

INITIATION INTO ISAIAH

by

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CHAPTER FIFTY-NINE

THEME:

God's charge against Israel will finally lead to their repentance and the coming of the Redeemer the second time.

REMARKS:

This chapter continues God's charges against Israel. Their sins have brought about their sad state. Religion had become a cover up for their sins. God refused to hear because of their iniquities, not because He was hard of hearing. Their sins are referred to thirty-two times. Many words are used to describe their many sins:

- 1) Iniquities,
- 2) Sins,
- 3) Defiled with blood,
- 4) Lies,
- 5) Perverseness,
- 6) Vanity,
- 7) Mischief,
- 8) Adder's eggs,
- 9) Spider's web,
- 10) Viper,
- 11) Works,
- 12) Violence,
- 13) Evil,
- 14) Wasting,
- 15) Destruction,
- 16) Crooked paths,
- 17) Darkness,
- 18) Transgressions,
- 19) Departing,
- 20) Oppression,
- 21) Revolt,
- 22) Conceiving,
- 23) Uttering falsehood.

There are twenty-three separate charges against them.

This chapter projects us into the future when the glory of the Redeemer will be revealed. There will be a time of national confession of sin.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart and their wives apart: the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart (Zechariah 12:11-14).

OUTLINE:

1. **CONDEMNATION of Israel.** Verses 1-8
2. **CONFESSION of Israel.** Verses 9-19
3. **COMING OF REDEEMER to Zion.** Verses 20-21

COMMENT:

Verse 1—**Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:**

The reason that Israel is not saved is not due to any weakness in the “mighty bared arm of the Lord.” Neither was it due to any faulty connection with His communication with man.

Verse 2—**But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.**

It was entirely due to the sins of Israel. Our sin is what separates us from God.

RECONCILIATION

It is not because God is great and I am small, it is not because He lives forever, and my life is but a hand-breadth, it is not because of the difference between His omniscience and my ignorance, His strength and my weakness, that I am parted from Him: “**Your sins have separated between you and your God.**” And no man, build he Babels ever so high, can reach thither. There is one means by which the separation is at an end, and by which all objective hindrances to union, and all subjective hindrances, are alike, swept away. Christ has come, and in Him the heavens have bended down to touch, and touching to bless, this low earth, and man and God are at one once more.

—Alexander Maclaren, D.D.

Verse 3—**For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.**

Verse 4—**None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.**

God lists the ugly brood of their specific sins.

Verse 5—**They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.**

Cockatrice is an adder. These are serpent's eggs. Sin has a way of multiplying. The spider's web is a flimsy gauze of no value. It is used to snare the food of the spider.

Verse 6—**Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.**

Spider's webs are not like the silk of the silk worm. Man's righteousness is not only as dirty rags but it cannot cover the nakedness of man.

Verse 7—**Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.**

Verse 8—**The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.**

Paul makes this list the universal picture of man.

Their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: mere is no fear of God before their eyes (Romans 3:15-18).

Verse 9—**Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.**

The change of pronoun here indicates that there is another speaker. Instead of "your" and "their" it is "we", "our" and "us" now. They confess now that they are in darkness. Their religious rituals have all been a pretense.

Verse 10—**We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.**

Verse 11—**We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.**

Verse 12—**For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;**

Verse 13—**In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.**

Verse 14—**And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.**

Verse 15—**Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.**

Verse 16—**And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.**

Verse 17—**For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.**

Verse 18—**According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.**

Verse 19—**So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.**

The charges were specific, here the confession is specific. Each sin is confessed separately. It is labeled and repudiated. Confession of sins today, on the part of Christians, should be specific. Each sin should be labeled and confessed privately as a sin. Verse 16 is evidently a reference to Christ.

Verse 20—**And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.**

This brings us to the last division of the chapter and the pronoun changes again. The Redeemer will come to Zion. This is the lodestar toward which all of God's purposes concerning this earth are moving. When the Redeemer returns there will be a great confession of sin.

And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn (Zechariah 12:10).

Verse 21—**As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.**

God has made a covenant that the Redeemer is coming to Zion. There will never be a time when this promise will be entirely forsaken.

~ end of chapter 59 ~

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