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*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

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## Isaiah 1.

(2015)

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The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

***Teach it, don't demand it.***

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# Isaiah 1.

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## Topics.

- The vision of Isaiah which he saw concerning Judah and Jerusalem.
- The ox and the donkey know its master, but my people do not understand.
- Israel has forsaken the LORD; they have despised the Holy One of Israel.
- Zion is left like a booth in a vineyard, a lodge in a field, a besieged city.
- If God had not left us survivors, we would be like Sodom, and Gomorrah.
- When you pray and spread out your hands, I will hide my eyes from you.
- Though your sins are like scarlet, they shall be as white as snow.
- The faithful city has become a whore and murderers lodge in her.
- Zion shall be redeemed by justice and those who repent in righteousness.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

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**INTRODUCTION:** Isaiah is the exciting story of the Old Testament and the New Testament compacted into one book. It covers the wonder and splendour of Bible prophecy and echoes of the Lord Jesus Christ resound throughout Isaiah's visions and his messages. It teaches history as it affects God's people and constantly points to a future age when righteousness, justice, joy and peace will be established on earth. Isaiah prophesied about 740–700 B.C. He lived during the decline of Israel in the shadow of the powerful Assyrian Empire. He spoke the word of God to a people who were "deaf and blind" (Isaiah 6:10) who refused to listen to his warnings of looming disaster.

Isaiah warned the people of Judah's that their sin would bring God's judgment (i.e., seventy-years captivity) and declared that God is sovereign and would use Cyrus the Persian to return the people from exile. He spoke also of a servant and man of sorrows who would be wounded for our transgressions faithfully accomplishing God's purposes of salvation (Isaiah 52:13 to 53:12). The final chapters give a beautiful description of a new creation in which Christ will rule as King, judging the wicked and establishing God's Kingdom on earth. Following are four points that will help the reader understand the book of Isaiah as they travel through it: -

1. The history of Israel and Judah. At this time in the story Assyria has taken the ten tribes of Israel in the land of Samaria into captivity and marched up to Jerusalem (the two tribes of Judah) to destroy it, but failed. Later in the story Babylon attacks Jerusalem and conquers the city and takes the people of Judah into captivity. After this victory Babylon conquers Assyria which resulted in Israel and Judah being brought under the submission of Babylonian rule and the tribes being brought together during the seventy year Babylonian captivity.
2. Many of Isaiah's visions are written as though they have already taken place, but a majority of these visions are predicting future events that are about to happen during Isaiah's generation while others will come to pass in a future age. Though these visions are of future events Isaiah speaks them in the present tense, because he spoke them as they came to his mind and as he saw the events unfolding before him. They are often spoken in this manner because of the certainty of it and because God had ordained them and revealed them to his prophets who spoke them to His people so they must come to pass, because God cannot lie.(Titus 1:2).

3. Though Isaiah is primarily speaking to Judah (the two tribes at Jerusalem) much of what he says applies to Israel (the ten tribes in Samaria) because both Judah and Israel are in the same corrupt spiritual condition.
4. All the promises to Israel are now in Christ. God's promises to Israel now include the Jews and the Gentiles. This is because under the New Covenant God is building an entirely new nation made up of Jews and Gentiles of which Christ is the head. In this new nation that God is creating in the Lord Jesus Christ Jews have no advantage over Gentiles since all are one in Christ Jesus.

The apostle Paul wrote: Gentiles were separated from Christ, alienated from the Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (i.e., one nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. (Eph. 2:1-22).

The practical application of what this means, is that all the future and eternal promises God made to Israel through Isaiah also apply to Gentiles who by faith belong to Christ.

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### **The Vision of Isaiah which He saw Concerning Judah and Jerusalem.**

Isaiah 1:1 ----- <sup>1</sup>The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Visions describe a state in which the prophet sees what others do not see concerning God's plans and purposes and things that are yet to come. The vision could come in a dream or a in a person who is awake while their external senses are shut down so that they are in a sense laid asleep in a type of trance. Visions can come in the following four ways: -

1. Visions that are not seen by the eyes, but received by the inspiration of the Spirit to the mind with such clearness of information of the things revealed that it is like watching a movie being played out on the visual screen of the mind. The prophet then speaks what he sees in his mind to the people.
2. Visions that are accompanied with external representations much like a hologram.
3. Visions in which certain events are represented by symbols only that are often left without explanation.
4. Visions which are spoken of things to come, as though they are now past. They are spoken in this manner because of the certainty of it and because God had ordained them and revealed them to his prophets who spoke them to His people so they must come to pass, because God cannot lie.(Titus 1:2).

**Isaiah:** comes from the Hebrew word (*Y<sup>e</sup>sha`yah*) it literally means God has saved, it carries the idea of a saviour defending, rescuing and delivering his people and setting them free by giving them victory over their enemies to live safely.

**Amoz:** (an Israelite) comes from the Hebrew word (*'Amowts*) it literally means Strong it carries the idea of being physically and mentally alert and of being courageous and steadfastly minded

**Amos:** (an Israelite prophet) comes from the Hebrew word (*`Amowc*) it literally means burdensome and carries the idea of loading or imposing a heavy burden to be carried

**Isaiah the son of Amoz:** this is not Amos the prophet that stands among the twelve lesser prophets, but Amoz an Israelite who was the father of Isaiah.

**Judah and Jerusalem:** after the death of Solomon Israel was divided into the following two kingdoms: -

1. The kingdom of Judah which included the tribe of Judah and Benjamin. Benjamin was a small tribe, and it was not commonly mentioned, or the name was lost in that of Judah (the title of the Messiah is, the Lion of the tribe of Judah).
- 2 The kingdom of Israel (also called Ephraim) it included the remaining ten tribes.

Ephraim (the ten tribes of Israel) and other nations are mentioned in the book of Isaiah, but the primary focus is upon Judah and Jerusalem.

**In the days of Uzziah, Jotham, Ahaz, and Hezekiah: these were all kings of Judah.** This shows that the entire book of Isaiah embraces all that was seen during the reigns of these kings and during the whole prophetic life of Isaiah. His prophecies proclaim national calamities falling upon Judah and Israel as the punishment of their national sins.

**Uzziah:** was sixteen years old when he began to reign, and reigned fifty-two years. The first part of his long reign was prosperous, but though the kingdom was flourishing it had within it the seeds of decay. (2 Chronicles chapter 26).

**Jotham:** began to reign at the age of twenty-five years, and reigned sixteen years (2 Chronicles 27:1-2).

**Ahaz:** began to reign at the age of twenty, and reigned sixteen years. He was a wicked man, and during his reign the kingdom was involved in crimes and calamities (2 Chronicles chapter 28).

**Hezekiah:** was a virtuous and upright prince. He began his reign at the age of twenty-five years, and reigned twenty-nine (2 Chronicles chapter 29).

**The Ox and the Donkey know its Master, but My People Do Not Understand.**

Isaiah 1:2-3 ----- <sup>2</sup>Hear, O heavens, and give ear, O earth; for the LORD has spoken: "Children have I reared and brought up, but they have rebelled against me. <sup>3</sup>The ox knows its owner, and the donkey its master's crib, but Israel does not know, my people do not understand."

The expression, "Hear, O heavens, and give ear, O earth; for the LORD has spoken," is poetic language, Judah is referred to as, "O Heaven," because generally and symbolically they were considered the faithful ones while Israel was addressed as, "O earth" because they were regarded as the unfaithful ones.

**Children have I reared and brought up:** (v3) these words picture a father in great sorrow and misery sadly brooding over his erring child's sins and the fact they have forsaken him. The Bible pictures Israel as God's special and unique nation unlike any other nation on earth of them God said: -

- Israel was his son who he called out of Egypt and he loved them when they were a child (Hosea 11:1).
- He gave birth to Israel and carried them from the womb even to their old age. (Isaiah 46:3-4).
- Israel is his allotted heritage (Deut. 32:9) and the apple of his eye (Deut. 32:10).
- Israel is a people holy to him (Deut. 7:6) and his treasured possession (Deut. 14:2).

The LORD has not spoken this way with any other nation, and now He looks upon them and they are not only full of wickedness, but have also turned to other gods. They are like a man with open and bleeding cuts and diseased wounds infecting the inside and outside of his body with no one able to heal him.

**The ox knows its owner and the donkey its master's crib:** (v3) physically the ox is far stronger than any man while the donkey is famously known for its

stubbornness and its love to roam the pasturelands in freedom, yet both these animals know who their master is and obey him. In contrast to this the people of Israel who are (or should be) much wiser than the lower creatures have a master who is full of awesome might and strength and who desires to give His people the very best gifts have in complete foolishness turned away from him.

**Israel has Forsaken the LORD, they have Despised the Holy One of Israel.**

Isaiah 1:4-6 ----- <sup>4</sup>Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged. <sup>5</sup>Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. <sup>6</sup>From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil.

How sad is this God's chosen people His treasured possession have become a nation sinful nation of evildoers that have utterly separated and alienated themselves for God who called them out of Egypt and loved them when they were a child (Hosea 11:1).

**Why will you still be struck down?** (v5) the deeper a nation (or individual) enters into sin the blinder they become to their sin and the easier it becomes to live in a world of sin. God's people have become so corrupt that they are likened to a man that is not only mentally ill but also filled with disease throughout every bone, sinew and tissue of his body right down to the feet.

**Zion is Left like a Booth in a Vineyard, a Lodge in a Field, a Besieged City.**

Isaiah 1:7-8 ----- <sup>7</sup>Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners. <sup>8</sup>And the daughter of Zion is left like a booth (cottage in KJV) in a vineyard, like a lodge in a cucumber field, like a besieged city.

**Booth:** comes from the Hebrew word (*cukkah*) it literally means a hut or lair, but also embraces a booth, a cottage, a tabernacle and a tent.

**Lodge:** comes from the Hebrew word (*m<sup>e</sup>luwnah*) it literally means a hut, but also embraces a cottage and a lodge. It carries the idea of a place to stop (usually overnight) and by implication to stay permanently.

Booths and lodges were built in exposed and unprotected orchards of fruit and fields of crops for workers who were hired to guard fruit during the ripening seasons. They were especially built in fields were a large part of the summer crops and fruits supplied food for a great many people.

**Zion:** comes from the Hebrew word (*Tsiyown*) and refers to the mountain the city of Jerusalem is built upon. It carries the idea of a permanent capital mountain of Jerusalem in the sense of being readily seen and easily visible and noticed as an important sign (i.e., a significant and historic sign and guiding pillar). It is called God's Holy Mountain because Jerusalem God's Holy City sits on it. Though Mount Zion is not distinguished for its elevation or grandeur and though it had nothing in itself to claim attention or to excite wonder, it was the most exalted and honoured above all mountains because it was selected as the place where God was to be worshipped and the place where God's city and God's temple is built and God's worship was established.

Even though Mount Sinai had all the awesome glory of the Almighty God descend upon it and the law came from there, Mount Zion excels in excellence over it. This is because from Mount Zion came the Messiah the Christ attended by a multitude of angels celebrating his birth and on Mount Zion the Messiah the Christ came into his own temple as Malachi in the following verse prophesied concerning him.

- Behold, I send my messenger and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. (Mal. 3:1).

Added to all this royal glory, multitudes of angels ministered to the Lord in his temptation, at his resurrection and accompanied him in his ascension all from Mount Zion.

- Mount Sinai is the mountain of the Old Covenant of Law in contrast Mount Zion is the mountain of the New Covenant of Grace.
- Mount Sinai's glory of the law pales when stood before Mount Zion's grace and Christ's death and resurrection upon it.

Neither Mount Sinai nor Mount Zion can glory and boast in themselves for the following reasons. Mount Sinai is not famous or respected as a holy mountain and a mountain of God because of any majesty of itself, but because it was upon this mountain God descended and gave the Ten Commandments. It is this awesome and holy event that exalts Mount Sinai and not the mountain itself.

Likewise Mount Zion has no fame or glory of itself, its glory comes from being the honoured mountain God chose to build His Holy city upon and is the mountain that the Messiah the Christ the Saviour of the world died and rose again from.

The real strength is not in Mount Zion itself, but in the LORD who is the head of the thousands of chariots and the heavenly host surrounding it and as such is the protector of his chosen dwelling-place. Zion is sometimes used as an ancient name for Jerusalem itself and because it is often used in poetic and prophetic passages it can refer to:-

- The hill the city of Jerusalem is built on.
- The city of Jerusalem.
- The temple and by extension Judah and the people of God.

The words, "Your country lies desolate; your cities are burned with fire and foreigners devour your land," (v7) refer to the ten tribes of Israel being devoured and taken captive by Assyria while the words, "The daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city, (v7) is prophetic of the looming destruction of Jerusalem and of the people of Judah being taken captive into Babylon for seventy years.

**Daughters of Jerusalem and of Zion:** can be applied to literal daughters being born to citizens of Jerusalem and figuratively to the inhabitants of Jerusalem and by extension the tribes of Judah. The Scriptures personify Zion and Jerusalem as a woman and mother as the following verses show: -

- Jerusalem, wash your heart from evil, that you may be saved. How long shall your wicked thoughts lodge within you? (Jer. 4:14).

Here Jerusalem is personified as having an evil heart and wicked thoughts.

- I heard a cry as of a woman in labour, anguish as of one giving birth to her first child, the cry of the daughter of Zion gasping for breath, stretching out her hands. (Jer. 4:31).

Here Zion and Jerusalem are personified as a rebellious woman giving birth to her first child.

- O daughter of Jerusalem? What can I liken to you, that I may comfort you, O virgin daughter of Zion? For your ruin is vast as the sea; who can heal you? (Lam. 2:13).

Here the daughters of Jerusalem are personified as virgin woman. Virgin daughters carries the idea that they have only one God in contrast to pagans who have many gods.

- All who pass along the way clap their hands at you; they hiss and wag their heads at the daughter of Jerusalem; "Is this the city that was called the perfection of beauty, the joy of all the earth?" (Lam. 2:15).

Here the daughter of Jerusalem refers to the inhabitants of Jerusalem and people of Judah. The city has been destroyed and because of its destruction all the surrounding nations are mocking the people of Israel.

- At that time it will be said to this people (the king, the officials, the priests and the prophets (v9-10) and to Jerusalem, "A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse. (Jer. 4:11).

Here the daughter of God's people refers to the king, the officials, the priests, the prophets and the inhabitants of Jerusalem.

- They lay hold on bow and javelin; they are cruel and have no mercy; the sound of them is like the roaring sea; they ride on horses, set in array as a man for battle, against you, O daughter of Zion!" (Jer. 6:23).

Here the daughter of God's people refers to the inhabitants of Jerusalem.

- This very day he (the LORD) will halt at Nob; he will shake his fist at the mount of the daughter of Zion, the hill of Jerusalem. (Isaiah 10:32).

Here the daughter of Zion refers to the inhabitants of Jerusalem and those dwelling on Mount Zion.

- Flee for safety, O people of Benjamin, from the midst of Jerusalem! <sup>2</sup>The lovely and delicately bred I will destroy, the daughter of Zion. (Jeremiah 6:1-2).

Here the daughter of Zion refers to the people of Benjamin dwelling in Jerusalem.

**Summary of the daughters of Jerusalem and of Zion:** Jerusalem is often personified as a mother with children her children are the inhabitants of Jerusalem, the priests, prophets, husbands, wives and their children while the daughters of Mount Zion refer to those dwelling on the mountain. This same principal applies to any nation, the daughters of Babylon and daughters of Egypt are the inhabitants of Babylon and of Egypt (Isaiah 47:1-5) (Jer. 46:24).

The expression, "the daughters of Jerusalem," carries the idea that they are the weaker ones that need protecting (i.e., Judah was only two tribes whereas Ephraim was ten tribes of Ephraim). When they are spoken of as virgin daughters it implies that they only have one husband (God) compared to the pagans who had many gods.

**If God had Not Left us Survivors, We would be Like Sodom, and Gomorrah.**

Isaiah 1:9-14 -----<sup>9</sup>If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah. <sup>10</sup>Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah! <sup>11</sup>"What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. <sup>12</sup>"When you come to appear before me, who has required of you this trampling of my courts? <sup>13</sup>Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of convocations—I cannot endure iniquity and solemn assembly. <sup>14</sup>Your new moons and your appointed feasts my soul hates; they have become a burden to me; I am weary of bearing them.

The following five statements shine a brilliant spotlight upon how far God's people had fallen: -

- 1 **You rulers of Sodom you people of Gomorrah:** (v9) this embraces the king, the priest's, the officials, the leaders and all the people of Judah the entire nation has become so corrupt before God that they are compared to the people of Sodom and Gomorrah.
- 2 **I cannot endure iniquity and solemn assembly:** (v9) this means that no matter how strictly people adhere to ceremonial rights and keep the Sabbath Day or how much they pray or how beautiful their worship is it counts for

nothing before God if they are living a life that brings dishonour to His name and a bad testimony to the name of the Lord Jesus Christ and the Christian faith, but even more than this He counts them as even greater sinners, because they are living a life of religious hypocrites in His name which is one of the greatest things that turn the unsaved against God.

- 3 **I have had enough of burnt offerings:** (v11) not only are their offerings and sacrifice and offence to God, but He cannot even endure watching the people bring them.
- 4 **Your incense and Sabbaths is an abomination to me:** (v13) incense speaks of prayers. Though the people of Israel were acting corruptly they were still adhering to their ceremonial rites and Sabbath days and keeping all their national religious customs and traditions, but instead of them being a delight and blessing to the heart of God they were an abomination.
- 5 **If God had not left us survivors:** (v13) here Isaiah is speaking prophetically it refers to a future event that is soon to happen if the people do not repent of their evil ways and turn to God. As we travel through the book of Isaiah we see that the people did not repent and the armies of Babylon did invade the land of Judah and the city of Jerusalem. They burnt the city of Jerusalem and took the surviving people captive to Babylon for seventy years. This invasion was so great the inhabitants of Jerusalem would have been utterly annihilated like Sodom and Gomorrah if God had not taken them into Babylon and protected and kept them there.

#### **When You Pray and Spread Out your Hands, I will Hide My Eyes from You.**

Isaiah 1:15-17 ----- <sup>15</sup>When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. <sup>16</sup>Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, <sup>17</sup>learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.

The call to wash themselves and make themselves clean is not about inward sin nature that we have all inherited in our bodies of flesh from our earthly father Adam since God would accept their offerings and their sacrifices and their prayers and spiritually cleanse and accept them if they did the following things: -

- Stop worshipping idols and other gods.
- Stop oppressing the poor and the helpless for their own gain.
- Stop perverting justice and taking advantage of the weak and the helpless.
- Do good, practice honest justice and support the widow and fatherless child.

#### **Though Your Sins are Like Scarlet, They Shall Be as White as Snow.**

Isaiah 1:18-20 ----- <sup>18</sup>"Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. <sup>19</sup>If you are willing and obedient, you shall eat the good of the land; <sup>20</sup>but if you refuse and rebel, you shall be eaten by the sword; for the mouth of the LORD has spoken."

The expression, "Come let us reason together," carries the idea that he is willing to enter into a conversation with His people, but they have to be willing to listen to Him. Should such a conversation take place the LORD would say, "If His people want Him to bless their nation and their land it is very simple and easy to understand and clear to see, if they do good and what is right they will be blessed, but if they do wrong and act corruptly they will be destroyed.

**The mercy of God:** here is the majestic mercy of God, Israel has turned from Him to worship pagan gods and are practising extremely gross sins, yet God says if they repent and forsake their wicked ways He will not only forgive them and treat them as though they had never sinned, but also wash them whiter than snow even



though they had lived a life of utter darkness and cleanse them as white as wool even though their sins were blood red (meaning they were guilty of violence and murder). Added to this God would prosper their land and all they put their hand to do. Now here is the foolishness of the people, they set their hearts diamond hard against the word of the LORD and continued in their own wickedness.

**You shall be eaten by the sword:** (v20) this refers to the fierce armies of Nebuchadnezzar the King of Babylon. Later in the story they bring the city of Jerusalem to ruin, destroy the temple lay the land of Judah waste and chain the people of Israel and take them into captivity under the rule and bondage of the mighty Empire of Babylon for seventy years. While held captive God moulds and shapes them as a master potter moulds clay into a beautiful jar.

They go into Babylon as two rebellious nations (Judah the two tribes) and (Israel the ten tribes) worshipping idols and pagan gods and seventy years later come out of captivity triumphantly returning under Ezra and Nehemiah to their beloved city Jerusalem as one united nation faithful to only one God, the LORD their God, the God of Abraham Isaac and Jacob (Israel never turned to idols or pagan gods again). Sadly as a nation they never recognised their Messiah the Christ when he came, but even this was in the LORD'S sovereign will. The prophet Zechariah tells us when, the Lord returns in glory: -

- God will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn (Zech. 12:10-14).

God used Babylon to judge Jerusalem, the LORD even called Babylon His servant (Jer. 25:8-9) and paid his armies wages for the hard labour they did for the LORD'S work (Ezek. 29:17-21).

### **The Faithful City has become a Whore and Murderers Lodge in Her.**

Isaiah 1:21-23 ----- <sup>21</sup>How the faithful city has become a whore, she who was full of justice! Righteousness lodged in her, but now murderers. <sup>22</sup>Your silver has become dross, your best wine mixed with water. <sup>23</sup>Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow's cause does not come to them.

The expression, "the faithful city has become a whore," means the inhabitants of Jerusalem had not only turned to worshipping idols and pagan gods, but had also set up sacred pagan images in the temple of God. Justice was so lacking murders dwelt in the city perhaps much like in Jesus generation when the religious rulers plotted behind closed doors how they could murder Jesus.

**Everyone loves a bribe:** refers to the religious leaders taking bribes to pass blessings onto the people and overlook the wickedness amongst the priesthood and to rulers taking gifts of money to turn a blind eye to wrong-doing and judges perverting justice for a fee of money.

As one travels through the Old Testament it becomes very clear God deeply cares about the widow and children without a father one of the main reasons for this would be because in ancient times it was very difficult for a woman to support a family without a husband.

### **Zion shall Be Redeemed by Justice and those who Repent in Righteousness.**

Isaiah 1:24-31 ----- <sup>24</sup>Therefore the Lord declares, the LORD of hosts, the Mighty One of Israel: "Ah, I will get relief from my enemies and avenge myself on my foes. <sup>25</sup>I will turn my hand against you and will smelt away your dross as with lye and remove all your alloy. <sup>26</sup>And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city." <sup>27</sup>Zion shall be redeemed by justice, and those in her who repent, by righteousness. <sup>28</sup>But rebels and sinners shall be broken together, and those who forsake the LORD shall be consumed. <sup>29</sup>For they shall be ashamed

of the oaks that you desired; and you shall blush for the gardens that you have chosen. <sup>30</sup>For you shall be like an oak whose leaf withers, and like a garden without water. <sup>31</sup>And the strong shall become tinder, and his work a spark, and both of them shall burn together, with none to quench them.

**I will get relief from my enemies and avenge myself on my foes:** (v24) God's enemies and foes in this verse refer to His own people Judah and the inhabitants of Jerusalem.

**Zion shall be redeemed by repentance and justice:** (v27) is prophetic of the following three events: -

1. When Ezra and Nehemiah triumphantly led the people with great rejoicing to their beloved city Jerusalem to rebuild it after their seventy years of captivity in Babylon and a time of peace followed.
2. The coming of the promised Messiah the Saviour and Redeemer to Jerusalem with the message of the New Covenant and the Gospel of grace
3. The return of the Lord Jesus Christ in glory as King of kings and Lord of lords to gather the faithful to himself.

**Rebels and those who forsake the LORD shall be broken together:** (v28) is prophetic of the following three events: -

1. The people of Judah who did not obey the word of the LORD to go into captivity to Babylon. God through the prophet Isaiah told the people to go into captivity and He would protect them, but if they refused and remained in the city their enemies would destroy them.
2. The religious leaders of Jesus generation (the chief priests, Pharisees and scribes) who plotted Jesus murder and all who mocked and rejected him.
3. All the wicked who have rejected Christ prior to his return in glory to gather the faithful.

The following prophetic words, "Zion shall be redeemed by justice, and those in her who repent, by righteousness. (Isaiah 1:27) carry and echo of Jesus return in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to destroy the antichrist and his kingdom and establish God's Kingdom on earth during his glorious millennial reign.

The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth.

Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce (Isaiah 65:17-25). All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states: -

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

In Revelation chapter five we are told that: -

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

The great prophet Isaiah wrote: -

- They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

**For further information see titles: -**

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

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End.