

Isaiah's Book of Consolation (Isaiah 40-55)
(#23) "The Gospel according to Isaiah (Isaiah 55:1-13) (part 1)

(The outline of Isaiah 40-55 is placed at the end of these notes.)

Introduction

We have regarded Isaiah chapters 40 through 55 as a literary unit, which has been commonly referred to as *The Book of Consolation*. We have been considering this portion of Isaiah for a number of weeks. Today we arrive to the last chapter of this section of Isaiah. It is a fitting conclusion to all that we have considered. Here is how one described this final chapter:

Chapters 40-55 of Isaiah constitute a distinct phase with characteristic marks all its own. Our present chapter spells an appropriate close of the section. Or with a slightly different approach, Chapter 55 is the Epilogue of this piece even as Chapter 40 was the prologue.

Now we read in Isaiah 52 and 53 of the Suffering Servant of God who atoned for the sins of His people through His obedience unto death. Last Lord's Day we read in Isaiah 54 of the world-wide expansion of the Kingdom of the Messiah, which was the result of and on account of the exaltation of the Servant after He had suffered the wrath of God for the sins of His people. Israel, though at one time few in number and influence, would expand to include the Gentile nations. And now we read in Isaiah 55 of the great blessing of salvation offered to any and all needy persons who desire to have a place in this kingdom in which peace and life are enjoyed, even as they are ruled over by the Promised Son of David. Here God through His prophet gives forth a gracious invitation to come to Him to experience the salvation that He freely bestows on humble, repentant ones. We read in this final portion of the Book of Consolation a glorious invitation for people everywhere to come and enjoy the benefits and privileges of those within the Kingdom of God. Let us read this glorious 55th chapter of Isaiah:

"Ho! Everyone who thirsts,
Come to the waters;
And you who have no money,
Come, buy and eat.
Yes, come, buy wine and milk
Without money and without price.
²Why do you spend money for what is not bread,
And your wages for what does not satisfy?
Listen carefully to Me, and eat what is good,
And let your soul delight itself in abundance.
³Incline your ear, and come to Me.
Hear, and your soul shall live;
And I will make an everlasting covenant with you—
The sure mercies of David.
⁴Indeed I have given him as a witness to the people,

A leader and commander for the people.

⁵Surely you shall call a nation you do not know,
And nations who do not know you shall run to you,
Because of the LORD your God,
And the Holy One of Israel;
For He has glorified you.”

⁶Seek the LORD while He may be found,
Call upon Him while He is near.

⁷Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.

⁸“For My thoughts are not your thoughts,
Nor are your ways My ways,” says the LORD.

⁹“For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.

¹⁰“For as the rain comes down, and the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and bud,
That it may give seed to the sower
And bread to the eater,

¹¹So shall My word be that goes forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I please,
And it shall prosper in the thing for which I sent it.

¹²“For you shall go out with joy,
And be led out with peace;
The mountains and the hills
Shall break forth into singing before you,
And all the trees of the field shall clap their hands.

¹³Instead of the thorn shall come up the cypress tree,
And instead of the brier shall come up the myrtle tree;
And it shall be to the LORD for a name,
For an everlasting sign that shall not be cut off.”

We may look over this chapter and discern these four divisions:

1. The invitation to receive salvation (55:1-5)
2. The command to repent and return to the Lord (55:6, 7)
3. God assures the salvation that He has decreed (55:8-13)

I. The invitation to receive Salvation (55:1-3)

*“Ho! Everyone who thirsts,
Come to the waters;
And you who have no money,
Come, buy and eat.
Yes, come, buy wine and milk
Without money and without price.*

The freeness of God’s salvation is set forth in terms of a gracious invitation for hungry and thirsty people to come and experience fullness. It is a gracious invitation. One need not have anything with which to purchase or barter for these blessings; in fact, there is no money or price that could be offered to secure these blessings. They are bestowed by grace. They are not earned through price or labor. The blessings of salvation are bestowed freely.

God is speaking and He begins His message with a word of exclamation in order to elicit the attention of his hearers. *“Ho! Everyone who thirsts.”* This suggests the inattention and perhaps ignorance of them whom he addressed. One once described the prophet’s effort:

The Prophet exclaims, as with a voice above the usual pitch, *Ho!* for so great is the sluggishness of men that it is very difficult to arouse them. They do not feel their wants, though they are hungry; nor do they desire food, which they greatly need; and therefore that indifference must be shaken off by loud and incessant cries. So much the more base and shameful is the indolence of those who are deaf to this exhortation, and who, even when they are so sharply urged forward, still indulge in their slothfulness. Besides, the invitation is general; for there is no man who is not in want of those “waters,” and to whom Christ is not necessary; and therefore he invites all indiscriminately, without any respect of persons. But men are so miserable that, although they know that they are in need of Christ, they contrive methods by which they may be deprived of this benefit, and rather believe the devil, who offers various obstructions, than this kind invitation.¹

Now in one sense it appears that the invitation is given to all indiscriminately, to “everyone.” But is it offered to everyone? No, not exactly, for more accurately it is not an offer to everyone, but rather the offer is extended only to some. It is offered to anyone who is thirsty and broke. The offer is to them who are in need; who are hungry and thirsty. Not everyone qualifies for this privilege.

In reality all of God’s “invitations” to salvation are limited to whom it is offered. Our Lord said it this way in **Matthew 11:28ff**:

Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.”

The “heavy laden” and the ones who “labor” hard are invited to come unto Jesus for rest. Those who do not “labor” or who are not heavy “laden” are not invited to come unto Jesus. Our Lord Himself declared, “I came not to call the righteous, but sinners” (Mark 2:17).

We read very similar wording to Isaiah 55 in the last chapter of the last book of the Bible:

And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely.” (Rev. 22:17)

¹ John Calvin, *Commentary on the Book of the Prophet Isaiah*, vol. 8 in *Calvin’s Commentaries* (Baker Book House, reprinted 1993), pp. 156.

The invitation is to those who “thirst.” All others are excluded from the invitation.

This is an important principle for the understanding of the gospel and its offer to sinners. The message of the gospel needs to be proclaimed in such a way that it is offered only for the needy, the one who sees himself in need of mercy, forgiveness, and new life that can only be imparted by a sovereign God. Those who are careless, who do not see a need for these things, need to be sharply warned.

This promise of Isaiah 55:1ff is to those who had experienced God’s judgment for their sin. They had been in exile. They were helpless, powerless, to set themselves free from all that bound them. They were where they were because God had judged them for their sin. Before they had thought that they were favored of God and immune from His judgment. But God had brought them to see their guilt and their helplessness to set themselves free from the miserable place of bondage in their exile. God had taught them that they were indeed thirsty for the water that He could alone give them, and that they had nothing of value that they could purchase this needful commodity from God. God would need to bestow His blessing of forgiveness and deliverance due to His own free mercy and grace.

The remnant to which the promise of God was first extended had to come to know God’s wrath before they wanted what He had to offer. We had read earlier in Isaiah 44 of God’s promise that He would bring them salvation:

¹“Yet hear now, O Jacob My servant,
And Israel whom I have chosen.
²Thus says the LORD who made you
And formed you from the womb, who will help you:
‘Fear not, O Jacob My servant;
And you, Jeshurun, whom I have chosen.
³***For I will pour water on him who is thirsty,
And floods on the dry ground;***
I will pour My Spirit on your descendants,
And My blessing on your offspring;
⁴They will spring up among the grass
Like willows by the watercourses.’
⁵One will say, ‘I am the LORD’s’;
Another will call himself by the name of Jacob;
Another will write with his hand, ‘The LORD’s,’
And name himself by the name of Israel.

And there was similar language back in Isaiah 41:

¹⁴“Fear not, you worm Jacob,
You men of Israel!
I will help you,” says the LORD
And your Redeemer, the Holy One of Israel.
¹⁵“Behold, I will make you into a new threshing sledge with sharp teeth;
You shall thresh the mountains and beat them small,
And make the hills like chaff.
¹⁶You shall winnow them, the wind shall carry them away,
And the whirlwind shall scatter them;
You shall rejoice in the LORD,
And glory in the Holy One of Israel.
¹⁷***“The poor and needy seek water, but there is none,
Their tongues fail for thirst.
I, the LORD, will hear them;***

I, the God of Israel, will not forsake them.
¹⁸*I will open rivers in desolate heights,
 And fountains in the midst of the valleys;
 I will make the wilderness a pool of water,
 And the dry land springs of water.*
¹⁹I will plant in the wilderness the cedar and the acacia tree,
 The myrtle and the oil tree;
 I will set in the desert the cypress tree and the pine
 And the box tree together,
²⁰That they may see and know,
 And consider and understand together,
 That the hand of the LORD has done this,
 And the Holy One of Israel has created it.
 The Futility of Idols

It is to those who have experienced God’s judgment or have come to understand their spiritual poverty and helplessness, those who have come to believe the bad news about God’s judgment on sinners that the good news of salvation is perceived, believed, and embraced.

But let us take it a bit farther. These people had come under the wrath of God for their sins because they had transgressed **God’s law** under which they lived before God. It is God’s law that brings people to know the will of God and the wrath of God for transgressors of God’s law. God’s law reveals to people that they are sinful, that they are “thirsty” and hungry”, in need of that spiritual life which only God can give to them. One cannot know salvation unless he first knows his sin, and one cannot know his sin unless he is in some manner worked over by God’s law.

Paul declared that he would not have known sin, “except through the law” (Rom. 7:7). And you and I would not know our sin were it not for the law of God, either preached in our hearing, read in our Bible, or heard through our conscience. The law was the tutor which taught and trained Israel to see and embrace Christ. God continues to use His law to the same end. And so, God’s invitation is offered to those who are “thirsty.” But only those whom God deals with through His law and His judgment are brought to see that they are thirsty and in need of the “water” that only God can provide for His people.

Now what of the “meaning” of the word or idea of “water” in verse 1? “Ho! Everyone who thirsts, **come to the waters.**” The word “water” is a metaphor, designed to point to something. But to what does it point? Some have suggested that it speaks of “the gospel.” This would be over against the law. Others say it is a metaphor of the “gifts” that come with salvation, such as forgiveness, a sense of peace, joy, and righteousness. This was Calvin’s understanding. He linked the word “waters” with the other blessings mentioned in our passage, including milk, wine, and bread. He wrote,

But I have no doubt that under these words, “waters, milk, wine, bread,” Isaiah includes all that is necessary for spiritual life; for the metaphors are borrowed from those kinds of food which are in daily use amongst us. As we are nourished by “bread, wine, milk, and water,” so in like manner let us know that our souls are fed and supported by the doctrine of the Gospel, the Holy Spirit, and other gifts of Christ.²

But if pressed, I would suggest that the “waters” is probably a metaphor for the Holy Spirit and the life that He imparts to His people. We can see that this was the meaning of “water” in a passage we have already considered. Back in **Isaiah 44:3** we read these words of promise:

³*For I will pour water on him who is thirsty,*

² Ibid, p. 156.

And floods on the dry ground;

It is Hebrew poetry. Often times a statement like this contains first the metaphor stated first, but then the next stanza declares the meaning of the metaphor directly. And that is what we have here. Isaiah 41:3 reads this way:

³For I will pour *water* on him who is thirsty,
And floods on the dry ground;
I will pour My *Spirit* on your descendants,
And My blessing on your offspring;

In this context “water” is a metaphor for the “Holy Spirit.”

And when we consider the larger context of Scripture we may also read that our Lord Jesus used the metaphor of water to depict the Holy Spirit in His life-giving power. We read in John 7:37 His words:

³⁷On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. ³⁸He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

And then we have John’s inspired interpretation in John 7:39, “But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.”

And yet there may be a better way to view verse 1 rather than understanding the “waters”³ to be an emblem of the Holy Spirit, as true as that might be in other places of Scripture. Let us again read God’s summons:

*“Ho! Everyone who thirsts,
Come to the waters;
And you who have no money,
Come, buy and eat.
Yes, come, buy wine and milk
Without money and without price.*

Now when we read this, we probably assume that the invitation to the thirsty is to come to the “waters” in order to have their thirst assuaged by those that drink of these waters. But the prophet may have been expressing another idea. For actually he was declaring that the thirsty may have their thirst satisfied by drinking the “wine” and “milk” that might be purchased without money many at the “waters.” In other words, the invitation is to the thirsty is to come to the waters, which is probably an emblem for the shores of the sea where trade was conducted, and there they would be able to obtain the wine and milk without cost to them. If this be the right understanding of this passage, then the invitation is actually being made to Gentiles throughout the world, to come to the shores of their lands and receive freely the message of salvation that is being disseminated by that remnant of Jews that have experienced salvation through their Messiah.

Before you think me too strange by proposing this idea, this was suggested in the commentary of **Matthew Henry**.

Whither they are invited: “Come you to the waters.” Come to the water-side, to the ports, and quays, and wharfs, on the navigable rivers, into which goods are imported; thither come and buy, for

³ Note that “waters” is plural, which may lessen the weight of the explanation that it is a reference to the Holy Spirit.

that is the market-place of foreign commodities; and to us they would have been for ever foreign if Christ had not brought in an everlasting righteousness. Come to Christ; for he is the fountain opened; he is the rock smitten. Come to holy ordinances, to those streams that make glad the city of our God; come to them, and though they may seem to you plain and common things, like waters, yet to those who believe in Christ the things signified will be as wine and milk, abundantly refreshing.⁴

John Gill also gives forth this explanation:

The allusion seems to be to such places by the waterside, where ships, laden with provisions, come and unlade; and where persons, by a public crier, are informed of it, and are called to come and buy. So water means the water side...⁵

Those who are invited to “buy” are told to do so even though they are without money to purchase:

*And you who have no money,
Come, buy and eat.
Yes, come, buy wine and milk
Without money and without price.*

These people could come, but they must come without the pretence that they could buy or barter for what they needed. They may come, but they could only receive by the grace of God.

...unconverted persons have nothing to support themselves or pay off their debts with, though they fancy they have, and that they are rich, and stand in need of nothing; but sensible souls know they have none, and that they are poor and needy; yet these are invited to come where provisions are to be had, since they are to be had at free cost.⁶

Here we have illustrated an essential doctrine of salvation. Salvation is wholly of God’s grace. God will not receive anyone or bestow His salvation on anyone who comes presuming that they are meriting and purchasing His favor with something they can achieve or they can obtain. All those who claim to have salvation through Jesus Christ and yet believe that they have contributed to their obtaining their salvation through any means other than grace, remain in their sins. Everyone and anyone who is thirsty may come, but only if he comes “without money and without price.”

God then reasons with the people why it was that they squandered their efforts, desiring things that bring no true satisfaction. **Verse 2** reads,

*²Why do you spend money for what is not bread,
And your wages for what does not satisfy?
Listen carefully to Me, and eat what is good,
And let your soul delight itself in abundance.*

People expend their efforts and resources on things that ultimately do not bring satisfaction or true health and vitality to them. They waste their lives. They fritter away their time. They had squandered what they had earned on things that would not and could not satisfy the hungry soul.

⁴ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*, vol. 4 (Fleming H. Revell Company, n.d.), p. 316. He seems to mix the meaning of both waters being the seas and rivers but also rivers of fresh water that assuage those who are thirsty.

⁵ John Gill, *Commentary on the Whole Bible, Isaiah*, (PDF file), p. 96f.

⁶ Ibid.

The things of this world cannot satisfy unless and until they are seen in relation to God who made them. For although God “gives us richly all things to enjoy” (1 Tim. 6:17), if they are sought for enjoyment or fulfillment in place of God, they fail to satisfy. They only become what the wise man described as vanity. A life that pursues the things God has made apart from seeking the God who made them, will discover a life in which there is “vanity of vanities.” Indeed, “all *is* vanity” (Ecc. 1:2).

We then read God’s gracious urging for people to respond to His offer and come unto Him. In **verse 3** we read,

***³Incline your ear, and come to Me.
Hear, and your soul shall live;
And I will make an everlasting covenant with you—
The sure mercies of David.***

Their refusal to come to Him to experience the life that He offers results in laying the blame entirely at their feet. Now it is true that God must open the ears to hear and the eyes to see the truths that are proclaimed in His name, for “the hearing ear, and the seeing eye, the Lord hath made even both of them” (Prov. 20:12); nevertheless, their blindness and deafness were due to their own stubborn refusal to see and hear the things that God had made so evident to them.

God promised those who respond to His instruction will enter into covenant relationship with Him. This means that they will be His people, and He will be their God.

He promised them “life”—“your soul shall live.” God is not a God to the dead but to the living. That is, in God is life, and His life is imparted to those in relation to Him. All that He is and has pertaining to life--His protection, provision, preservation of us--come to us because we are in a covenant with Him.

God promises to them an “everlasting covenant” relationship with Him. A covenant may be described in several ways:

1) A covenant may be like a contract; each party has certain obligations to maintain so that a relationship might be maintained. A contract may be written in a formal manner. Or it may be a social one, say as a ***master and slave relationship*** in biblical times. A slave would pledge himself, proclaiming his unreserved loyalty and service to His master. He would then be regarded as the property of the master. In turn the master would pledge his protection and provision for his servant. The full weight of his authority would come to the servant’s defence, if needed.

2) A covenant may be seen in terms like a ***peace treaty***. In OT times, when a nation defeated another, the conquering king would bring the leaders of the conquered people before him. They would be given terms by which their people would be allowed to exist, and even prosper. He would assure them that they would be defended with all the power of His kingdom. They would in turn pledge their loyalty as well as promise to render annual tribute to him. Freedom was of course forfeited.

3) But a covenant should not simply be seen in contractual terms, but in relational terms also, like a ***marriage*** covenant. We pledge ourselves wholly to Him and He pledges Himself to us. Love binds us one to another.

Here in Isaiah 55:2, God promised an everlasting covenant with those who come to Him. There is only one everlasting covenant, which is the covenant that is in Christ. It is the covenant of grace by which all sinners have been and will be saved from their sin and brought into the everlasting relationship of that covenant. It is that which was promised to Abraham and confirmed in Christ. It is the covenant relationship which you and I enjoy with our God today because of the work of Christ on our behalf. It is mentioned in the doxology of the Epistle to the Hebrews:

Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever. Amen. (Heb 13:20f)

God described this covenant in Isaiah 55:3 as “the sure mercies of David.” This verse is translated in slightly different ways:

1. New King James Version (NKJV). “I “Incline your ear, and come to Me. Hear, and your soul shall live; and I will make an everlasting covenant with you-- the sure mercies of David.”
2. English Standard Version (ESV). “Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.”
3. King James Version (KJV). “Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.”
4. New International Version (NIV). “Give ear and come to me; hear Me, that your soul may live. I will make an everlasting covenant with you, My faithful love promised to David.”
5. New American Standard Version (NASV). “Incline your ear and come to Me. Listen, that you may live; and I will make an everlasting covenant with you, *according to* the faithful mercies shown to David.”

The meaning varies between these readings. The first meaning conveys the idea that the promised covenant as that covenant which was promised or declared to David. The characteristics of that covenant are rendered either “mercies”, “steadfast sure love”, or “My faithful love.” The second meaning is unique to the NASV, which makes the covenant “similar or in accordance with” the faithful mercies that God had shown to David. In other words, the everlasting covenant is not the same as “the faithful mercies of David”, but rather like them.

In consideration of the varied translations, the idea being conveyed may be understood in one of two ways. ***First, God may be promising His people that He will deal with them as He had dealt in mercy with David.*** This would be in accordance with the NASV translation. Just as God had been faithful in the bestowal of mercies shown with David, God will also deal in the same way with those who are in this everlasting covenant with God.

One of many examples of God’s “faithful mercies” toward David is the occasion that David had sinned against God when he numbered the people of Israel. We read of this in 2 Samuel 24.

¹⁰And David’s heart condemned him after he had numbered the people. So David said to the LORD, “I have sinned greatly in what I have done; but now, I pray, O LORD, take away the iniquity of Your servant, for I have done very foolishly.”

¹¹Now when David arose in the morning, the word of the LORD came to the prophet Gad, David’s seer, saying, ¹²“Go and tell David, ‘Thus says the LORD: “I offer you three things; choose one of them for yourself, that I may do it to you.”’” ¹³So Gad came to David and told him; and he said to him, “Shall seven years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days’ plague in your land? Now consider and see what answer I should take back to Him who sent me.”

¹⁴And David said to Gad, “I am in great distress. Please let us fall into the hand of the LORD, ***for His mercies are great***; but do not let me fall into the hand of man.” (2 Sam. 24:10-14).

But there is a *second* way in which “the sure mercies of David” may be understood. The everlasting covenant is that covenant in which God promised David an everlasting dynasty that His descendant would reign eternally over the kingdom of God. The promise of Isaiah 53:3, therefore, is God’s promise to those who are thirsty who come to Him in faith and repentance will have a place in, an eternal habitation in the Kingdom of God over which the promised Son of David would rule. This fits the context of Isaiah’s Book of Consolation as well as the immediate context of Isaiah 55.

This everlasting covenant that God made with King David is recorded for us in 2 Samuel 7.⁷ David had wanted to build God a “house”—a temple in Jerusalem. But God said that he would not build His house; rather, God would build David a “house.” And what God meant by that was God would establish for David an everlasting ruling dynasty over His kingdom. We do not have time to read that passage of 2 Samuel 7, but the event was set forth by David in another place—**Psalm 89:24-29**:

²⁴ But My faithfulness and My mercy shall be with him,
And in My name his horn shall be exalted.

²⁵ Also I will set his hand over the sea,
And his right hand over the rivers.

²⁶ He shall cry to Me, ‘You are my Father,
My God, and the rock of my salvation.’

²⁷ Also I will make him My firstborn,
The highest of the kings of the earth.

²⁸ My mercy I will keep for him forever,
And My covenant shall stand firm with him.

²⁹ **His seed also I will make to endure forever,
And his throne as the days of heaven.**

There is one more idea that may be understood regarding this verse of Isaiah 53:3. Rather than the mercies being those shown to David, ***they are the mercies bestowed by David, in other words, the promised Messiah, the Son of David.*** “David” here, would be a metonymy for Jesus Christ, the Son of David. What is a metonymy? A metonymy is “a figure of speech that replaces the name of a thing with the name of something else with which it is closely associated.” Isaiah has used this substitution of a name of another person when he intended to reference the coming Messiah. The Messiah was called “Israel” in Isaiah 49:3.⁸ What is being expressed if this is the correct way to understand “the sure mercies of David? ***God is promising that those who come to Him in response to His invitation in verse 1 will be granted to enjoy the mercies of God extended to those in the Kingdom of the Messiah, the promised Kingdom of God.***

This understanding fits the context of the passage before us. It also leads into the next two verses which read:

***⁴ Indeed I have given him as a witness to the people,
A leader and commander for the people.***

***⁵ Surely you shall call a nation you do not know,
And nations who do not know you shall run to you,
Because of the LORD your God,***

⁷ Although the word “covenant” is not mentioned in 2 Samuel 7, that God had established a covenant with him on that occasion is declared elsewhere. See 2 Samuel 23:5; Cth

⁸ Jeremiah used “David” as a metonymy for the Messiah in Jeremiah 30:9. Because some commentators failed to recognize this literary device, they conclude that David Himself would reign over restored Israel in a future millennium. But this is wrong. It is a reference to the promised Son of David, who reigns now over the Kingdom of God.

***And the Holy One of Israel;
For He has glorified you.”***

You and I, as Christians are inheritors of the “sure mercies of David.” This may be understood to assure us that the “sure mercies” include the promise of our resurrection of the dead. In order for God to continue to show His mercy and maintain an everlasting covenant with us, we must live before Him forever; hence, resurrection is necessary. This is what the apostle Paul declared as recorded in Acts 13. Beginning with **Acts 13:26** we read:

²⁶“Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent. ²⁷For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him. ²⁸And though they found no cause for death in Him, they asked Pilate that He should be put to death. ²⁹Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a tomb. ³⁰But God raised Him from the dead. ³¹He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. ³²And we declare to you glad tidings-- that promise which was made to the fathers. ³³God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

‘You are My Son,
Today I have begotten You.’

³⁴“And that He raised Him from the dead, no more to return to corruption, He has spoken thus:

‘I will give you the sure mercies of David.’

³⁵“Therefore He also says in another Psalm:

‘You will not allow Your Holy One to see corruption.’

³⁶“For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; ³⁷but He whom God raised up saw no corruption. ³⁸Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; ³⁹and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses. (Acts 13:26-39)

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith-- to God, alone wise, be glory through Jesus Christ forever. Amen (Rom 16:25-27)

Outline of Isaiah 40-66
SECTION THREE: ORACLES OF REDEMPTION AND CONSUMMATION

I. The Book of the Consolation of Israel (Chs. 40-55)

- A. The Prophet is to Announce God's Coming (40:1-11)
- B. The Creator of the Universe (40:12-31)
- C. God Promises to Deliver His People from Babylon (41:1-29)
- D. The First Servant Song (42:1-9)
- E. Sing to the Lord a New Song (42:10-13)
- F. God declares His resolve to battle on behalf of His people (42:14-17)
- G. Israel, the Blind and Deaf Servant of God (42:18-25)
- H. God's Commitment to Save His People by His Grace (43:1-7)
- I. The Servant Israel is the Lord's Witness (43:8-13)
- J. The Redemption and Restoration of Israel from Babylon (43:14-44:8)
- K. Satire against Idolatry (44:9-20)
- L. Israel is Forgiven and Redeemed (44:21-23)
- M. God Commissions the Persian Emperor Cyrus to Deliver His People (44:24-45:13)
- N. The Conversion of the Nations (45:14-25)
- O. Worthless Idols vs. the Living God (46:1-13)
- P. The Defeat and Humiliation of Babylon Predicted (47:1-15)
- Q. Israel Refined and Redeemed (48:1-22)
- R. The Second Servant Song (49:1-13)
- S. God's Restoration of "Zion"--His People—Who are Redeemed by His Servant (49:14-26)
- T. God Assures His People that He will Save Them unto Himself (49:14-26)
- U. The Third Servant Song (50:1-11)
- V. The Lord Comforts Zion (51:1-52:12)
- W. The Fourth Servant Song (52:13-53:12)
- X. The World-wide Expansion of the Messiah's Kingdom--Zion (54:1-17)
- Y. The Gospel according to Isaiah (Isaiah 55:1-13)
