

ISAIAH, PART 2 (COMFORT FOR HIS PEOPLE)  
PROGRAM 30 (#911145)  
WEEK 6 (#911329) (Guest Teacher David Arthur)  
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The following is an actual transcript of the PRECEPTS FOR LIFE Broadcast. For the purpose of filling transcript requests quickly, they have received only light editing. If you have questions concerning the material covered in this broadcast, Kay has published a number of books explaining the Scripture in depth. These books may be ordered by contacting the telephone number or address printed above.

**SERIES: Isaiah, Part 2 (Comfort For His People)**  
**TITLE: Program 30 – Covenant Of Peace**  
**(Guest Teacher David Arthur)**

**FRIDAY**

**INTRO**

**Kay:** I bet as you're studying Isaiah that you are enjoying David Arthur as much as I enjoy listening to him. It's been so wonderful to have him step in and help teach Isaiah Part 2. You know this is what it's all about. It doesn't focus on an individual. It focuses on the Word of God. And you're going to be so blessed today to hear from David Arthur, the Vice President of Teaching and Training at Precept.

**OPEN**

**David:** My Friend, is your life marked by chaos? Is your life filled with frenzied activity? Are you looking for a break? Are you looking for peace? If you do find peace, how do you know it'll last? Can you hold on to it? Is it good? Will it really give you the answers you're looking for? Today we will see God's answer— God's offer of a covenant of peace.

## PART ONE

**David:** God has showed us in His Word the way He wants to operate with His people. He describes it as covenant. A covenant can be described as a bond that is made in blood that is sovereignly administered. A bond; it's a firm agreement. It's not just a passing understanding. It's not just a deal. It is a bond—a firm, everlasting bond. But it's a bond made in blood. By that I mean it's a bond that involves life and death. There are no outs except for death in the bond of a covenant. But it's also a bond made in blood that is sovereignly administered, one that comes from God. It's initiated by God. That means it's not a deal that man makes with God. It's not a transaction that we devise, but rather it is one that is offered and controlled by God Himself. In Isaiah chapter 54, verse 10 we read of a covenant. It says this, **“For the mountains may be removed and the hills may shake, but My lovingkindness will not be removed from you, and My covenant of peace will not be shaken....” (Isaiah 54:10)** Did you hear it? It's a covenant of peace, a covenant of peace. Now which covenant is that? Is that the Mosaic covenant, the Noahic covenant? Perhaps it's the Abrahamic covenant. We see covenants all throughout the Old Testament. Which one does this belong to? Well really it's kind of one that oversees all of them. It's one that kind of flows out of all of them. It could be described as the “new covenant”. But it finds its roots in 2 Samuel chapter 7 in the covenant with David. And here David is asking, “God I want to build a house for You”. (See 2 Samuel 7:2) And God, in His unique way flips that around and ends up telling him, “No, I'm gonna build a house for you.” And He says, “Through your son I will bring a covenant. I will bring a promise that will last forever, so time cannot exhaust it. Your enemies,” number two, “will not be able to take it away from you. I will be your defender.” And then thirdly He said, “And even when sin or iniquity enters into your son and your sons,” below, “I as a Father will bring discipline.” (See 2 Samuel 7:11-16) So sin can't even break it. This is an everlasting covenant. The covenant made specifically with

David was, that his throne— or his kingdom would reign forever and ever. Now as we look at the entire Scriptures we find that to be fulfilled in and through the coming of the Lord Jesus Christ, a descendant of David and His kingdom. Now the covenant of peace then coming out of that, roots we have used as a term defined in Ezekiel 37, where Ezekiel describes it as an everlasting covenant a covenant of peace. Now Ezekiel is a contemporary somewhat of Isaiah, but he comes after Isaiah. He comes when Isaiah's people have been taken out of Jerusalem and placed in the hands of the Babylonians. And he also calls it a covenant of peace. Well what is this covenant like? Here's a couple of things as we look at these chapters here in Isaiah 54 through 57 we see a couple of things. The first thing I want you to see is in 54, verse 1 where he says it's a covenant worth celebrating. Number one: A covenant worth celebrating. He says this, **“Shout for joy, O barren one, you who have borne no child; break forth into joyful shouting and cry aloud you who have not travailed; for the sons of the desolate one will be more numerous than the sons of the married woman,” says the LORD.**” And then He goes on, “Shout for joy, barren one.” (Isaiah 54:1) And **“Enlarge...your tent....”** He later on says, [You'll be led forth with peace. You will go out with joy]. (PARAPHRASE Isaiah 55:12) It's in verse 12 and He describes this scene. It says: **“The mountains and the hills will break forth into shouts of joy before you....”** The trees, **“...all the trees of the field will clap their hands.”** (Isaiah 55:12) Here we have creation joining in this parade of joy. So the first thing I want you to see about this covenant it is worth celebrating. Secondly it is the “hesed” of the Lord. What does that mean: “hesed”? Well that's a Hebrew term for lovingkindness. We see it in chapter 54, verse 8. He says, **“In an outburst of anger I hid My face from for a moment, but with everlasting loving kindness I will have compassion on you,” says the LORD your Redeemer.**” (Isaiah 54:8) This covenant is not just a legal agreement. This is— covenant is not just something done between kings or done between nations. It's not something

that's just on paper. This is one that comes wrapped in the compassion and the love and the faithfulness of God. That's what "chesedh" is. "Chesedh" is a Hebrew term that wraps all these ideas together. It wraps up His loyalty, His affections, His devotion, His commitment to His Word. This is a covenant that is marked by compassion. It's marked by loving kindness or the "chesedh" of the Lord. Thirdly, we find out the beginning of chapter 54, that it is one of expansion and growth. Here we see at the beginning of 54, He says "Listen, there are gonna be so many coming to you that you'll need to enlarge the place of your tent." (See Isaiah 54:2) "I want you to take your house and I want you to make it as big as you can make it, because I am going to fill it to the gills with children. O barren one I am going to bring you; you are going to possess nations upon nations." He says it in verse 3 **"...And your descendants will possess [these] nations and [they] will resettle the desolate cities."** (Isaiah 54:3) It's like the prophecy in Zechariah chapter 8. It says "They'll bring you the children. (See Zechariah 8:5) And you will grow and multiply." "The nations will come it." (See Zechariah 8:22) Says that the Jews— "they'll say to a Jew 'Let me hold on to your coat, let me hold on to you. Let me grasp your garment because I know you have the favor of God and that God is with you'" (See Zechariah 8:23) It is a covenant of growth and of expansion. Fourth it includes protection. Here we have in chapter 54, at the end of 54, He's describing how He's gonna protect them and He makes this statement in verse 16. He says **"...I Myself have created the smith who blows the fire of coals and brings out a weapon for its work; and I have created the destroyer to ruin."** (Isaiah 54:16) What God is saying here is "Listen, I'm in charge. Those things which you think are a threat to you, that can destroy you I'm the One that gives them life. I'm the One that gives them breath. Every single molecule of their bodies is in My hands. This covenant of peace," He says, "I will protect you. [No weapon formed against you will be able to find its use]" (PARAPHRASE, Isaiah 54:17) In other words, I've got your back.

It's a covenant of peace, it's a covenant of protection. The fifth thing I want you to see about this covenant of peace is: It is sure. He reminds us that it is like the days of Noah. Look at 54, verse 9. **“For this is like the days of Noah to Me, when I swore that the waters of Noah would not flood the earth again; so...,”** in comparison, **“...I have sworn that I will not be angry with you nor will I rebuke you. For the mountains may be removed and the hills may shake, but My lovingkindness will not be removed from you....”** (Isaiah 54:9-10) Even though the mountains don't move— He says, even if they did move My covenant of lovingkindness, My covenant of peace will not be moved from you. “Even as the days of Noah the rainbow that I set in the sky, the thing that I said, ‘Listen, look up in the sky and there you will see My promise evidence that I will never again destroy the world by a flood.’” (See Genesis 9:11-17) God's covenant of peace is one you can count on. It's one that is sure. It is one that is stolid. He also describes it in chapters 55, in verses 9 through 11. Here He says the heavens, **“For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.”** (Isaiah 55:9) In other words, “The things that you think have abilities to be moved, or to be pushed around, those don't compare to My ways and My thoughts. They are above. They are untouchable. They are not able to be manipulated by mankind.” And then He says in verse 10, **“For as the rain and the snow come down from heaven, and do not return there without watering the earth and making it bear and sprout, and furnishing seed to the sower and bread to the eater; so will My word...which goes forth from My mouth; it will not return to Me empty....”** (Isaiah 55:10-11) Now what is He saying here? What is it that makes things grow? It's the rain, right? The rain is what brings water to the earth. It's God's way of keeping the crops and things going. It's God's way of saying, “Listen, I am in charge and I am the sustainer. Watch how the rain waters the earth.” He says “In the same way,” according to verse 11, “in the same way My word will bring life.” He

describes it this way. **“So will My word be which goes forth from My mouth; it will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it.” (Isaiah 55:11)** This is a sure covenant. And then the last thing I want you to see is: It is an everlasting covenant. Here we pick this up in 55, verse 3 as He describes His covenant. **“Incline your ear...,”** He says, **“...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.” (Isaiah 55:3)** There it is. It’s full circle. A covenant that starts with His promises to David, a covenant of kingdom, a covenant of his throne, an everlasting covenant that time, enemies, nothing can stop it. It is sure. It is everlasting. It is compassionate. O My Friends, this is peace. This is peace that God offers in the form of a covenant to His people. As we study further on in this text we’re gonna find out who is this one for. Who is this covenant of peace for and who can receive its benefits?

## **PART TWO**

**David:** Welcome back to Precepts for Life. I’m so glad you’re taking the time to study the book of Isaiah with us. I want you to know that we have a free download for you. It’s a study guide available at [preceptsforlife.com](http://preceptsforlife.com). There you’ll also see other opportunities to study God’s Word in various ways that will fit your schedule and your needs. Now last time we looked at what the covenant of peace was like. We came up with six things. Let me remind you: It is worth celebrating; It involves the compassion of God; It brings growth and expansion; It includes protection; It is sure and competent; and it is an everlasting covenant. Let’s look now and see: Who is this covenant for? We start off in chapter 57, verse 21 to find out who it’s not for. He tells us very clearly at the end of our text this statement. **“There is no peace,” says my God, “for the wicked.” (Isaiah 57:21)** That means there is no covenant of peace available for the wicked. Now this doesn’t

mean that God doesn't redeem and forgive people who are fallen and people who are fallen into sin. This means that those who are bent on determining not to follow Jesus, not to follow His Word. He says, "If your will is to continually reject and rebel" against His ways, then you will not find peace. There won't be peace there for you. The only peace that you'll find that will last will be peace that is found in Christ Jesus Himself. Let's look at who is it for. The first thing I want you to see is in 55, verses 6 through 9. Isaiah 55, verse 6 says this: **"Seek the LORD while He may be found; call upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the LORD, and He will have compassion on him, and to our God, for He will abundantly pardon."** (Isaiah 55:6-7) Then verse 8. **"For My thoughts are not your thoughts, nor are your ways My ways," declares the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.**" (Isaiah 55:8-9) So we see in verses 6 through 9 that God is telling us that this is for those who seek the Lord. Look what He says. **"Seek the LORD while He may be found [and] call upon Him [for] He is near."** (Isaiah 55:6) In other words, Christianity is not something that just happens to you at birth; that you're somehow born into a family of Christianity. God's peace, His covenant peace—is not something that you trip over and land in like a puddle. His covenant of peace is for those who will seek Him. Seek Him while He's found. His covenant of peace is for those who will **"...Call upon Him [when] He[']s near."** (Isaiah 55:6) That— now that word "seek," and that word "call" imply intentionality. It implies an awareness of your need to find God, to find peace that comes from God. So the one that, the one that will find peace, the one that will be in the covenant of peace will be one who understands his or her need for peace that comes from God. So who's it for? First, it's for those who call or seek the Lord, those who **"...call upon Him while He is near."** (Isaiah 55:6) Secondly, we find out from 56 that it's for him who joins

himself to Him. (See Isaiah 56:3) Fifty-six, verse 3 and 6 say this: **“Let not the foreigner who has joined himself to the LORD say, ‘The LORD will surely separate me from His people....’” (Isaiah 56:3)** Again in verse 6, **“Also the foreigners who join themselves to the LORD, to minister to Him, and to love the name of the LORD, to be His servants, every one who keeps from profaning the sabbath and holds fast My covenant.” (Isaiah 56:6)** You see who is this covenant of peace for? Well we’ve seen already it’s for those who seek the Lord, but it’s also for those who—it describes the foreigner as one who joins himself to the Lord. There’s a difference there besides just seeking the Lord. One who joins himself is one who says “Listen, I’ve put down my agenda for life, my decisions, my will, my purposes, my mission. I put that down and I take up Yours and I make Your agenda mine.” “I make Your ways my ways” is what we say to God, those who join themselves to the Lord. And then in 3 and 6 it describes those who join are those who, in this text, keep His sabbath. It’s those who hold fast to His covenant. It’s those who minister to God and love His name, who are to be His servants. These are those who will be the recipients of the covenant of peace, will be included in that. It also includes taking His ways and His thoughts. We’ve already seen that God said My ways are not your ways. (See Isaiah 55:9) Now that’s real simple. That means: Put your ways down and pick up His. Your ways won’t work. His ways will. He’s the designer, the Creator, the author of life. Who knows better how to live life than He who created it? So He says, “My ways; not your ways.” (See Isaiah 55:9) And then thirdly we see that the covenant of peace is for those whom we would not expect. Again in 56 we saw that [the foreigner who joined himself will say, “Lord, surely will separate me from His people. The Lord will surely not let me in”.] (PARAPHRASE Isaiah 56:3) I am an outcast. The eunuch, he says, **“...Behold, I’m a dry tree.” (Isaiah 56:3)** “I’m the one that is not allowed in.” And yet the covenant of peace is one that brings healing. It’s one that brings them near to God. He says to the eunuch in 56,

verse 4, **“For thus says the LORD, ‘To the eunuchs who keep My sabbaths, and choose what pleases Me, and hold fast [to] My covenant, to them I will give in My house and within My walls a memorial, and a name better than that of [the] sons and daughters; [and] I will give them an everlasting name which will not be cut off.’” (Isaiah 56:4-5)** We have seen already in our study that according to Deuteronomy 23:1 and Leviticus we’ve found out that eunuchs weren’t allowed in the assembly of God. (See Leviticus 21:16) They weren’t allowed to go into the sacrificial system, that God had kept them out. But here in the covenant of peace, the everlasting covenant, the covenant of healing of restoration, the eunuch is allowed in, and not only in it says, **“...I will give in My house...,”** verse 5, **“...and within My walls a memorial...”** That’s **“...a name [that is] better...”** It’s a name that is better **“...than that of sons and daughters...”** It’s **“...an everlasting name that will never be cut off.” (Isaiah 56:5)** Who is this covenant of peace for? Well it’s those who say with their lives and with their wills and with their possessions, “I am the Lord’s. I seek the Lord with everything that I have. I am pursuing Him.” It’s also that those who say, “Listen, I have aligned myself, I have joined up with God. And by doing so, that means I adopt His laws as my own. I adopt His agenda as my agenda, as my purpose.” But it is also for those who are outcasts, for those who wouldn’t expect to be, to be inside. My friend, are you one of those? Are you today wondering, “Is there a place for me in the covenant of peace? I do, I really do want peace. My life is frantic and struggles. And I struggle with confusion. My life is filled with panic with blindness and darkness. Lord, I want the peace that You have to offer.” Paul tells us this peace was brought near to us. He says this in Ephesians chapter 2. (See Ephesians 2:13) For His peace was brought near to us through His Son, through the blood of Jesus Christ, a gift that brings you and me into the covenant of peace.