

The Future Redemption and Salvation of Israel

Isaiah 49

The overarching theme of Isaiah 49 is Israel's redemption, salvation, and restoration in the Millennium (vs. 6, 7, 8, 25, 26). Make no mistake—God will eventually save Israel. Israel will be restored and exalted.

I. The REDEEMER (vs. 1-7).

- v. 1—The speaker is the Lord Jesus Christ.
- Addressed to anyone, not just Israel (v. 1—“*O isles... ye people from far...*” —Gentiles cf. Eph. 2:11-13, 17)
 - A. **Called** (v. 1— “*The Lord hath **called** ME [Christ] from the womb...*” (cf. Mt. 1:20-21). “*Me... My*” (vs. 1-2) is Christ.
 - B. **Named** (v. 1—“*...he hath mentioned my **name**.*” Jesus was named before He was born (Luke 1:30-32).
 - C. **Prepared** (v. 2— “*he hath made my mouth like **a sharp sword...** made me **a polished shaft...**” cf. Rev. 19:15; Heb. 4:12; Prov. 12:18). Likened to an arrow (Ps. 18:13-14; Zech. 9:14).*
 - D. **Protected/hidden** from danger (v. 2—“*In the shadow of His hand hath He **hid** me...in his quiver hath he **hid** me.*” When Jesus was an infant Herod plotted to kill Him. God hid Him (Luke 2:12-20). Like an arrow, Christ is concealed in God's quiver until it is time to send for judgment.
 - D. **Claimed** (v. 3—“*Thou art My servant*”).¹
 - ➡ **Dual application:** The names “Israel” and God's Son, Jesus Christ, are sometimes used interchangeably (see Ex. 4:22; Hosea 11:1 cf. Mt. 2:15). [See lessons 41 and 42].
 1. In verses 1-2 the servant is Christ.

2. Verse 3-4 — the servant is Israel/Christ.

- v. 4— *“Then I said...”* Israel is speaking.
- *“I have labored in vain, I have spent my strength for nought, and in vain...”* Christ’s dealings with Israel at His first coming may have appeared a failure (Mt. 23:37; Luke 13:34; John 1:11; 3:32; 12:37).
- Labor on behalf of others may seem vain when the desired results are not apparent (Gal. 4:11; 1 Thess. 3:5).
- Any labor or strength exerted for God is never vain or for nothing (1 Cor. 15:10, 58; Phil. 2:16).
- *“YET surely my judgment is with the Lord, and my work with my God.”* The best thing you can do in your labor is commit the results to God. When undergoing persecution a Christian today should also commit his cause to the Lord (cf. 1 Peter 2:23—*“Who, when he was reviled, reviled not again... but committed himself [i.e. his cause] to him that JUDGETH righteously.”*) See also Jer. 11:20; Rom. 12:19; 1 Pet. 4:19.

3. In verses 5-6 it switches back to Christ.

- E. **Purpose** (v. 3—*“In whom I will be glorified”*). It was Christ’s ministry to glorify the Father (John 17:1, 4). This is the purpose of all things.
- F. **Commissioned**. Verses 5-7 is a prophecy of Christ’s first coming, the church age, and the tribulation period.
1. To be a LIGHT (v. 6).
 2. To bring LIBERTY (v. 9, 25).
- ➡v. 5— Note the change at **PARAGRAPH MARK**
- ➡Exposition of verses 5-7:
- Verse 5— ¶ ***And now, saith the LORD that formed me*** [Christ] ***from the womb*** [virgin birth] ***to be his servant, to bring Jacob again to him*** [Christ’s first coming was to the lost sheep of Israel to bring them to God], ***Though Israel be***

not gathered [Israel rejected Christ and were scattered—Mt. 23:37], *yet shall I* [Christ] *be glorious in the eyes of the LORD, and my God shall be my strength.*

- Verse 6— *And he said* [God is speaking], *It is a light thing that thou* [Christ] *shouldest be my servant* [Christ] *to raise up the tribes of Jacob* [in the tribulation], *and to restore the preserved of Israel* [in the tribulation]: *I will also give thee for a LIGHT to the Gentiles* [in the church age - cf. Isa. 42:6; 60:3; Luke 2:32; Acts 13:46-47; 26:23], *that thou mayest be my salvation unto the end of the earth.*
- Verse 7— *Thus saith the LORD* [Jehovah], *the Redeemer of Israel* [Rev. 5:9], *and his Holy One* [Holy Ghost], *to him* [Christ] *whom man despiseth* [at Christ's first coming—Isa. 53:3, 7], *to him whom the nation abhorreth* [nation of Israel at Christ's first coming—John 1:10-11], *to a servant of rulers* [Christ before Pilate and Herod], *Kings shall see and arise* [second coming—Ps. 72:10], *princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he* [Jehovah] *shall choose thee* [the servant—Christ].

In the millennial kingdom, Christ will no longer be abhorred by the nations. He will be recognized as King and exalted. Kings and princes will come and worship before Him.

II. The REDEMPTION (vs. 8-17).

- A. **According to God's time** (v. 8). In the context "*thee*" is a promise that God will hear, help, and preserve Christ (cf. Heb. 5:7).
 - Applied by Paul to Christians in the Church Age (2 Cor. 6:2).
 - "...*and give thee for a covenant of the people, to establish the earth* (in the millennium), *to cause to inherit the desolate heritages;*
- B. **According to God's promise** (vs. 9-12)
 - Verse 9— *That thou mayest say to the prisoners* (Isa. 61:1-2a), *Go forth; to them that are in darkness* [Eph. 4:8],

Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

- v. 10—144,000 sealed in the Tribulation (cf. Rev. 7:16-17; Ps. 121:5-6).
 - v. 11—Matches Isaiah 40:3-5 (millennium)
 - v. 12—The Lord will regather the Jews from the ends of the earth to Palestine (from the north—Russia; west—Europe/America; and east—“*Sinim*” = China).
- ➔ v. 13—¶ **PARAGRAPH MARK**—Message of “comfort” continues from Isaiah 40:1. Application is the tribulation and second advent.
1. **A CYNICAL protest** (v. 14). When Israel should be singing God’s praises (v. 13), they are skeptical of God’s comfort. They look around and see obstacles standing in their way. Seeing the problems they murmur, “*The Lord hath forsaken me, and my Lord hath forgotten me*” (cf. Psalm 137:1-4). How anticlimactic! It sounds similar to what Gideon said when Israel was besieged by the Midianites (Judges 6:12-14).

Adversity may lead a person to doubt God’s goodness. Job thought God abandoned him (Job 13:24). Hannah felt God had forgotten her (1 Sam. 1:11). David wondered if he was forgotten by God (Ps. 13:1). Even Jesus cried out on the cross that God had forsaken Him (Mt. 27:46). During the tribulation period Israel may think God has forgotten them (Lam. 5:22; Dt. 31:16-18).

When God’s blessings are not apparent you may be tempted to think the Lord has forgotten you. Never interpret the silence of God as the absence of God.

2. **An CERTAIN promise** (vs. 15-16).
 - ➔ A mother is not as faithful to her children as God is to His children. Some mothers have cast their new born child in a dumpster, ***or worse*** (2 Kings 6:28-29). God is more compassionate than a mother! God would never completely abandon any of His own.

- a. No matter how it may appear, God has not forgotten Israel (Rom. 11:1-2, 25-27).
 - **Supposed contradiction:** God never forsakes versus God does forsake (1 Sam. 12:22; Heb. 13:5).
 - God may temporarily forsake His people (Lev. 24:22; 2 Kings 21:13-14; 2 Chron. 15:2; 24:20; Ps. 77:7-9; Isa. 54:6-8; Lam. 3:31; 5:20 cf. Ps. 89:30-34).
 - But God assures us that He will not utterly forget His own (v. 15b; Jer. 5:18)!
- b. v. 16—“Behold, I have **graven** [not engraved] thee upon the palms of my hands...” (Ps. 78:72). The word “graven” comes from the word “grave.” “Graven” means “to take something seriously or a cause for concern” (e.g. “it was a grave situation”). When God looks at His hands He sees Israel and how important they are (cf. Job 12:9b-10). A modern expression—“I know you like the back of my hand.” God is saying, “I know you (Israel) like I know My own hand!”

III. The RESTORATION (vs. 18-23).

- ¶ PARAGRAPH MARK (v. 18). “As I live...”—The reality that separates Christianity from all other religions is the fact that our God is ALIVE. Over 60 times the Scriptures affirm God is alive with statements like “the Lord liveth... God liveth... as I live...”
- Verses 18-29 are about Israel in the millennium/Kingdom.
 - A. **The tables are turned** (v. 18). “...these...them” are Gentiles in the Millennium. God is going to “turn the tables” and put Israel at the head (v. 23 cf. Isa. 2:2-3). In the Millennium, Israel will see the Gentile nations who persecuted them now coming to them.
 - B. **Expansion of Israel’s borders** (vs. 19-20—“...be too narrow... The place is too strait for me...” cf. Gen. 15:18; Josh. 17:15; 2 Kings 6:1).
 - C. **Assistance by the Gentles** (vs. 21-23). vs. 21—“Then shalt thou [Israel] say... Who hath begotten me these, seeing I have lost my

children... and who hath brought up theses?” ANSWER—The Lord (vs. 22-23)! If it wasn’t for the Lord, Israel would be “left alone.”

- v. 22—*I will lift up mine hand to the Gentiles... they shall bring thy sons in their arms, and thy daughter shall be carried upon their shoulders”* (vs. 21-22). The Gentiles will assist Israel’s return to their land.

D. **Humiliation of the adversaries** (v. 23b—*...they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet...*” cf. Ps.72:1, 8-11; Micah 7:16-17).

IV. **The RELEASING** (vs. 24-26).

➡ ¶ **PARAGRAPH MARK** (v. 24)

A. **The FREEING of the captives** (v. 24—*“Shall the prey be taken from the mighty...”*). Ordinarily, the mighty will keep his victim and the spoils of war will go to the victor.

APPLICATION: A “*lawful captive*” should remain in jail. But, today things are often reversed, whereas U.S. courts are releasing “*the lawful captive.*” Many criminals being freed today instead of remaining in prison where they should be.

1. v. 25— *BUT* (the exception), *thus saith the Lord, Even the captives of the mighty SHALL BE taken away, and the prey of the terrible SHALL BE delivered...*” (cf. Jer. 50:33-34).
 - Example of someone being lawfully taken captive and set free (Luke 4:18 cf. Eph. 4:8; Mt. 12:27-29).
2. “*The lawful captive*” is delivered in two senses: (1) The sinner, who is in bondage to sin, but is set free from his sin when he is saved. (2) While we dwell on earth, we are in the strongman’s (Satan) territory. But someday the Lord will come and enter the strongman’s “house” and take His people out of captivity. Christ will bind the strongman and spoil his house (this world) at His second advent (Rev. 20:1-2).
3. Israel saved (v. 25b—*“...for I will contend with him that contendeth with thee [doctrinally Israel], and I will save thy chil-*

dren” [children of verses 20-21]. The seed of Israel will eventually be saved when Jesus comes in the second advent.

B. **The FEEDING of the oppressors** (v. 26). Literal??? (cf. Rev. 17:16; 16:6).

SUMMATION: Verse 26b—“*I LORD am the Saviour and thy Redeemer, the mighty One of Jacob*” (cf. Isa. 60:12)— All titles of the Lord Jesus Christ—

- **Saviour** (Luke 2:11; Acts 13:23; Phil. 3:20; 1 John 4:14).
- **Redeemer** (Job 19:25; Isa. 41:14; Jer. 50:34 cf. Gal. 3:13; 4:5; Tit. 2:14; Rev. 5:9).
- **the mighty One** (Mk. 1:24; Luke 4:24; Acts 2:27; 3:14; 7:52; 1 John 2:20)

In the next four chapters (chapters 50-53), Isaiah will prophesy of things leading up to and including Christ’s crucifixion. He will also reveal the purpose of the cross.