

## Having A Basic Understanding of Some Old Testament Truths

Part 269 – Awake Through They'll Consider What They've Not Heard (Isaiah 52:1-15)

### 1. Who was told to awake?

Zion, which was in the holy city of Jerusalem: *“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean” (Isaiah 52:1).*

- This instruction is the same as in **Isaiah 51:9; 51:17**.
- Now the correction is over, time to get strong (**Hebrews 12:5-14**).
- Time to change the garments (**Isaiah 61:1-3** and **Luke 15:11-24**).
- Jerusalem was again to become the holy city (**Nehemiah 11:1** and **Joel 3:17**).
- Zion was in Jerusalem (**Psalms 135:21**).
- The reason the city was going to be holy included the fact that the unclean were not there (**Isaiah 26:1-2** and **Nahum 1:15**; cf. **II John 1:9-11**).
- Food for thought, which causes some thoughts in this study, there could also be a hint to the future [as in the New Testament] here (**Hebrews 12:22-23**).

### 2. Once awakened, would they go into captivity?

No, they were going to be being freed from captivity: *“Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion” (Isaiah 52:2).*

- There was a promise of deliverance that once realized, they needed to come forth (**Zechariah 2:6-7**) and be free (**Isaiah 58:6**).

### 3. What did Zion gain from selling themselves?

Nothing: *“For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money” (Isaiah 52:3).*

- They gained nothing by selling themselves (**Isaiah 1:21**) into physical and spiritual captivity (**Jeremiah 15:10-14**).
- They played the harlot, but for free (**Ezekiel 16:29-34**).
- Jesus asked what a man would exchange for his soul (**Mark 8:34-37**). Sadly, some sell for nothing.
- Their redemption, it would not be financial. This very well could be looking forward to the ultimate redemption (**I Peter 1:18-19**; cf. **Colossians 1:12-14**). With God, the ransom is not able to be paid by things of this world (**Psalms 49:7-8**).

### 4. When God's people were oppressed, what was happening to the name of the Lord?

His name was continually blasphemed: *“(4) For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. (5) Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make*

*them to howl, saith the LORD; and my name continually every day is blasphemed” (Isaiah 52:4-5).*

- They were in Egypt and redeemed out of there (**I Chronicles 17:21-22**).
- The Assyrian’s oppressed them for God’s will, but no cause of their own (**Isaiah 10:5-7**).
- Now, God is taking this personally as they are His people (**Jeremiah 50:17-20**).
- His name was being blasphemed and that meant something to God (**Ezekiel 36:20-29**).
- Consider something, our actions can effect the reputation of our Lord (**Romans 2:19-24**).

5. Was God going to allow His name to be unknown among His people?

No: *“Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I” (Isaiah 52:6).*

- The identifier of “my people” here is Israel (**Exodus 3:10, I Kings 16:1-2, Isaiah 1:3, and Jeremiah 12:14**).
- He would be known among His people then (**Ezekiel 20:41-44 and Ezekiel 39:27-29**) and among in the 1<sup>st</sup> century (**Hebrews 8:10-13; cf. Colossians 1:23**).

6. Did Jerusalem have good or bad news coming to them at this time?

Good news: *“(7) How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (8) Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion” (Isaiah 52:7-8).*

- The message of salvation is one of peace (**Acts 10:33-37**).
- This is a statement that Paul used in application even now (**Romans 10:14-17**).
- Thy God reigneth (**Psalms 99:1-3**).
- The watchmen had failed (**Isaiah 56:10-12 and Jeremiah 6:17**), but would obviously change for the better (**Isaiah 62:6 and Jeremiah 31:6-7**).

7. What reasons were there for Jerusalem to break forth into joy?

*“(9) Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. (10) The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (Isaiah 52:9-10).*

- Break forth in joy (**Isaiah 66:10-14**).
- Comfort (**Isaiah 49:13**).
- Redemption (**Psalms 71:23 and Isaiah 44:23**).
- God showed forth His strength (**Psalms 21:13 and Psalms 59:17**).
- All shall see salvation and this is reason to praise Him in song (**I Chronicles 16:23, Psalms 95:1, and Psalms 96:2**).

8. When the Lord would lead them from captivity, what did He instruct them not to do? Don't touch the unclean things: *"(11) Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. (12) For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward"* (**Isaiah 52:11-12**).

- Their departure was a brisk one, though they were not running away in an escape (**Jeremiah 51:6**).
- If they touched anything unclean, they would be too (**Leviticus 5:2-3**).
- They needed to know what was clean and what was unclean (**Ezekiel 44:23**).
- This teaching applies spiritually (**II Corinthians 6:14-18**; cf. **Ephesians 5:11**).
- God had them protected upfront (cf. **Exodus 13:21-22**) and in their rear (cf. **Exodus 14:19-20**).

9. Was the Lord's servant going to leave an impression on the nations?

For sure: *"(13) Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (14) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: (15) So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider"* (**Isaiah 52:13-15**).

- Seemingly, up to this point, it appeared we were talking about captivity and deliverance from Babylon. It is slightly possible the references could be made the deliverance from the captivity of sin (**Romans 6:1-23**).
- Now, the water gets a bit muddier. Cyrus is a servant of God we've discussed (**Isaiah 44:28-45:4**). The things could apply to him.
- We could also begin talking about Jesus, whom we will discuss clearly in the next chapter.
- The servant of the Lord here would deal prudently [wisely].
  - Jesus (**Matthew 12:39-42**).
  - Or could be said of a king like Cyrus (**Psalms 2:10**).
- The servant would be exalted.
  - Jesus (**Philippians 2:3-10**).
  - Or Cyrus (**Ezra 1:2**).
- Astonishment could be of Cyrus (**II Chronicles 36:22-23**) and definitely at Jesus (**Mark 7:32-37**).
- The part of his visage [sight; appearance] being marred [disfigured; corrupt] is confusing at best. It could have references to Christ (**Matthew 27:29-30**). However, I cannot definitively put a Scripture to a conclusion here either.
- His form more than sons of men could be cited against it being Christ (**Romans 8:3**, **Philippians 2:7**, and **Hebrews 2:9-14**).
- Sprinkle many nations infers physical destruction (cf. **Isaiah 63:1-6**).
- The response of kings doesn't clarify this possibly being Cyrus (**Isaiah 45:1**) or Jesus (**Isaiah 49:5-7** and **Ephesians 1:20-23**). They were warned of both too!