is 43:12,16-17; 45:13-14).
- E. If we emphasize the Jews here (and we should), it begins with their rebellion and ends with rebellion.
1. They could have avoided captivity by obedience to their omnipotent Jehovah, but they would not.
 2. God in great kindness sent Messiah to them in the middle here, but they rejected Him to their ruin.

***** *God Vindicated and Israel Condemned – Verses 1-3* *****

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

Thus saith the LORD.

- A. This prophetic chapter of Isaiah begins as all sermons should, "Thus saith the LORD."
- B. The Jews' troubles were due to sins here (verses 1-3) and their own wisdom (verse 11).
- C. Their LORD Jehovah had power to deliver them (verse 2) and the wisdom (verse 10).
- D. The Jews eventually cost themselves all (Isaiah 6:9-13; Dan 12:1,7; I Thess 2:14-16).
- E. The equation, proposition, or relationship to Israel was ... *if-then* ... for blessing or curse.

Where is the bill of your mother's divorcement, whom I have put away.

- A. Show me the divorce paperwork putting your mother away. Whose fault is it? It is yours.
- B. God had indeed divorced them (Jer 3:8-11) and sold them away (Ps 44:12; Hos 2:1-5).
 1. His relationship to them was like marriage, thus her adultery (Ezek 16:1-14,15-59).
 2. The incredible mercy of God was willing to reconcile (Jer 3:1; Ezekiel 16:60-63).
- C. God by Isaiah appealed to national practices bad and good of Israel to get their attention.
 1. They could and would write bills of divorcement to get rid of wives (Deut 24:1-4).
 2. It was bad to dump wives for trivial reasons, so Jesus rebuked them (Matt 19:3-12).
- D. The two questions forced self-examination by the nation as to the cause of the captivity.
 1. God confronted them for reasons of their rejection by a divorce decree or bill of sale.
 2. Captivity in Babylon indicated God was alienated from them and had rejected them.

- 3. God asked them to prove He was at fault in the divorce as a cruel, hateful husband.
- 4. They were the cause. It was their sins and iniquities that had brought the divorce.
- E. If you feel God has left or deserted you, examine yourself first and use His remedies.
- F. He will forgive if we confess sins; He wants to see first works; He will draw nigh again.

Or which of my creditors is it to whom I have sold you.

- A. Show me the bill of sale prompting my sale of you. Am I a debtor? You sold yourself.
- B. God had indeed divorced them (Jer 3:8-11) and sold them away (Ps 44:12; Hos 2:1-5).
 - 1. Their relationship was like a purchase, thus selling (Ex 15:16; Deut 32:6; Is 43:3-4).
 - 2. He had sold them many times before to enemies (Judges 2:14; 3:8; 10:7; I Sam 12:9).
- C. God by Isaiah appealed to national practices bad and good of Israel to get their attention.
 - 1. They could and would sell children to pay off family debts (Ex 21:7; II Kings 4:1).
 - 2. Selling children to save the family from total slavery was a little better (Ex 21:7-11).
- D. The two questions forced self-examination by the nation as to the cause of the captivity.
 - 1. God confronted them for reasons of their rejection by a divorce decree or bill of sale.
 - 2. Captivity in Babylon indicated God was alienated from them and had rejected them.
 - 3. God asked them to prove He was obligated to creditors and thus the reason for sale.
 - 4. They were the cause. It was their sins and iniquities that moved God to sell them.
- E. If you feel God has left or deserted you, examine yourself first and use His remedies.
- F. He will forgive if we confess sins; He wants to see first works; He will draw nigh again.

Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

- A. Israel tried to excuse and exonerate themselves and blame God for it (Ezek 18:1-3,29).
 - 1. They even tried to reason that the queen of heaven had blessed them (Jer 44:15-19).
 - 2. What terrible interpreters are they that have turned from the Lord (Matthew 16:1-4).
 - 3. Jewish legalists tried to add the law, missing Abram's 430 years before Moses, missing justification of Abram before circumcision, and missing Adam (Rom 4-5).
 - 4. God had divorced them (Jer 3:8-11) and sold them as well (Ps 44:12; Hosea 2:1-5).
 - 5. The great reversal of fortune in the nation was judgment for their sins (Deut 32:30).
- B. Their faithful God had sent Isaiah and many other prophets to warn (II Kgs 17:13-14), but eventually they had provoked Him enough that there was no remedy (II Chr 36:16).
- C. We should never blame God for anything – never – for there are two obvious reasons.
 - 1. God is greater than man; He can do as He wills (Job 33:12-1; Matthew 20:15-16).
 - 2. Rather than blame God, examine your self (Ps 139:23-24; I Cor 11:28; II Cor 13:5).

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

Wherefore, when I came, was there no man? when I called, was there none to answer?

- A. God continued to debate with Israel about the origin, source, and reason for their pain.
- B. They were likely in foreign captivity from this perspective for ignoring His warnings.
- C. When I warned and exhorted you by my prophets, why did you not answer and obey?
- D. God sent Israel many warnings over many years (Jer 11:7-13; 25:3-7; 35:14; 44:4-6).
- E. He then sent servants and Son to their ruin (Matt 21:33-46; 22:1-7; Jn 1:11; Luke 11:52).
- F. The equation, proposition, or relationship to Israel was ... *if-then* ... for blessing or curse.
- G. We have far greater blessings and offerings, and N.T. judgment is worse (Heb 2:1-4).
- H. What have you done with recent conviction? It is God drawing you. Do not neglect it.

Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?

- A. Was their indifference and rejection of His warnings due to lack of power on His part?
- B. Did they foolishly think He could no longer redeem or deliver, as He had from Egypt.
- C. They must have discounted His power to punish first, but that is not the rescue here.
- D. God asked if His mighty hand was shortened? Had His power to save been reduced?
- E. God asked if His power to deliver them was gone, and this by the omnipotent Jehovah.
- F. God modified shortening of His hand to redeem by *all* and His power to deliver by *no*.
- G. This foolish and wicked nation had put their trust in idols (Jer 2:1-37; Isaiah 44:9-20).

Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

- A. He exalted His power against their indifference by giving illustrations of His strength.
 - 1. He reminded them of His ability to dry up the sea, like the Red Sea (Ex 14:21-31).
 - 2. He reminded them of His ability to dry up rivers (Joshua 3:7-17; II Kgs 2:8,13-14).
 - 3. He had told them how Cyrus would dry up the Euphrates to save them (Is 44:25-28).
 - 4. He was able to dry up water and/or change it to another liquid to kill (Ex 7:14-25).
- B. It is the duty of fathers (parents) to teach the wonderful works of God to their children, so they will set their hope in God, obey Him, and not be stubborn people (Ps 78:1-12).
- C. Never doubt God's ability or promises for any matter in your life or you like these fools.

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

I clothe the heavens with blackness.

- A. God continued to reprove Israel about their apparent lack of faith in His power (Is 50:2).
- B. He indeed was able to deliver them by events of their national history of His strength.
 - 1. He can change the weather, sky, and sunlight. He brings dark storms and ends light.
 - 2. As in Egypt, a great salvation, He sent darkness to be felt (Ex 10:21-23; Ps 105:28).
 - 3. He can and did bring national and spiritual darkness (Is 5:30; 8:22; 29:9-16; 45:7).
 - 4. He darkened the sun at His death, but they still rebelled (Mat 27:45; Luke 23:44-45).
 - 5. Though the Roman centurion believed Jesus was God's Son, the Jews would not.

And I make sackcloth their covering.

- A. God continued to reprove Israel about their apparent lack of faith in His power (Is 50:2).
- B. He indeed was able to deliver them by events of their national history of His strength.
 - 1. He can change the weather, sky, and sunlight. He brings dark storms and ends light.
 - 2. The sun's glory is like a strong man to run a race, but God can cover it (Ps 19:4-6).
 - 3. The plural pronoun here is the heavens from the previous clause that He can cover.
 - 4. God described judging Egypt as covering the heaven and its lights (Ezekiel 32:7-8).
 - 5. One of the symbols in Revelation is the sun becoming dark as sackcloth (Rev 6:12).
 - 6. You have witnessed many times a beautiful sunny day being turned black by clouds.
- C. Reader, examine thyself lest thou be like these rebels (Heb 3:12; II Cor 13:5; Eph 5:14).

***** Messiah Applied God's Gifts Faithfully – Verses 4-5 *****

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

The Lord GOD hath given me the tongue of the learned.

- A. We move from captivity (1-3), to incarnation and crucifixion (4-9), to division (10-11).
- B. Jehovah had spoken (Is 50:1-3); now the Messiah, the One gifted by Jehovah, took up.
 - 1. Lord GOD is Lord (Adonai) and GOD (Jehovah) for Sovereign I AM THAT I AM.
 - 2. If *GOD* was not used, then it would be the awkward *Lord LORD*, so we understand.
 - 3. By His human nature as Mediator, Jesus was subject to sovereign God (I Cor 15:28).
 - 4. Here and elsewhere, Messiah is God's servant (Is 42:1; 49:5-7; 50:10; 52:13; 53:11).
 - 5. Before a tongue can learn, there must be a tongue, which God gave (Heb 10:5-7).
- C. God gave Jesus speech all admired (Matt 7:28-29; 22:46; Luke 2:46-47; 4:22; Jn 7:46).
 - 1. This gift was by the Spirit to comfort mourners (Is 11:1-5; 61:1-3; Matt 11:28-30).

2. Isaiah had written about the fuller verbal gift of Jesus to comfort or slay (Is 11:1-5).
3. He grew in wisdom by this divine school to confound hearers (Luke 2:52; John 7:15).
4. The finish and fulfillment of His ministry showed His Father taught Him (John 8:28).

D. **Learned** = Taught, instructed, educated. Having profound knowledge by study. [OED].

1. Bible usage by comparing scripture teaches the same (Isaiah 29:11-12; Acts 7:22).
2. Jesus prophetically acknowledged His educated and instructed speech from God.
3. Jesus described how God would wake Him daily as an educated man going to school.
4. Isaiah's earlier prophecy was fulfilled in the N.T. (Isaiah 11:1-5; Matt 7:28-29; etc.).
5. Jesus did not learn in the Jews' schools, but He learned in God's school (John 7:15).

E. Let's not forget that the work of grace drawing us to Christ is learning (John 6:44-45).

That I should know how to speak a word in season to him that is weary.

- A. Jesus comforted many very well (Mark 16:7; Luke 7:11-15, 36-50; 10:38-42; 22:24-30; John 1:45-49; 4:7-26; 5:1-9; 8:3-11; 9:35-38; 11:20-38; 19:26-27; 20:16; etc.).
- B. Isaiah had also written of Messiah that he would not quench smoking flax (Isaiah 42:3).
- C. The focus here is Jesus as friend, pastor, or priest with comfort for the weary, but we know He also could answer and question to confound any (Is 11:1-5; Luke 2:46; 20:40).
- D. Solomon praised helpful speech highly by inspiration (Pr 12:18; 15:23; 16:24; 25:11).
- E. Jeremiah helps fill out weariness by God comforting regathered Israel (Jeremiah 31:25).
- F. If you are weary and heavy laden, there is a Savior that comforts well (Matt 11:28-30).
- G. There is comfort coming for when you are in soul darkness needing light (Isaiah 50:10).

He wakeneth morning by morning.

- A. Jehovah figuratively wakened the Lord Jesus every morning for His daily instruction.
- B. The pronoun *me* is elliptical – *he wakeneth me* – as seen by the verse's last clause.
- C. Neither Jehovah nor him that was weary wakened every morning, but rather Jesus.
- D. Love the metaphor. God woke Jesus up every morning to go to school for you. Glory!
- E. We can read of Jesus rising early in the morning to go meet with God (Mark 1:35).

He wakeneth mine ear to hear as the learned.

- A. Jehovah here wakened Messiah to hear, and Messiah heard attentively as the learned.
- B. Jehovah did teach Jesus (John 7:14-19; 8:28; 12:49-50; 14:10,24; 17:8,14; Rev 1:1).
- C. Jehovah gave Jesus ears to hear (Luke 2:52; John 4:34; 6:38; 8:29; 14:31; 15:10).
- D. Jesus took the teaching, instruction, and education seriously as a committed student.
- E. We need to use our ears before we use our tongues, like Jesus here (Pr 18:23; Jas 1:19).

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

The Lord GOD.

- A. Like the previous verse, the form here is *Lord* (sovereign ruler) and *GOD* (Jehovah).
- B. If *GOD* was not used, then it would be the awkward *Lord LORD*, so we understand it.
- C. Jesus knew the LORD Jehovah better than any, for He was His Father by incarnation.
- D. Jehovah sent Jesus and would prepare Him for His work, and Jesus would not fail Him.
- E. By His human nature as Mediator, Jesus was subject to sovereign God (I Cor 15:28).
- F. But Jesus did not obey His Father out of cold duty, but rather out of love (John 14:31).

Hath opened mine ear.

- A. The LORD opened Jesus' ear metaphorically by presenting to Him glorious content.
 - 1. Compare the previous verse, which has, *He wakeneth my ear to hear as the learned.*
 - 2. God opened Jesus' ears in this sense by supplying the content and matter to be heard.
 - 3. Think of a teacher and student, *Good morning, wake up, I have things to teach you.*
 - 4. The words are for matter presented for hearing (Job 33:14-17; Ps 40:6-8; Is 48:6-8).
 - 5. Paul used David's words for Jesus hearing God's will about sacrifices (Heb 10:5-9).
 - 6. Until there is light, the best eyes can see nothing, for all is darkness (Matt 6:22-23).
 - 7. Until there is sound, the best ears can hear nothing, for all is silence (I Cor 14:8).
 - 8. Compare, *He opened my eyes*, though eyelids did not move; he was shown a thing.
- B. It is true, we know God must open all senses for any spiritual truth (Acts 16:14; 26:18).
- C. And surely, we know rebellious men may stop up their ears (Zechariah 7:11; Acts 7:57).
- D. But Jesus was not depraved in spiritual death or carnality like most men (Eph 2:1-3).
- E. We do not see an awl here to open Jesus' earlobe as a slave (Ex 21:5-6; Deut 15:16-17).
 - 1. Though creative, we have in the previous verse the context of the ear being awakened.
 - 2. The choice by a servant to stay with a master forever was his choice, not the master's.

And I was not rebellious.

- A. Jesus was actively willing to do His Father's will, even when dreadful (Mark 14:36).
- B. He always did those things that pleased God His Father (Luke 2:49; John 4:34; 8:29).
- C. He was tested in the most severe way possible, yet He obeyed (Phil 2:5-8; Heb 5:7-8).
- D. He did not hesitate or resist as Moses, Jeremiah, and Paul, nor did He flee like Jonah.
- E. You should be very thankful He was not rebellious – your salvation depended on Him.
- F. And what an example you have, greater than any in the Hall of Faith (Hebrews 12:1-2).

Neither turned away back.

- A. He did not turn back, even when warned, but set His face (Luke 9:51; John 11:7-10).
- B. He was not like Ephraim in the day of battle or some Hebrews (Ps 78:9; Heb 10:38-39).
- C. His soul was troubled and very heavy, but He went forward (Matt 26:37-38; Jn 12:27).
- D. In Gethsemane, fully knowing the coming pain, He went to meet the mob (Jn 18:4-5).
- E. You should be very thankful He did not turn back – your salvation depended on Him.

***** Messiah Boldly Died with God's Help – Verses 6-7 *****

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

I gave my back to the smiters.

- A. Note in all three of these clauses (the second has an ellipsis), Jesus chose the suffering.
 - 1. The Bible comparison is a sheep or lamb submitting quietly (Isaiah 53:7; I Pet 2:23).
 - 2. He knew His future quite well. He said, I come to do thy will (Hebrews 10:7-10).
 - 3. He was tested in the most severe way possible, yet obeyed (Phil 2:5-8; Heb 5:7-8).
- B. Neither His sufferings nor death were without His will – He gave Himself (John 10:18).
 - 1. This section was prefaced with God revealing His will, which Messiah then obeyed.
 - 2. Even in the grief of Gethsemane, He fully submitted to God's will (Luke 22:41-44).
 - 3. Our Lord's willingness to do the painful will of God in our salvation is wonderful.
 - 4. God's will, no matter torturous suffering, was His delight (Ps 40:7-8; Heb 10:7-10).
- C. Jesus gave His back to the smiters – the Romans scourged Him (Matthew 27:26; Mark 15:15; John 19:1; Isaiah 53:5; Matthew 20:19; Mark 10:34; Luke 18:33; I Peter 2:24).
 - 1. Scourging as a punishment was torturous flagellation with cruel whips (Ps 129:3).
 - 2. Romans used a flagrum, called the scorpion, worse than the British cat-o-nine tails.
 - 3. These stripes on our Lord's back were part of our salvation (Is 53:5; I Peter 2:24).
 - 4. Pilate chose to chastise Him to placate Jews to avoid crucifixion (Luke 23:16,22).

And my cheeks to them that plucked off the hair.

- A. Note in all three of these clauses (the second has an ellipsis), Jesus chose the suffering.
- B. Jesus gave His cheeks to have His beard plucked; though this is not directly recorded in the gospel accounts, does any believer wish to doubt it (Neh 13:25; II Sam 10:4-5)?
- C. Beards were very important for male honor to the Jews and other nations (Isaiah 7:20).
- D. A full beard also, far more than whiskers, would allow grabbing a handful to rip it off.
- E. Men (and women) know the pain of a single facial hair caught and pulled, but often one.
- F. The Gospels do record that the Romans smote Jesus on the face (Luke 22:64; Jn 19:3).

I hid not my face from shame and spitting.

- A. Note in all three of these clauses (the second has an ellipsis), Jesus chose the suffering.
- B. Jesus knew this part of torture awaited Him, but He went to Jerusalem (Luke 18:31-33).
- C. Jesus gave His face to shame of scorn, hitting, nakedness (Matt 26:67; 27:29,35; Mark 14:65; 15:24; Lu 18:32; 22:63; 23:11,34,36; Jn 19:23-24; Heb 12:2; Ps 22:6-8,17-18).
- D. Jesus despised the shame Jews and Romans caused Him, so that we will not (Heb 12:2).
- E. Jesus gave His face to spitting, which is a prophecy that appears nowhere else in the O.T. (Matt 26:67; Mark 14:65; 15:19; Num 12:14; Deut 25:9; Job 30:10), and Luke recorded that Jesus knew this prophecy and referred to it (Luke 18:31-34).
- F. Moses' law required a scorned woman to spit, but Jesus did it for His bride (Deut 25:9).

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

For the Lord GOD will help me.

- A. The divine plan of all ages – God sent His Son to die – included God's help of His Son.
 - 1. Jesus trusted God to the end, when He committed His spirit to His hands (Lu 23:46).
 - 2. They accused Him of trusting God, and He did (Ps 22:9-21; Matt 27:43; Heb 2:13).
- B. The LORD sent an angel from heaven to strengthen Him in Gethsemane (Luke 22:43).
- C. The LORD promised Jesus the Lord with prophecies of greatness (Ps 2:1-12; 110:1).
- D. The LORD promised Jesus the Lord with prophecies to help Him (Isaiah 42:1; 49:8).
- E. And the LORD did not leave Jesus in the grave but raised His body up (Psalm 16:10).

Therefore shall I not be confounded.

- A. He never feared being confounded, for He knew He would be successful (John 17:1-5).
- B. He retained His miracle powers even in Gethsemane – they fell back and Malchus' ear.
- C. He was not confounded mentally, for He maintained dignified composure (John 19:11).
- D. He was not confounded mentally, for He kept holy wits to the end (John 19:26-28).
- E. If we believe on this Servant and Son of God, we shall never be confounded (I Pet 2:6).
- F. We victoriously overcome the world by faith in Him, Jesus the Son of God (I Jn 5:4-5).
- G. For much more about **our faith in Christ victoriously overcoming the world.**

Therefore have I set my face like a flint.

- A. Confident in God, He set His face to go to Jerusalem (Luke 9:51-53; Matt 16:21-23).
- B. God made Ezekiel to have such a face (Ezek 8:8-9); Jesus chose it for humble suffering.
- C. For the joy set before Him, Jesus never varied but boldly went to Calvary (Heb 12:1-3).
- D. In Gethsemane, fully knowing the coming pain, He went to meet the mob (Jn 18:4-5).

And I know that I shall not be ashamed.

- A. He never feared being confounded, for He knew He would be successful (John 17:1-5).
- B. He retained His miracle powers even in Gethsemane – they fell back and Malchus' ear.
- C. As the next two verses declare, Jesus was confident of God's help to vindicate Him.
- D. If we believe on this Servant and Son, we shall never be ashamed (Rom 9:33; 10:11).
- E. We victoriously overcome the world by faith in Him, Jesus the Son of God (I Jn 5:4-5).
- F. For much more about **our faith in Christ victoriously overcoming the world**.

***** *Messiah Mocked His Hateful Enemies – Verses 8-9* *****

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

He is near that justifieth me.

- A. Jesus trusted God to justify Him – show Him as the glorious Son of God to the universe.
 - 1. Jesus did not need to be justified from sin; He rather needed vindication (Luke 7:29).
 - 2. After false accusations, mocking, and scorn, Jesus knew God would vindicate Him.
 - 3. The previous verse has Messiah's confidence of not being confounded or ashamed.
 - 4. For joy set before Him, Jesus never varied but boldly went to Calvary (Heb 12:1-3).
- B. God justified Jesus many times, but it culminated with promotion to heaven's throne.
 - 1. Jews condemned Jesus, without any faults, but God glorified Him (Acts 3:13-15).
 - 2. Justification of Jesus as God's Son is part of the great gospel mystery (I Tim 3:16).
 - 3. God justified the Lord Jesus Christ at His baptism in a glorious display of approval.
 - 4. God justified Him with mighty signs and wonders before and after His resurrection.
 - 5. God was near to justify Him, as He did by sending darkness, a great earthquake, and a partial resurrection, which caused the centurion to testify (Matt 27:50-54). Glory!
 - 6. God was near to justify Him, by raising Him from the dead (Rom 1:4; I Tim 3:16).
 - 7. Because God justified Jesus, who died for us, we are also justified (Rom 8:33-34).

Who will contend with me? let us stand together.

- A. Jesus the Lord, exalted to God's right hand after His ascension, challenged His enemies.
 - 1. The Lord GOD, the great Judge of all, did justify and exonerate the Lord Jesus Christ as a holy and faithful Son; who would care what envious Jews thought of Him?
 - 2. Let the false witnesses and enemies now come before my glorified state to face me.
 - 3. Where is Caiaphas now? Let him come and accuse me. Let him treat me rudely now.
 - 4. Jesus warned Caiaphas and the others of what they would see next (Matthew 26:64).
 - 5. The Lamb in humiliation is nothing like the Lamb in wrath (Revelation 6:15-17).

B. The Jews, begging His blood on them and their children, were ruined (I Thess 2:14-16).

Who is mine adversary? let him come near to me.

- A. Jesus the Lord, exalted to God's right hand after His ascension, challenged His enemies.
 - 1. Exalted as God's Son, kings should kiss Him lest He be angry a little (Ps 2:10-12).
 - 2. Let the false witnesses and enemies now come before my glorified state to face me.
 - 3. Where is Caiaphas now? Let him come and accuse me. Let him treat me rudely now.
 - 4. The Lord GOD, the great Judge of all, did justify and exonerate the Lord Jesus Christ as a holy and faithful Servant; who would care what envious Jews thought of Him?
- B. Jesus was successful in all He was assigned and took His throne beside God ... **Great Mystery of Godliness, here.**
- C. There was war in heaven, and Satan was thrown out by Jesus' arrival (Rev 12:7-11), for at the cross Jesus made an open show and triumphed over him and his devils (Col 2:15).

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

Behold, the Lord GOD will help me.

- A. The Lord GOD helped Jesus greatly, and He prospered and was very exalted (Is 52:13).
 - 1. Our covenant salvation depended on Jehovah and His Son to triumph with certainty.
 - 2. The divine transaction was by divine plan and involved the Godhead helping Jesus.
 - 3. God gave the Holy Spirit without measure to Jesus our Mediator (Jn 3:34; Heb 1:9).
- B. For His humility in this world as the Son of Man, Jesus was then glorified (Phil 2:9-11).
 - 1. God gave Him promises with joy for His obedience (Ps 16:10-11; 110:1; Heb 12:2).
 - 2. He took the throne of David next to God and began to rule over all (Rev 2:27; 3:21).
- C. The LORD sent an angel from heaven to strengthen Him in Gethsemane (Luke 22:43).
- D. After His death and burial, Jehovah raised Him from the dead in victory (Acts 2:23-24).

Who is he that shall condemn me.

- A. There was war in heaven, and Satan was thrown out by Jesus' arrival (Rev 12:7-11).
- B. All His earthly adversaries and enemies would beg for mercy like Satan's devils had.
- C. When He took the book of the everlasting covenant, it was proof He was superior to all.
- D. With thrice-holy Jehovah declaring Jesus His Son to rule the universe, He was glorified.
- E. Satan's career as accuser of the brethren ended, how much more Jesus the Righteous.

Lo, they all shall wax old as a garment; the moth shall eat them up.

- A. His enemies were despised, destroyed, and desolated by great wrath (I Thess 2:14-16).
 - 1. God brought upon that generation all the righteous blood from Abel to Zacharias.
 - 2. They suffered tribulation to a degree the world had not and never will see in a city.

3. They decayed into greater and greater weakness, especially after Rome in 70 AD.
 4. Jesus Christ had and still has the dew of His youth as reigning Lord (Ps 110:1-3).
 5. He has broken in pieces even to powder earth's kingdom, but His stands (Dan 2:44).
- B. They all died, were buried, and saw corruption, but our Lord Jesus never saw corruption.
- C. Though indirect in application, Christ's righteousness only was permanent (Is 51:7-8).
- D. For more glorious details of Jesus' destruction of Jerusalem in 70 A.D. ... **Witness of 70 AD, here, Some Shall Not Taste of Death.**

***** **Messiah Only Has Salvation and Truth – Verses 10-11** *****

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

Who is among you that feareth the LORD.

- A. Two verses match Simeon's prophecy and Jesus' prophecy (Luke 2:34-35; Matt 21:44).
- B. This verse is to God-fearing elect, who obey God's Messiah and need His truth for light.
 1. The natural man does not fear God, so these are born-again Christians (Rom 3:18).
 2. True children of the LORD Jehovah fear and love Him and obey His Servant Son.
 3. These that fear God are always in the minority, a very small minority (Mat 7:13-14).
- C. The gift of eternal life includes the benefit of knowing the Father and Son (Jn 17:2-3).
- D. Though regeneration provides vital salvation and life, such souls can still be troubled.
- E. Fear of God is the basis of knowledge and wisdom (Pr 1:7; 9:10), but we can be blinded.
- F. This verse is for you, and so the Messiah described earlier is for you. Rejoice. Be glad.

That obeyeth the voice of his servant.

- A. The servant is Jesus the servant and son of God (Isaiah 42:1; 52:13; 53:11; Phil 2:5-8).
 1. His spirit and obedience were without any rebellion or turning back (Isaiah 50:5-6).
 2. He is called servant of God in some popular passages ahead (Isaiah 52:13; 53:11).
- B. While fearing Jehovah previously could be the O.T., here we must see N.T. Christians.
- C. Faith without obedience (or works) is dead, so these Christians were faithful believers.
- D. We should not unduly criticize their darkness without light, for we have experienced it.

That walketh in darkness, and hath no light.

- A. Walking in darkness and having no light is the condition of those needing to trust Him.
 1. This is not the darkness of walking in sin, for the description is obedience (I Jn 1:6).
 2. Jesus as the light of the world brought light for those in darkness (Is 9:2; John 8:12).
 3. Whatever darkness clouds a child of God, he needs to trust His God and stay on Him.

- B. These are children of God, fearing Him and obeying Jesus, Christians in the N.T. sense.
 - 1. They may be cast down (as Paul), overcome by guilt, lacking divine fellowship, etc.
 - 2. They may, like Hannah and Esther, face unique difficulties and fears in large matters.
 - 3. They may be in various trials without comfort or relief, in need of hope, peace, joy.
 - 4. Luke was in such a dark condition while with Paul in a storm at sea (Acts 27:20).
 - 5. They may be overwhelmed with difficulties or decisions and needing much wisdom.
 - 6. They may not understand few or many aspects of the gospel, wishing for much more.
 - 7. Psalmists wrote of such darkness (Ps 27:13-14; 42:1-11; 43:1-5; 51:1-13; 73:1-16).
 - 8. Micah and Paul wrote of chastening and strength of sin (Mic 7:8-9; Rom 7:24-25).
- C. The light is truth, glory, and hope in the gospel comfort and rules of Jesus the Christ.
 - 1. He brought light (Is 42:6-8; 49:6-8; 60:1-3; Mat 4:7-12; Jn 8:12; 12:46; II Tim 1:10).
 - 2. He offered comfort to laboring saints, as we have seen (Isaiah 50:4; Matt 11:28-30).
 - 3. Paul said, *Awake from sleep, arise from death, Christ shall give thee light* (Eph 5:14).
 - 4. Trust brings light for a discouraged or troubled soul (Psalm 112:4; 97:8-12; 37:5-7).
 - 5. Asaph was cured when he went into the house of God to hear truth (Ps 73:15-28).
- D. Where do you go, what do you do, when you are troubled in soul? Read on for the cure.

Let him trust in the name of the LORD, and stay upon his God.

- A. Remember from verse 4, God gave Jesus good speech for a seasonal word to the weary.
- B. Earlier, the prophet Isaiah connected trusting God and staying on God (Isaiah 26:3-4).
 - 1. Trust does not move but stays fixed in faith on God (Psalm 27:13-14; 112:7; 118:6).
 - 2. Our greatest peace is trusting the name of Jehovah, I AM THAT I AM (Is 26:3-4).
 - 3. God declared to Moses this name was to be His memorial forever (Exodus 3:14-15).
 - 4. This is the God of Israel; when they trusted and obeyed, they were greatly blessed.
- C. GOD Jehovah must be all in all, but there is a new name, Jesus (I Corinthians 15:28).
 - 1. The name Jesus – *Jehovah is salvation* – is also a great name (Matt 1:21; Luke 1:31).
 - 2. There is salvation in no other name under heaven (Acts 4:12; I Cor 3:11; I Tim 2:5).
 - 3. This name should not be moved far from being Son of God (Heb 1:2-5; Phil 2:9-11).
 - 4. What a great combination of salvation and comfort – *God with us* (Matthew 1:25)
 - 5. For N.T. Christians, it is the combination of God and His Son that cures all darkness.
- D. Victory that overcomes the world is from God but through His Son Jesus (I Jn 5:4-5).
 - 1. It is faith that overcomes the world, and faith is in God and His Son (I John 5:9-11).
 - 2. Prayer is still directed to God the Father, but we pray in Jesus' name (Jn 16:23-27).
 - 3. The apostles in early distress prayed to God by His holy child Jesus (Acts 4:24-31).
 - 4. Growth in grace to perfection is by the power of God through Jesus (Heb 13:20-21).
 - 5. Trusting God is revealed more now as His sons in Christ (Romans 8:14-19,28-39).

6. Trusting in Jesus the Son of God brings blessings as foretold by David (Psalm 2:12).
- E. There are practical benefits in life for loving and obeying the Servant of the living God.
1. If you love this Servant and desire to live for Him, then you should be baptized as was the eunuch after hearing about Him from Philip and Isaiah 53 (Acts 8:26-39).
 2. If you are already baptized, then you should remember His death for you with a church of saints showing your communion around His body and blood (I Cor 11:26).
 3. If you are already part of a church of saints, then you should seek the full dimensions of Him by the revelation of the Holy Spirit (Eph 1:15-18; 3:14-19; 5:8-9,14-20; etc.).
 4. In Christ, we have strength to do all God's word teaches, which addresses every part of life for ultimate living, and rejects the world's darkness and dysfunctional lives.
 5. Faith in God's promises through Jesus Christ can bring abundant life (Rom 15:13).
- F. Take this verse to yourself; make it personal; love His name; stay on Him; wait for Him.

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

Behold, all ye that kindle a fire, that compass yourselves about with sparks.

- A. Note the call to attention – *Behold* – for those that reject Jesus Christ's light and truth.
1. This verse is to unbelievers, mocking them and warning them of coming judgment.
 2. The fire and light here is in contrast to the light of the previous verse from Messiah.
- B. This is mankind's efforts from the beginning to corrupt God's way on earth (Gen 6:12).
1. In Eden, our first parents made the horrible choice to go against God (Gen 3:1-6).
 2. Following quickly, Cain's wisdom killed Abel, Lamech's wisdom tried polygamy.
 3. Solomon under inspiration declared that man ruined God's perfect way (Eccl 7:29).
 4. Rather than worship the Creator, they worshipped creatures, even stumps or snakes.
 5. With Satan's input then and now, wicked man perverts even nature (Rom 1:18-32).
 6. Why? ... abortion, evolution, murder, self-love, sodomy, transgender, war, etc., etc.
 7. Man arrives helpless, ignorant, and messing on himself, but he presumes to be wise.
 8. One Man has all treasures of wisdom and knowledge, but they reject Him (Col 2:3).
- C. If we emphasize Jews, and we should do so, we must see their murder of God's Christ.
1. The Jews thought so highly of their light that they rejected the Messiah and His light.
 2. The Jews assumed light and truth as Abraham's children with religious confidence in written scriptures, a stone temple, rituals of Moses' law, and rabbinical nonsense.
 3. Their ignorance was so great they hated their promised Christ with divine evidence.
 4. For example, to overthrow Roman rule, they wanted a Messiah like David of Jesse.
 5. For example, they rejected John the Baptist by birth from Abraham (Matthew 3:9).

6. For example, Jesus had to undo many errors in His Sermon on the Mount ... [here](#).
7. For example, by adding circumcision to grace, they ruined Jesus' death (Gal 5:1-4).
8. For example, they evilly fulfilled many prophecies for history's greatest tribulation.

Walk in the light of your fire, and in the sparks that ye have kindled.

- A. Isaiah rebuked these ironically – contrary to truth – by exhorting them on in their folly.
 1. Some resist irony in the Bible – words intending the opposite of truth or real intent.
 2. For examples of [Bible irony](#) (Ezek 20:39; Job 12:2; Matt 26:45; II Cor 12:13).
- B. The insanity of depraved mankind and the input of the father of lies leads to darkness.
 1. John the Baptist ridiculed their confidence as children of Abraham (Matt 3:7-12).
 2. Jesus told them they were not Abraham's children, but the devil's (John 8:31-59).
 3. Jesus taught them that the only way to the Father was by and through Him (Jn 14:6).
 4. The apostles taught that salvation was only by the name of Jesus Christ (Acts 4:12).
 5. Paul taught plainly that not all children of Abraham were Jews (Ro 2:28-29; 9:6-8).
 6. He prayed for elect Jews to be saved from confidence in the law (Romans 10:1-11).
 7. He taught well that Christ is the Seed of Abraham, and we are Christ's (Gal 3:16,29).
 8. He taught an allegory from Sarah and Hagar that condemned them (Gal 4:21-31).
 9. He wrote a whole book pointing out the reformation from Moses' law (Hebrews).
- C. While the Jews are the main object here by the context, we cannot ignore us Gentiles.
 1. Paul described Gentiles professing themselves to be wise as perverts (Rom 1:18-32).
 2. Perilous times fit here, heaping up sparks/speakers for itching ears (II Tim 4:3-4).
 3. False teachers would promise liberty making grace lascivious (II Pet 2:19; Jude 1:4).
 4. For much more about the [perilous times and compromising gospel truth](#), [here](#).
 5. For much more about promising liberty and making grace lascivious ... [They Promise Them Liberty, True Grace and False Grace](#).

This shall ye have of mine hand; ye shall lie down in sorrow.

- A. Messiah to this point has been comforter and savior with help and wisdom (Is 50:4-10).
 1. Now He shows His other hand, the hand of judgment, and it is His (Matt 3:11-12).
 2. His judgment would replace their peace with sorrow (Luke 19:41-44; 23:27-31).
 3. There is lying down in sorrow in your grave (I Kings 2:6,9; Gen 47:30; Job 21:26).
 4. There is lying down in sorrow in your bed (Job 7:3-4,13-14; Psalm 6:6; Matt 27:19).
 5. Living and dying, Jews that chose against Christ experienced the worst sorrow ever.
- B. Jesus was more than a Friend to His followers; He was Destroyer to His Jewish enemies.
 1. His judgment certainly fits our insane world, but the context here is His own people.
 2. The parable of the householder is fair and just for His murderers (Matt 21:33-46).
 3. The parable of the marriage dinner of a king is fair and just as well (Matt 22:1-7).

4. The Jews rebelled against their high privilege and paid dearly for it (Matt 23:26-38).
 5. For more prophecies and fulfillments about Jerusalem's destruction ... **Witness of 70 AD, Destruction of Jerusalem, Some Shall Not Taste of Death.**
- C. There are practical consequences in life for ignoring and rejecting Jesus the Son of God.
1. Before the Jews got to die, they suffered the greatest tribulation ever (Matt 24:21).
 2. Kiss the Son, as David warned the kings of the earth, lest you perish (Psalm 2:12).
 3. The churches of Jesus had two die in Jerusalem, many in Corinth (many more were weak and sick), and some in Thyatira (Acts 5:1-11; I Cor 11:30-32; Rev 2:20-23).
 4. Choosing your light (lying vanity of sparks) forsakes your own mercy (Jonah 2:8).
 5. Jesus, like Wisdom, offers truth before damning delusion (Pr 8:36; II Thess 2:9-13).
- D. There are eternal consequences for ignoring or rejecting God's glorious gift of His Son.
1. Jesus told Jews they could not escape damnation of hell for their sins (Matt 23:33).
 2. There is not and never shall be an escape from hell but by salvation in Christ Jesus.
 3. God sent Israel a prophet like Moses, but woe to any rejecting Him (Deut 18:15-19).
 4. If any love not the Lord Jesus Christ, let him be Anathema Maranatha (I Cor 16:22).
 5. Choose your sparks – to be cast into outer darkness to then see the universe in flames.
 6. Sorrow? Weeping and gnashing of teeth (Matt 8:12; 13:42,50; 22:13; 24:51; 25:30).
 7. There is only one way to lie down in peace, trust Christ (Ps 4:8; Phil 4:6-7; Jn 3:36).
- E. Let every soul examine heart and mind for dedication and loyalty to the Christ of God.
1. There are two ways to approach God; only one lies down in peace (Luke 18:9-14).
 2. Arminians create their own confidence in a Legion of manmade lies about salvation.
 3. Rejection of creation knowledge brings God's wrath now and later (Rom 1:18-32).
 4. Turning back to vomit or mire of a sinful lifestyle is a worse ending (II Pet 2:20-22).
 5. Believing and living for Christ will never fail or disappoint (Romans 8:28-39; 9:33; I Cor 15:58; Phil 3:17-21; Col 3:1-4; I Pet 2:6; II Pet 3:10-14; I Jn 3:1-3; 4:14-19).

Conclusion:

- A. Loving and obeying the Christ of God is the guarantee of God's best now and God's best yet to come.
- B. While the Bible details His beauty and exploits, past and present and future, Isaiah 50 is a candy store.
- C. While the warnings of the opening and final verse are real and sober, in between are precious jewels.
- D. Let us, like Thessalonians, turn from distractions to wait for Him, who saved us from wrath to come.