

Isaiah 54

(Part #1)

(Personal note: All definitions from #'s are from Zondervan's and/or Strong's Concordance. Those without numbers come from various other reference sources.)

Isaiah 54:1-3 (NIV)

The Future Glory of Zion (Chapter Heading in NIV)

> In general application, this is speaking of the New Testament Church. (cf. - Hebrews 12:22-24)

I. First section - v. 1-3.

Isaiah 54:1 (NIV)

[54:1] “Sing, O barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labor; because more are the children of the desolate woman than of her who has a husband,” says the LORD.

A. "Sing"

1. (H7442) - Strong's.

a primitive root; properly, to creak (or emit a stridulous sound), i.e. to shout (usually for joy):--aloud for joy, cry out, be joyful (greatly, make to) rejoice, (cause to) shout (for joy), (cause to) sing (aloud, for joy, out), triumph.

B. "Barren". (#6829) - Zondervan's

- 1. "Barren; Desolate; Sterile; without children; childless"**

C. Woman - not correct. "One" (Amp). (KJV - not indicated)

- 1. Speaking of 'one' who should be reproducing, but hasn't been able to. (See def. for "Bore" - below)**

D. "Bore". (#3528) - Zondervan's

- 1. "To give birth to; have a child; become the father of; midwife; assist in childbirth"**

+++++ It's talking about W/L as a young church that had not yet had the chance to bear spiritual offspring.

E. "Burst" (#7200) - Zondervan's

- 1. "Break forth; burst forth"**

F. "Song". (#8262) - Zondervan's

- 1. "Shout of joy; song of joy; cry of pleading"**

G. "Shout for joy"

1. (H667 - Strong's)

"a prim root; to gleam, i.e. (figuratively) be cheerful; by transf. to sound clear (of various animal or human expressions):--bellow, cry aloud (out), lift up, neigh, rejoice, make to shine, shout.

H. Never in - "Labor". (#2342 - Strong's)

1. or chiyl {kheel}; a primitive root; properly, to twist or whirl (in a circular or spiral manner), i.e. (specifically) to dance, to writhe in pain (especially of parturition) or fear; figuratively, to wait, to pervert:--bear, (make to) bring forth, (make to) calve, dance, drive away, fall grievously (with pain), fear, form, great, grieve, (be) grievous, hope, look, make, be in pain, be much (sore) pained, rest, shake, shapen, (be) sorrow(-ful), stay, tarry, travail (with pain), tremble, trust, wait carefully (patiently), be wounded.

+++++ THIS IS A POSTURE OF FAITH WE'RE TO TAKE:

Because:

I. "More" (#7227 - Strong's)

1. "by contracted from 7231; abundant (in quantity, size, age, number, rank, quality):--(in) abound(-undance, -ant, -antly), captain, elder, enough, exceedingly, full, great(-ly, man, one), increase, long (enough, (time)), (do, have) _____ many(-ifold, things, a time), ((ship-))master, mighty, more, (too, very) much, multiply(-tude), officer, often(-times),

plenteous, populous, prince, process (of time), suffice(-lent).

J. "Children". (H1121) - Zondervan's

from 1129; a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, (anoint-)ed one, appointed to, (+) arrow,.....

K. "Desolate". (#8074 - Strong's)

1. "Desolate, Destitute".

"to stun (or intransitively, grow numb), i.e. devastate or (figuratively) stupefy (both usually in a passive sense; Astonished, Amazed".

L. "Husband"

1. Speaks of someone who is married.

2. (Amp.) - "For the [spiritual] children of the desolate one will be more than the children of the married wife, says the Lord. [Ga 4:27.]"

M. "Lord"

1. The same Hebrew word throughout the chapter.

2. BDBriggs Lexicon, Young's and Zondervan Concordance go with Yaweh.

3. Strong's and the Interlinear Bible go with Jehovah.

> "It's exact pronunciation is debated: Jehovah, Yehovah, Jahweh, Yahweh.

4. The difference has to do with meaning of the name.

5. 'Yahweh'

> "Self-Existing or Eternal One; He Will Be"

> "one bringing into being; life-giver"

> "the absolute and unchangeable one"

6. 'Jehovah'

> "Self-Existing or Eternal One Who keeps Covenant and fulfills promises"

> "A God merciful and Gracious, Slow to Anger, and Abundant in Loving-Kindness and Truth"

7. Because of what is said in the context of the chapter:

> I believe it's Jehovah.

Isaiah 54:2 (NIV)

[2] “Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes.

A. "Enlarge"

1. (H7337 - Strong's)

a primitive root; to broaden (intransitive or transitive, literal or figurative):--be an en-(make) large(-ing), make room, make (open) wide.

B. "Place". (Strong's)

1. The concept > 'a spot in the open sight of others'
> 'a locality'

C. "Tent" (Zondervan's)

1. "Dwelling Place; Home"

D. "Stretch". (Zondervan's)

1. "Cause to Stretch"

E. "Tent Curtains" (Zondervan's)

1. "Dwelling Place; Home"
2. Curtains are the walls of the tent.

F. "Wide". (Spare Not - KJV)

1. (H2820 - Spare) - Zondervan's.

a primitive root; to broaden (intransitive or transitive, literal or figurative):--be an en-(make) large(-ing), make room, make (open) wide.

2. Don't hold back.

G. "Lengthen"

- 1. "Cause to Lengthen"**

H. "Cords"

- 1. The cords that tie down the tent.**

I. "Strengthen"

- 1. "Strengthen Violently; Harden; Repair"**

J. "Stakes"

- 1. For a tent, stakes are the foundation.**
- 2. The foundation of the church (not building) has to be built violently strong.**
 - a. Why?**
 - b. We're here for the generations. This thing is suppose to last. Trans-generational.**

+++++ Because of the growth he wants to give to us (v. 1), we need to be in the mindset of Enlargement, and making things Strong.

(Apply) - We're not to settle in and get comfortable.

- We plan for ongoing enlargement.

(Physically and as a body)

+++++ Since this is talking about the church, it is referring to the people in the church. We as individuals and families are to have the same attitudes.

Isaiah 54:3 (NIV)

[3] For you will spread out to the right and to the left; your descendants will dispossess nations and settle in their desolate cities.

A. "Spread"

- 1. "Break forth - in and down"**

B. "Descendants"

- 1. "Seed; children"**

C. "Dispossess"

- 1. "Inherit; Possess"**

D. "Nations"

- 1. "Gentile; Heathen"**

E. "Settle"

- 1. "Cause settling, inhabitation, dwelling" to take place**

F. "Desolate"

- 1. "Lonely, alone, uninhabited, deserted"**

G. "Cities"

- 1. "Enclosed Places"**

+++++ This now is speaking of more than the tent. It speaks of spreading out. And getting into people's lives. (Likening them to cities and nations) Bigger than a tent.

II. Section 2 - v. 4-9

- A. To have a covenant, there must be a death that causes the covenant.

(PROJECTOR)

Hebrews 9:16-18 (NIV)

[16] In the case of a will, [same Greek word as covenant - also in v. 17] it is necessary to prove the death of the one who made it, [17] because a will [covenant] is in force only when somebody has died; it never takes effect while the one who made it is living. [18] This is why even the first covenant was not put into effect without blood.

- B. Jesus died to make the covenant of the NT church.

- C. We die to enter into that covenant. (Die to self / flesh)

1. This separation of having been brought into the covenant Jesus made > Born again -- verses our making the commitment of / sacrifice of our lives so that we can enter into the fulness / grow up & mature in the covenant >>> is seen all through the N.T.
2. That's why:
 - a. People can be born again, but never enter into the fulness of what the covenant has to offer.
 - b. People can have been born again for 30 years and never experience the fulness of the covenant that

someone a few months or a year or two old in the Lord are experiencing.

- c. There are entire denominations who never enter into the fulness of the covenant God is offering to us.**

++++ This chapter is talking to a Covenant People - Not just a born-again people.

V. 4-9 is giving God's perspective on a person who has gotten away from him - and God's attitude and posturing to bring them back.

++++ God's heart is revealed here. This is how he feels toward people that have messed up, gotten away from him, and now he's pulling them back.

Isaiah 54:4 (NIV)

[4] “Do not be afraid; you will not suffer shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood.

A. "Disgrace - Humiliated"

1. KJV - "Confounded". (H3637) - Strong's

"a primitive root; properly, to wound; but only figuratively, to taunt or insult:--be (make) ashamed, blush, be confounded, be put to confusion, hurt, reproach, (do, put to) shame."

Isaiah 54:4 (AMP)

[4] Fear not, for you shall not be ashamed; neither be confounded and depressed, for you shall not be put to shame.....

- 2. God will not shame, disgrace or humiliate you.**
 - a. People tend to do that. God will not.**
 - b. Don't measure God by people.**
- 3. God wants to lift those things off of us.**

B. Read the last half of the verse.

Isaiah 54:4b

You will forget the shame of your youth and remember no more the reproach of your widowhood.

1. That is his promise to us when we come back.....
2. That is a good example for us to follow with each other when someone gets off..... Then comes back.

[5] For your Maker is your husband—the LORD Almighty is his name—the Holy One of Israel is your Redeemer; he is called the God of all the earth.

A. This is Covenant Talk by God.

1. Compare Ezekiel 16:8:

Ezekiel 16:8 (NIV)

[8] ““Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your nakedness. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign LORD, and you became mine.”

B. "Maker"

1. 'He remakes us. He rebuilds us'. (Just like Ez. 16)

C. "Husband". (H1166)

1. "Marriage, Husband". (Covenant)

D. "Lord Almighty".

1. Lord is Jehovah. Almighty is 'Tsaw-baw' - 'Hosts'.

(KJV)

> Jehovah-Tsaba. (Tsaw-baw' - H6635)

(In the family of words > Tsaboeth)

2. "Hosts". ('Tsaba')

(H6635 - Strong's)

or (feminine) tsbadah {tseb-aw-aw'}; from 6633; a mass of persons (or figuratively, things), especially reg. organized for war (an army); by implication, a campaign, literally or figuratively (specifically, hardship, worship):--appointed time, (+) army, (+) battle, company, host, service, soldiers, waiting upon, war(-fare).

3. Jehovah > Your Maker / Husband will fight for you.

E. "Holy One of Israel"

1. Jesus.

F. "Redeemer". (H1350 Strong's)

a primitive root, to redeem (according to the Oriental law of kinship), i.e. to be the next of kin (and as such to buy back a relative's property, marry his widow, etc.):--X in any wise, X at all, avenger, deliver, (do, perform the part of near, next) kinsfolk(-man), purchase, ransom, redeem(-er), revenger.

1. This is the Old Test. 'Kinsman Redeemer' picture.

2. **Our next of kin bought us back for the Father.**
 - > **Jesus.**
 - > **Our older Brother.**

G. "He is called the God of all the earth"

1. **That's who bought us back so we could have Covenant with the Father again.**
2. **"God" - (H430 - Elohim)**
 - a. **The God of creation.**
 - b. **He created a way back for us - it's called Covenant.**

[6] The LORD will call you back as if you were a wife deserted and distressed in spirit—a wife who married young, only to be rejected,” says your God.

A. Jehovah will call you back.

1. **"Call" - 'to address by name'.**

B. Have you felt / do you feel that way in life.

1. **Deserted, Distressed, married young and rejected**
2. **"God". (H430 - Elohim)**
"God's; (Trinity) Total Power / Might; Complete Sovereignty, Creativity, Power"

[7] “For a brief moment I abandoned you, but with deep compassion I will bring you back.

A. This is a husband who was distraught and.....

B. But his "compassion" (his deep love) drove him to go after us again.

1. "Compassion". (H7356) This is a very emotionally driven word. (KJV - Mercies)

[8] In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you,” says the LORD your Redeemer.

A. First line > have you ever felt that way -- for a brief moment > where did he go?

1. David felt that after the Bethsheba incident. (Ps. 51)

B. "Everlasting kindness"

1. 'Everlasting'

a. The contrast between the brief moment / surge of anger and eternity.....

2. "Kindness". (H2617 - checed)

a. "Loving-Kindness".

> Another emotionally driven / charged expression.....

3. "Compassion". (H7355)

a. "Mercy" - Compelled to do something for us.

[9] "To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again.

A. A comparison of another situation where problems had developed. But God stepped in with a Covenant to solve the issues.

B. BUT NOTICE SOMETHING RIGHT HERE

1. He is inviting you to a Covenant relationship where nothing will ever get between us and him again.

Isaiah 54:10 (NIV)

[10] Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed," says the LORD, who has compassion on you.

A. "Mountains and Hills"

- 1. Literal mountains and hills.**

B. "Removed"

- 1. "Fail; move; slip"**

C. "Unfailing Love". (Kindness - KJV)

- 1. (H2617 - checed)**

> Also translated 'Loving Kindness'

> It speaks of a Kindness that is moved / compelled with an over-whelming feeling of love.

- 2. Another reason I go with the name Jehovah in this chapter.**

> Covenant Love does not fail.

D. "Shaken"

- 1. "Move, depart"**

E. "Covenant"

- 1. Speaks of a literal Covenant**
- 2. Another reason I go with Jehovah.**

F. "Peace"

- 1. Shalom**

> "Rest, Favor, Health, Welfare, Prosperity, Safety"

G. "Removed"

- 1. "Fail, move, slip"**

- 2. Same word used in the beginning of the verse for the stability of the mountains and hills.**

H. "Compassion"

1. (H7355)

a primitive root; to fondle; by implication, to love, especially to compassionate:--have compassion (on, upon), love, (find, have, obtain, shew) mercy(-iful, on, upon), (have) pity, Ruhamah, X surely.