

## Having A Basic Understanding of Some Old Testament Truths

Part 271 – Sing O Barren Through Their Righteousness Of God (Isaiah 54:1-17)

### 1. Why would the barren have reason to sing?

They would no longer be barren and desolate: *“Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited” (Isaiah 54:1-3).*

- The term “barren” refers to not bringing fruit as in a woman who cannot bear children (i.e. **Genesis 11:30**). Herein it is a spiritual application (cf. **II Peter 1:8**).
- God had caused His people to be barren (**Hosea 9:16-10:1**).
- Their true fruit is found in the New Testament (**Galatians 4:26-31**).
- Cause for breaking forth into song (**Isaiah 49:13** and **Romans 15:9**).
- God promised an abundance coming from the desolate woman (**John 15:5-6**).
- God then used imagery to show how abundant they would be by telling them they needed larger tents (**Isaiah 49:18-22**).
- They would go forth even into the places of Gentiles (**Acts 15:21** and **James 1:1**).

### 2. What fear was going to be removed from them?

The fear of shame: *“Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more” (Isaiah 54:4).*

- Shame is in their future (**Jeremiah 3:24-25**), but not lasting shame (**Isaiah 49:13-17**).
- In youth people sometimes make dumb choices (**Psalms 25:7**). Young Israel certainly served that youthful stupidity (**I Corinthians 10:1-12**).
- They could forget those errors because, upon their repentance and the promise of a New Covenant, God would forget them (**Jeremiah 31:31-34** and **I John 1:9**).
- Reproach of widowhood (**Isaiah 49:21**).

### 3. What carnal relationship did God use to describe His care for Israel?

Marriage: *“For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God” (Isaiah 54:5-6).*

- Thy Maker (**Isaiah 45:9** and **Isaiah 51:13**).

- God as a husband (**Jeremiah 31:32, Jeremiah 3:14, and Hosea 2:19-20**).
- He is not just the God of the Jews though (**Romans 3:29-30 and I Timothy 4:10**).
- God called them back when they were down (**Isaiah 62:1-4**).

4. What did God say about His forsaking of Israel?

It was brief: *“For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer”* (**Isaiah 54:7-8**).

- For a moment (**Psalms 30:5 and Isaiah 57:15-16**).
- His great mercy (**Numbers 14:18, Psalms 145:8, and Ephesians 2:1-5**).
- His mercy does have a qualifier (**Psalms 103:11-13; cf. Ecclesiastes 12:13**).
- Hid is face (**Deuteronomy 31:16-17, Psalms 34:16, and Micah 3:1-4**).
- Everlasting kindness (**Psalms 103:17-18**).

5. Was God’s wrath against Israel continual?

No: *“For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee”* (**Isaiah 54:9-10**).

- He made a promise not to flood the earth again (**Genesis 9:11-17**).
- Now, He made a promise concerning His wrath (**Psalms 89:30-34 and Isaiah 51:6; cf. Romans 11:26-29**).
- Everything could cease, even completely, but God’s promise goes beyond this world (**II Peter 3:10-14**).

6. How did God describe the rebuilding of His people?

Glorious and safe: *“(11) O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. (12) And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. (13) And all thy children shall be taught of the LORD; and great shall be the peace of thy children. (14) In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. (15) Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. (16) Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. (17) No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD”* (**Isaiah 54:11-17**).

- God's desire was to afflict, but not destroy His people (**Jeremiah 30:10-17**).
- The foundation of God stands sure (**II Timothy 2:19**).
- A type of metal gates and windows signifying fortification that was to come (**Nehemiah 3:1-32**). The greater point though is a kingdom which cannot be destroyed (**Hebrews 12:28**).
- There is much to consider in the teaching and peace of their children as a promise. Certainly, this could have implications of things to come in a spiritual way (**Luke 10:21-22**). It could also be taken literally (**Jeremiah 31:17**).
- Their establishment would not be founded upon sin, but on righteousness (**Psalms 118:19-23, Proverbs 25:5, and Ezekiel 36:27-28**).
- Enemies would arise, but not from God and they would dwell safely (**Ezekiel 38:8**).
- God then makes the argument to prove His point. How can a person forge a weapon against His people that He is unaware of since He is the Creator of them and all (**Proverbs 19:21 and Proverbs 21:30-31**)?
- No weapon could defeat them when they had God with them (**Deuteronomy 20:1-4 and Psalms 89:18-19**).
- Nothing to fear for the future to come because no enemy can destroy the true promises God intended to come for His people (**John 10:27-28**).