

Treasure Hunt

1. Why could God not be our redeemer without coming to earth as a man?
2. Isaiah calls God, Israel's maker. When did God make Israel into a nation?
3. What is the contrast between "thy redeemer" and "the Holy One of Israel"?
4. What is the meaning of the change in verb tense between "is his name" and "shall he be called"?

Structure of Isa 54

1-17 The Lord comforts his Bride

1-4 Change in her attitude

1 **Sing, for** thou shalt have many children

2-3 **Enlarge, for** thou shalt inherit the Gentiles

4 **Fear not, for** thou shalt not be ashamed

Three
Motivated
Promises

5-10 Change in the Lord's attitude

5-6 God is thy husband and redeemer, **saith** thy God

7-8 God's wrath turns to mercy, **saith** the Lord thy Redeemer

9-10 The Lord promises peace, **saith** the Lord that hath mercy

Three
Encouraging
Quotations

11-17a Prosperity and Victory

11-14 **Behold**, prosperity and peace

15 **Behold**, adversaries fall

16-17a **Behold**, God owns the armorer

Three Joyful
Observations

17b Summary

This is the heritage of the Servants of the Lord
And their righteousness is of me

Unpacking 54:4-6

| 49:14-50:3 | 54:1-3 |
|--|--|
| Mother Zion Divorced, children killed City dweller | (Sarah) Barren Tent dweller |
| Gal 4: Hagar | Gal 4: Sarah |
| 54:4d thou ... shalt not remember the reproach of thy widowhood any more | 54:4c thou shalt forget the shame of thy youth |
| 54:5a Thy Husband is thy Maker The Lord of Hosts is his name (Epoch: Exodus) | 54:5b Thy Redeemer is the Holy One of Israel The God of the Whole Earth shall he be called (Epoch: future) |
| 54:6a For the LORD hath called thee as a woman forsaken and grieved in spirit, ... | 54:6b ... and a wife of youth, when thou wast refused |
| Naomi, the bitter Israelite | Ruth, the believing Gentile |

Requirements for a Redeemer

Land: Lev 25:25 If thy brother be waxen poor, and hath sold away *some* of his possession, and **if any of his kin come to redeem it**, then shall he redeem that which his brother sold.

Bondage: Lev 25:47-49 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family: 48 After that he is sold he may be redeemed again; **one of his brethren may redeem him: 49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him;** or if he be able, he may redeem himself.

Barrenness: Deu 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: **her husband's brother** shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Murder: 2Sa 14:6-7 And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him. 7 And, behold, **the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him,** for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

How can God describe himself as our (kinsman) redeemer?

Heb 2:14-16 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;

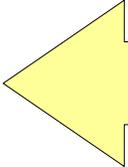
that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

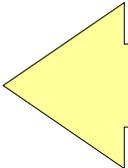
16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham

Paraphrase: the Son of God (Heb 1) had to take on human flesh so that he could be our redeemer (Heb 2)

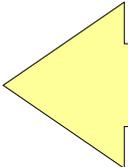
→ Every reference to God as our redeemer is a prophecy of our Lord's incarnation!



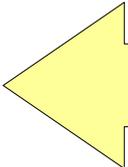
Kinsman



Murder



Bondage



Kinsman

“Thy Maker”

When did God make Israel? Consider Isaiah’s use of the expression...

44:2 Thus saith the LORD **that made thee** [Heb “thy maker”], and **formed thee** from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

44:21 Remember these, O Jacob and Israel; for thou art my servant: **I have formed thee**; thou art my servant: O Israel, thou shalt not be forgotten of me.

43:1 But now thus saith the LORD that **created thee**, O Jacob, and he that **formed thee**, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

43:7 Even every one that is called by my name: for I have **created him** for my glory, I have **formed him**; yea, I have **made him**.

43:21 This people have I **formed** for myself; they shall shew forth my praise.

Reference is to the people, or to the Servant. Isaiah draws these notions from Deut 32, Moses’ valedictory song exhorting the new nation:

Deu 32:6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not **made thee**, and **established thee**?

Deu 32:18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that **formed thee**.

→ **The Exodus, not Gen 1**

The Holy One

1800 BC? Job 6:8-10 Oh that I might have my request; and that God would grant *me* the thing that I long for! 9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off! 10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of **the Holy One**.

1000 BC: Ps 71:22; 78:41; 89:19 (“... of Israel”)

700 BC: Hos 11:8-9 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? *how* shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. 9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: **for I *am* God, and not man; the Holy One in the midst of thee:** and I will not enter into the city.

“The Holy One of Israel”

“Isaiah’s favorite title for the Lord

- cf. 6:2-3 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, **Holy, holy, holy**, is the LORD of hosts: the whole earth *is* full of his glory.

“...of Israel”

- Even the Gentiles must recognize that the God who saves them is first of all Israel’s God
- Ruth 1:16 And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and **thy God my God**:
- Ruth 2:11-12 And Boaz answered and said unto her, ... 12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, **under whose wings thou art come to trust**.
- Paul to the (Gentile) Romans (11:18): **Boast not against the branches.** But if thou boast, **thou bearest not the root, but the root thee.**

“The Lord of Hosts is his name”

Who are the “Hosts”?

References to heavenly bodies or angels as God’s host are always *singular*, not *plural* (even Ps 148:2).

Exo 7:4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth **mine armies**, *and* my people the children of Israel, out of the land of Egypt by great judgments.

Exo 12:41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all **the hosts of the LORD** went out from the land of Egypt.

Num 10:14-16 In the first *place* went the standard of the camp of the children of Judah according to **their armies** [i.e., of the entire camp]: and over his **host** was Nahshon the son of Amminadab. 15 And over the **host** of the tribe of the children of Issachar was Nethaneel the son of Zuar. 16 And over **the** host of the tribe of the children of Zebulun was Eliab the son of Helon.

→ God’s hosts are **the tribes of Israel at the Exodus**

“The God of the Whole Earth shall he be called”

The God of the **Whole Earth** ...

- 54:3 thy seed shall inherit the Gentiles
- Ruth the Moabitess is redeemed by an Israelite

...**shall** he be called

- Not, “is he called,” contrast 54:5a, “is his name”
- cf. 19:23-25 **In that day** shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. 24 **In that day** shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: 25 Whom the LORD of hosts shall bless, saying, **Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.**