

## Having A Basic Understanding of Some Old Testament Truths

Part 274 – Righteous Perish Unnoticed Through No Peace For Wicked (Isaiah 57:1-21)

1. When the righteous perished, did anyone lay it to heart?

No, they didn't lay it to heart: *"(1) The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. (2) He shall enter into peace: they shall rest in their beds, each one walking in his uprightness"* (Isaiah 57:1-2).

- The righteous were gone (**Psalms 12:1** and **Micah 7:1-2**). There have been times past like this (**Genesis 6:5-9**) and to come (**Luke 18:8**).
- If there are no righteous ones, that is scary business (**Genesis 18:20-32**).
- To lay something to heart is to consider it (**Isaiah 42:25** and **Micah 2:1-2**).
- If there is no merciful men, that means a lot too (**Proverbs 21:13** and **James 2:13**).
- They didn't consider that the righteous were taken away from evil [calamity] and such was really a gift to those people from God (i.e. **I Kings 14:5-16**).
- The righteous were to enter into peace and rest (i.e. Josiah – **II Kings 22:18-20**; cf. **Psalms 37:37**).
- No one is laying anything to heart because the watchman aren't doing their jobs (**Isaiah 56:10-12**).

2. Whom did the Lord ask to draw near in this context?

*"But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore"* (Isaiah 57:3).

- This is to be taken in a spiritual sense of being children of sin rather than God because of their deeds (**Matthew 16:1-4**, **John 4:40-44**, **James 4:4**, and **I John 3:8-10**).
- The idea of being sons of the sorceress shows God's distaste for their deeds and His impending judgment on them (**Malachi 3:5**).
- The idea being the seed of the adulterer and whore refers to God's people selling themselves to others (**Ezekiel 16:1-63**).

3. Did those whom the Lord called to draw near try to hide their sins?

No: *"(3) But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. (4) Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, (5) Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? (6) Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? (7) Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. (8) Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee*

*a covenant with them; thou lovedst their bed where thou sawest it. (9) And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell” (Isaiah 57:3-9).*

- Draw near is a call to come and hear (**Isaiah 45:20**).
- They sported [delighted] themselves against God (**II Peter 2:13**) when they should have been delighting themselves in God (**Psalms 37:4**).
- They opened their big mouths (**Proverbs 13:3**).
- Children of transgression (**Isaiah 1:4**) and falsehood (**Isaiah 30:9-11** and **Jeremiah 5:31**).
- Enflamed [get hot/warn – **Psalms 39:3**] themselves under trees and rocks is in reference to their lust for idolatry (**I Kings 14:23**, **Jeremiah 2:20**, and **Jeremiah 3:6-13**).
- Slaying the children could refer to the offerings they did of children to false gods (**II Kings 16:2-3** and **II Chronicles 33:6**).
- They made offerings to idols (**Jeremiah 7:18**; cf. **Deuteronomy 32:37-38**).
- They discovered [advertised/exposed] themselves to another than God (**Ezekiel 16:25-26**). Such is how a whore acts (**Proverbs 7:6-23**).
- Debased themselves to Sheol (**Isaiah 2:8-9**). The reference here to Sheol is to show how low they went using it as a the lowest of lows (i.e. **Amos 9:2**).

4. Though these people were wearied in their way, did they grieve over their sins?

No: *“Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved” (Isaiah 57:10).*

- **Isaiah 1:3**, **Jeremiah 4:22**, **Jeremiah 5:23-24**, and **Jeremiah 18:11-17**.

5. Did they fear God?

No: *“And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not” (Isaiah 57:11)?*

- **Psalms 36:1** and **Romans 3:10-18**.

6. Would the works of these people profit them?

No: *“I will declare thy righteousness, and thy works; for they shall not profit thee” (Isaiah 57:12).*

- **Ezekiel 18:24**; cf. **II John 1:8**.

7. Were God's people going to be in the same predicament as the people who erred?

No: *"(13) When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; (14) And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people" (Isaiah 57:13-14).*

- Let thy companies deliver thee (**Jeremiah 22:22**).
- The winds carry them away (**Psalms 1:4**).
- Those who wait on the Lord are not so easily blown away (**Psalms 37:9**).
- Cast up [build up] the way (**Isaiah 62:10**).
- Get out of the way of God's people for if you do not the end result is no good (**Matthew 18:1-6**).

8. Who can dwell with God?

Those of a contrite and humble spirit: *"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15).*

- The high and lofty one (**Psalms 83:18** and **Psalms 138:6**).
- Whose name is Holy (**Psalms 99:3**, **Psalms 111:9**, and **Revelation 4:8**).
- He dwells in the high and holy place (**Psalms 113:4-5** and **Zechariah 2:13**).
- Those of a contrite and humble spirit (**Psalms 34:18** and **Matthew 5:3-4**).

9. Would God contend forever with those He smote and corrected?

No: *"(16) For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. (17) For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. (18) I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. (19) I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him" (Isaiah 57:16-19).*

- He would not contend forever (**Psalms 103:9**).
- He would not always be wroth (**Psalms 78:38-39** and **Micah 7:18**).
- They'd fail if He stayed mad (**Jeremiah 10:24**).
- For the iniquity of his covetousness God was angry and smote him (**Jeremiah 6:13-15**, **Jeremiah 8:10**, and **Micah 2:2-3**).
- God hid himself (**Isaiah 8:17** and **Isaiah 59:1-3**).
- They went on like nothing (**Jeremiah 5:3**).
- Though God has seen this, He has a purpose (**Ezekiel 26:22-23**) to heal the mourners that He had corrected (**Jeremiah 31:18-21**).
- God creates the fruit of the lips has a certain application (**Isaiah 50:4-5**).
- God sends peace to the afar off (**Ephesians 2:11-17**) and near (**Acts 10:36**).

10. Would there be peace for the wicked?

No: *“(20) But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. (21) There is no peace, saith my God, to the wicked” (Isaiah 57:20-21).*

- The wicked are liked the troubled sea (**Job 15:20-24**) that cannot rest (**Proverbs 4:14-16**).
- No peace for the wicked (**Isaiah 3:11** and **Isaiah 48:22**).