

ISAIAH, PART 2 (COMFORT FOR HIS PEOPLE)
PROGRAM 22 (#911137)
WEEK 5 (#911328) (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 22 – Living Like A Captive
(Guest Teacher David Arthur)

TUESDAY

INTRO

Kay: It's always good, Beloved, isn't it to get a return on your investment. I know that you've invested in your children and you want to see that pay off. Well Jack and I invested in David Arthur. He got his Masters in Theological Studies and today he's going to be your teacher. Once again he's stepped in for me while I had to be away ministering in another part of this world. But I know that you're going to be blessed because this man is gifted by God.

OPEN

David: Look to the horizon and what do you see? A messenger comes over: **“How lovely...are the feet of him who brings good news....” (Isaiah 52:7)** What is the message of good news that he brings? Why is it lovely and who is it for? What are the implications of this message? And will it be a message that I need to hear? Join us today as we take up Isaiah chapter 52 and hear this lovely message from God Himself.

PART ONE

David: We've seen already in our study of Isaiah that God wants our attention. He's said in chapter 51 three times, "Listen to Me. Listen to Me you who pursue righteousness. Pay attention to Me, My people. Listen to Me, you who know righteousness." (See Isaiah 51:1, 4) Chapter 52 starts with a very similar message. He says in verse 1: **"Awake, awake, [and] clothe yourself in your strength, O Zion; clothe yourself in your beautiful garments...."** (Isaiah 52:1) A couple of images come to mind. One is out of Exodus chapter 28. In Exodus 28 we have the beginning of the Tabernacle worship service, and we have Aaron here being described and being instructed of what to wear and what to do as part of worship. He says this in verse 1: **"Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me [God]—Aaron, Nadab...Abihu, Eleazar and Ithamar, Aaron's sons."** (Exodus 28:1) Then verse 2: **"You shall make holy garments for Aaron your brother, for glory and for beauty."** (Exodus 28:2) The message is much like to a message to a priest. "Awake and put on those priestly garments." There's another reference here. Isaiah 61, verse 10: **"I will rejoice greatly in the LORD, my soul will exult in my God...."** Here's why: **"...for He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth [sp]rings forth its sprouts, and as a garden causes the things [to sow] in it...so the Lord GOD will cause righteousness and praise to spring up before all...nations."** (Isaiah 61:10-11) Here in Isaiah 61 we have it described as a bride, and she's getting ready for her husband. She's there preparing. She's been anticipating this day and so she begins to take the clothes that perhaps she's been prepared by a mother or grandmother; passed down. And she takes herself and she spends much time there with her bridesmaids making herself ready. Why? She's anticipating

the coming of the groom. Here the opening verses of Isaiah 52 are very similar. It says: **“Awake...,”** listen, **“...awake, [and] clothe [yourselves] in your strength....”** Awake and clothe yourselves **“...in...beautiful garments, O Jerusalem, the holy city....” (Isaiah 52:1)** That’s how she’s described. What then is happening? Well, let’s look at verse 3. Verse 3 reads this way: **“For thus says the LORD, ‘You were sold for nothing and you will be redeemed without money.’” (Isaiah 52:3)** Now when He says, “You’ve been sold for nothing,” He’s not saying that there was no reason or no cause. But rather there was no transaction between you and your captors; that the captors, on their own, took you away from this. He, He says it again in verse 5. Look how he says it in verse 5: **“Now therefore, what do I have here,’ declares the LORD, ‘seeing that My people have been taken away without cause?’” (Isaiah 52:5)** This is not because they haven’t deserved it. This is not because they haven’t sinned against God, but rather, He is talking here from the perspective of the captor. But go back to verse 3, what does He say? **“...You were sold for nothing [but] you will be redeemed without money.” (Isaiah 52:3)** What does it mean to be redeemed without money? Here we have a future prophetic reference to what He’s gonna describe as the salvation of God. Let me take you to to 1 Peter chapter 1. This is fascinating; 1 Peter chapter 1, beginning in verse 18 tells us this. This is Peter writing to the Christians who have been dispersed and he says in verse 18: **“Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers.” (1 Peter 1:18)** “That’s not what brought you out,” He’s saying. “You weren’t redeemed.” It wasn’t that God had a better price that He could offer His people. It wasn’t as if He said, “Listen,” to the pagan nation Babylon— which will eventually be the one to take them into exile— “I’ll make a deal with you. What’s your price? He says in verse 18, **“...you were not redeemed with...things like silver....” (1 Peter 1:18)** The currency of this world is not enough to bring redemption for His people to

Himself. What will do that? What will be the transaction that will bring people from the kingdom of darkness into the kingdom of light? What will be the payment that will be made to be redeemed? Well he says in verse 19: “[It was not] **with...silver...but** [it was] **with precious blood** [precious blood], **as of a lamb unblemished and spotless....**” (1 Peter 1:18-19) Well we know that’s what Israel did, that they were instructed by God that when they sinned against Him that they were to bring an offering. They were to pick the very best out of their flock—the unblemished lamb—and they were to make that sacrifice to God. Is that what he’s talking about? Well he goes on to describe it in verse 19. It’s not the lamb’s blood that brings the purchase. It’s the blood of Jesus Christ. Isn’t that great? We have here in Isaiah thousands of years before the coming of Christ, we have Isaiah describing Jesus and we see the fulfillment here in 1 Peter 1. Go with me back to Isaiah chapter 50. He says this in verse 1 of Isaiah 50: **“Thus says the LORD, ‘Where is the certificate of divorce by which I have sent your mother away? Or to whom of My creditors did I sell you? Behold, you were sold for your iniquities, and for your transgressions your mother was sent away.’”** (Isaiah 50:1) The reason why they were sold is because of their sin. But the reason why they’re redeemed, the reason why they’re purchased back from God according Isaiah 52 is because of God’s goodness. Look what He says. Why are they brought out without money? Why are they re-purchased? Well there’s a couple things I want you to see. First is back in chapter 45. Go with me to Isaiah 45, verse 13. In Isaiah 45, verse 13 when you were studying this. Um and if you have not joined us, by the way, in studying inductively, you can go to “preceptsforlife.com,” and you can download a free study guide that will very clearly and concisely show you how to be studying the book of Isaiah inductively. So you can know it for yourself. Well we’ve been marking the mention of “Cyrus.” This is a king who is prophesied who is yet to come, who will be the one who will make the decree, he’ll make the edict that we see in Ezra chapter 1, that

will allow the people to leave the land of Babylon, the land of exile and go back to the Promised Land to rebuild and to rebuild their temple. Well look what He says in Isaiah 45, verse 11. **“Thus says the LORD, the Holy One of Israel, and his Maker: ‘Ask Me about the things to come concerning My sons, and you shall commit to Me the work of My hands. It is I who made the earth, and created man upon it. I stretched out the heavens with My hands and I ordained all their host.” (Isaiah 45:11-12)** Verse 13, speaking of Cyrus: **“I have aroused him [Cyrus] in righteousness and I will make all his ways smooth; he will build My city and will let My exiles go free....” (Isaiah 45:13)** Now here we can stop and ask the question: What causes him to do that? Has God made a deal with Cyrus? Has God put money into the bank account of First Cyrus International? Has He paid him off? Has He paid a bribe to King Cyrus? It says this at the end of verse 13: **“...he will build My city and will let My exiles go free, without any payment or reward, says the LORD of hosts.” (Isaiah 45:13)** That’s Isaiah 45 verse 13. But we also see another giving of it, that the other way He has “brought out,” the way Israel will be brought out of exile, or redeemed, we see it in chapter 49, verses 5 through 7. Look with me at Isaiah 49, beginning in verse 5: **“And now says the LORD, who formed Me from the womb to be His Servant...,”** to do what? **“...To bring Jacob back to Him, so that Israel might be gathered to Him....” (Isaiah 49:5)** One of the major purposes of the “Servant” whom we now know from the New Testament perspective is Jesus Himself, the promised Messiah. He is to bring Israel, or to bring Jacob back to “gather” him back to Him. Well how will He do this? Do you remember when we were studying in chapter 50, the description of the Messiah and what He did? In Isaiah 50, beginning in verse 5 it says this: **“The Lord GOD has opened My ear; and I was not disobedient nor did I turn back.” (Isaiah 50:5)** Now listen carefully, this is wh— how he describes what He did. These are the actions that He took to achieve our redemption. These are the things He did to secure our salvation.

He says this in verse 6: **“I gave My back to those who strike Me, and My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting.” (Isaiah 50:6)** My Friends, he’s describing here, prophetically, what Jesus Christ went through. You remember that scene in Mel Gibson’s rendering of “The Passion”? That scene in which Jesus was tied to this post and He went down on His knees and in front of these mere mortals He was chained to this post, but it was not the chains that held Him. And though He was beaten severely; Isaiah, we find out later on, says He was beaten beyond human likeness. But there He was, He was beaten, and in the scene Mel Gibson has the character of Jesus crumble down, and so the soldiers think the beating is over. And then Jesus gets back up to take more beating. He gave His back to those who would strike Him. (See Isaiah 50:6) That is how we’re bought. That’s how we’re bought without money. We’re not bought with power or influence. We are bought with the precious blood of the spotless lamb. (See 1 Peter 1:19) That is the Lamb whom we know of as Jesus Christ—the Lamb who was slain for your sins and for mine. (See Revelation 5:6, 12; 6:9; 13:8)

PART TWO

David: What makes a messenger lovely? What would cause the writer of the book of Isaiah to say, **“How lovely...are the feet of him who brings good news, [of him who brings the message of] peace....” (Isaiah 52:7)** It’s not the feet. He’s not saying, “Listen, the very things that are carrying the message. That’s not what’s so lovely, that’s not what I’m talking about. It’s not the actual anatomy of the messenger.” What makes the messenger “lovely,” is the message itself. It’s the message of peace. Let’s look at that message today in Isaiah 52. And we’ll start in verse 7. **“How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, ‘Your God reigns!’” (Isaiah 52:7)** Let’s break that down a

bit. Let's look at this. This first thing he says is: One who brings good news. Now this word "good news" is what we translate in the New Testament, in the Greek, it's where we get the word "evangelism" from. Or—the word "gospel" from. So this is, in a sense, saying: "How lovely is him who brings the gospel; who brings the good news." Now what is the content of the "good news?" Let's break it down a bit. First he says it's one who "announces peace." Now the word for "peace" is a very popular biblical word used throughout the entire Old Testament, and it's the word, "Shalom." In fact if you were to go to Israel on a tour with Precept ministries, you would have the opportunity to use that word on a daily basis. That's what they say to each other when they greet one another. They say, "Shalom." It's much like "Hello," or greetings or "Hi there." "Shalom." Now what is "Shalom"? "Peace." Is "peace" here an idea of just simply "no turmoil"? Is peace simply just, you know, "Calm down." It's kind of what we look for on family vacations in the back seat of the car: "Okay, kids. I want some peace." Which simply just means, "Listen, I want you to think about, "Stop fighting," you know, "Don't cross the line on the seat, I want peace." Now here's what the biblical message of "peace" means. "Shalom" is what God has designed for His people. This is the way I think of "Shalom." It's the biblical ummmmm-hahhhhhhhh (*deep inhale/exhale*). It's that able-to-take-a-deep-breath peace. It's finding His perfect will. It's being where He has designed you to be and doing what He's called you to do. That is "Shalom." It's not just a void of chaos. But rather, it's pleasure. It's satisfaction. It's contentment. It's joy and happiness. He says, "**How lovely...are the feet of him who brings...[or] announces...,**" a message of "Shalom," "...[who announces a message of] **peace....**" Well what else does he say? He goes on to say in verse 7: "**...and brings good news of happiness, who announces salvation....**" (Isaiah 52:7) This "salvation" and "happiness" are tied together. You often wonder, sometimes when you look at us Christians, you wonder: You talk about salvation, but you don't

really seem that happy. In fact, you seem to quarrel a lot and you seem to fight a lot. You seem to be discontent and always arguing or complaining about something. That's not the message of the Bible. The message that he tells us in verse 7 is one that brings with it— it's marked with, it's recognizable because of its happiness. Now before you think it's something else, it's not that kind of happiness, that cheesy happiness; that fake Christianity where you can tell on the inside that they're rotting, they're dying on the inside, and yet they put on a smile, right? They're the ones that say, "Rejoice in the Lord always." And yet you can tell it's just a façade, it's just a mask. This message in verses 7, 8, 9 and 10 is a message that is very different from fake Christianity. And it's very different from a Christianity that's out to fix the world, that's out to seek its agenda and make sure her rights are taken care of, and her agenda is number one above all, making them the righteous police of the world. That is not the message of Isaiah 52, verse 7. It's one who says in verse 7, it is one who **"...says to Zion, 'Your God reigns!'" (Isaiah 52:7)** That's the message, the message of "Your God reigns." Now this is the message that brings comfort, it's a message that brings peace; a message that brings happiness. What is the content, though, of the message? Let's read on; verse 8: **"Listen! Your watchmen lift up their voices, they shout joyfully together; for they will see with their own eyes when the LORD restores Zion. Break forth, shout joyfully together, you waste places of Jerusalem; for the LORD has comforted His people, [and] He has redeemed Jerusalem."** (Isaiah 52:8-9) Okay, so the first thing that we see about the content of this message that is delivered here in 7 through 10 is: First, it's a message of restoration. Did you hear that in verse 8? **"...Your watchmen lift up their voices..." (Isaiah 52:8)** Now watchmen in biblical times were the guys that were set up on the walls, they were the eyes and the ears of the city. And their job was to stand up on the walls and to continually peruse the horizon and to look around and to see: Is there anything of danger coming? And as soon as they saw something—

whether good or bad— their job was not to just simply write it down in their little scroll notepad and turn in a report. No, no, no, their job was to stop what they were doing and to cry out with a loud voice, as a watchman on the wall, whether it was danger or whether it was joy or salvation, whatever it may be. And he says in verse 8, “Your watchmen are lifting up their voices. They’re crying out. They’re shouting joyfully together and they’re seeing the restoration of Zion. So first it’s a message of restoration. Secondly, it’s a message of comfort. Look at verse 9: **“Break forth, shout joyfully together, you waste places of Jerusalem; for the LORD has comforted His people, He has redeemed Jerusalem.” (Isaiah 52:9)** This message of comfort, this message of joy and gladness is a message of redemption. Redemption is a biblical concept that says, “You were once enslaved to another, to a master that didn’t love you. You were once enslaved to that master, but I have gone out and redeemed you. I have purchased you. I’ve made you Mine.” That’s the second part of the message. Then the third part of the message is seen in verse 10. He says this: **“The LORD has bared His holy arm in the sight of all the nations, that all the ends of the earth may see the salvation of our God.” (Isaiah 52:10)** I love that verse. I love the imagery that it captures for me. It’s the imagery that says, “Listen, God is not some passive-theistic, wimpy God. He’s not some timid, shy, sweet, dear little God who just wants to make sure that you’re content and happy. He’s described in verse 10 as a God with a right arm that He has bared back, He has pulled back and He is showing His power. He has demonstrated power to the world and it says the effect is this: That all the world will see, that all the nations will see, and in the seeing of the baring of His arm, it says: **“...That all the ends of the earth may see...,”** what? They may see: **“...the salvation of our God.” (Isaiah 52:10)** That’s a great promise. It’s a message of strength. This message is a message that says, “Listen, I have come to bring ‘shalom,’ I have come to bring peace, I’ve come to bring hope. And the way I’m gonna do it is I’m gonna do it first by bringing you

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salvation. I'm gonna do it by bringing you restoration." Here, for Israel, that meant "We will literally bring you back into that Promised Land that I had given to your forefathers. And I will restore your boundaries and I will give back to you what you had lost to nations like Assyria, and nations like Babylon." "But I want to say this to you," He goes on to say, "but it's also a message of which He has bared His holy arm." That's a God worth following. That's a God whom you can lean on and a God who brings you comfort because you can trust Him.