

Thursday Evening Bible Study
Series: The Book of Isaiah

Teaching Summary for Isaiah 54: part 6

Isaiah Chapter 54

Chapter 54 looks forward to **the Second Coming of the Lord Jesus Christ, and the blessings of the Messianic Kingdom to follow.** Chapter 54 is directed to the remnant of Israel in the last days. It is a love song from the LORD to His bride, Zion.

Anybody take me up on the recommendation to read Isaiah 54-55? Different translation, Out loud. Let's read **Isaiah 54** now.

Here is a high-level outline of Chapter 54:

	Subject
Verses 1-10	Restoration and hope for a disgraced woman - Zion
Verses 11-17	Restoration and hope for a ruined city - Jerusalem

We will now continue our **verse-by-verse study** of chapter 54. After a brief review, we will pick things up in verse 6.

Verse-by-verse

Verses 1-3: Images given and explained. The image of the barren woman and her expanding family. The image of the expanding tent.

Verses 4-8: The image of a woman who is ashamed and humiliated for having no husband.

Verse 4: The LORD continues to speak to the woman, Israel. She will forget the shame of her youth and won't remember the reproach of her widowhood. She will not be put to shame for all eternity!

Verse 5: Here the LORD identifies Himself as her husband. See Isaiah 62:4-5 (bridegroom and bride) and Hosea 2:19-20 ("I will betroth you to Me forever").

But of course, He is no ordinary husband! His name is the LORD of hosts. He is the Holy One of Israel and the God of all the earth. He is her Maker, and her Redeemer. See Isaiah 44:24, 49:26, and 60:16-20.

Tonight, we pick things up in verse 6:

Verse 6: The LORD has called his wife (Israel) back to Him. She will no longer be forsaken or grieved. See also **Isaiah 62:4-5**.

Verses 7: In the LORD's mind, He only forsook her for a brief moment, but with great compassion He is gathering her back. See **Psalm 30:5**. The "brief moment" is set in contrast to "everlasting lovingkindness" in **verse 8**. But what does this "brief moment" refer to?

There are several candidates: (1) The 70-year exile in Babylon; (2) A general expression for the LORD's discipline; (3) The time from the rejection of Jesus the Messiah until His return (see **Matthew 23: 37-39**); or (4) The Tribulation period (the day of the LORD; See **Joel 2:14-17**).

Now let's narrow it down by using the context of Isaiah 54. Which option makes the most sense to you? To help with this, see what "I will gather you" means in **Isaiah 11:12**.

Verse 8: says that same thing as verse 7 using different words. We've seen this before: it's called synonymous parallelism. Synonymous parallelism is a literary device often used in Hebrew poetry. A statement is repeated using different words. This device is used to highlight and amplify important things.

Verse 7	Verse 8
For a brief moment I forsook you	I hid My face from you for a moment
With great compassion I will gather you	With everlasting lovingkindness I will have compassion on you

We find a similar statement in **Isaiah 60:10**. What is chapter 60 about? **Isaiah 60:1-3** refers to the Tribulation Period and the Second Coming. **Isaiah 60:15-22** describes the Messianic kingdom and the eternal state.

Verses 9-10: The **new covenant** between the LORD and Zion.

Verse 9: Isaiah compares the LORD's present promises to Zion to His past promises to Noah after the flood, See **Genesis 9:11-17**. It speaks of **a covenant** that the Lord established with Noah. He promised Noah (and by extension all mankind) that there would never again be a flood that would destroy the earth. It was an everlasting covenant. The sign of that covenant was the rainbow.

Now the LORD is promising Zion that He will not be angry with her or rebuke her.

Verse 10: the LORD establishes a greater covenant with Israel than the one He established with Noah. **Isaiah 55:3** and **Isaiah 61:7-9** describe it as an "everlasting covenant". The covenant is the lynchpin of the LORD's relationship with Israel. The Lord earlier made covenants with Abraham, Moses, and David. Here In Isaiah 54, we have a new covenant. It will have new promises, and a new sign will be given.

Jeremiah 31:31-34 presents this New Covenant in detail.

Isaiah 49:6-13 says that the Servant of the LORD IS the covenant. And the Servant of the LORD is the LORD Jesus Christ. This ties in to **Matthew 26:26-29** and **Luke 22:14-20**. The new covenant is in the blood of Jesus. Thus, the sign of this covenant is the blood of Christ: His death. **1 Corinthians 11:23-26**.

Finally, the book of Hebrews explains that Jesus is the mediator of this New Covenant between the LORD and Israel, **Hebrews 8:6-10**. He is also the guarantee of this better covenant.

This covenant was consummated with the death of Jesus, **Hebrews 9:15**. This covenant contains the promises of redemption and an eternal inheritance. The sign of this eternal covenant is the blood of Jesus. , **Hebrews 12:24, 13:20**.