

Fall Feasts of Israel

Lesson 4: Consolations 2 & 3

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Consolation #2 : Isaiah 49:14–51:3

Haftarah (Prophets):

Isaiah 49:14–51:3

Who is speaking in these passages and what do they model for us?

Isaiah 49:14 — Zion, who refuses to be comforted

Torah (Law):

Deut 7:12–11:25

(Deut 8:1-3)

Isaiah 49:15-50:3 — The LORD Himself

What promises does the Lord making to Israel? (v15, 17, 20-22, 23)

NT portion:

Matthew 4:1–11

Matthew 1:19–21

Luke 9:43-45

Matthew 26:65–68

Matthew 27:26-30

Psalm 37

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Who is speaking in these passages and what do they model for us?

Isaiah 50:4–51:3 “Me” – commissioned to *“speak a word in season to him who is weary”*

How does the Lord give “Me” the ability to offer comfort?

- To listen with understanding (v5)
- God brings “Me” into an experience of suffering. Does “Me” go willingly into the experience? (v5)
- The suffering enables “Me” to identify with a people who are suffering (v5-9)
 - Physical suffering (v6)
 - Psychological suffering from adversaries who condemn him (v8-9)
- The choice (v10-11):
 - Walk in the light – trust in God, listen to the words of the Servant, find comfort and peace (he how walks in the light has not cause for stumbling, 1 John 2:10)
 - Walk in darkness – walk in the light of your own understanding, seek comfort in other ways, and lie down in torment (he who walks in darkness stumbles)

Consolation #2 : Isaiah 49:14–51:3

Haftarah (Prophets):

Isaiah 49:14–51:3

Despair is rooted in a loss of hope.

Torah (Law):

Deut 7:12–11:25

(Deut 8:1-3)

We can suffer from despair when we begin to work out the sin in our lives and deal with its consequences. While honest grief bears witness to a repentant spirit, it can quickly give way to a feeling of helplessness, a desire to withdraw from life, even a resignation to injustice.

Stumbling block: Despair

NT portion:

Matthew 4:1–11

Matthew 1:19–21

Luke 9:43-45

Matthew 26:65–68

Matthew 27:26-30

Despair can create a resistance to being comforted, especially if the sufferer does not feel that the comforter identifies with their experience. This is why the Servant is made to suffer as Israel suffers – to identify with her so that He can bring comfort.

In Israel's case, where sin is at the root of the suffering, despair can create a resistance to a redemptive message because the person in despair may not want to acknowledge the need for repentance and redemption.

Psalm 37

Sin may not always be at the root of despair. Despair can also set in when we are judged wrongly and mistreated, when we suffer injustice and have no one to justify or validate us (Isaiah 50:6-7).

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Stumbling Block: Despair

- Have you endured suffering in life that has made you uniquely able to comfort others, offer timely words, or serve as a role model?
- Did you enter into that suffering willingly?
- Has there ever been a time in your life when you refused to be comforted because of weariness or despair? If so, why?
- Have you ever tried to offer comfort, but your comfort was refused? If so, why was it refused?
- How did “Me” respond to being unjustly wronged? (Isaiah 50:5-6)
- To whom did we look for our justification and validation? (Isaiah 51:1)
- Questions from Consolation #1:
 - Where do we seek comfort?
 - Why did the big picture of our relationship to God need to be established before going into a time of testing?

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Who is the “Me” in Isaiah 50:4-11?

Is this Isaiah speaking?

Does the Lord give Isaiah wisdom to speak comfort to Israel?

Is Isaiah rebellious to the Lord’s calling? Does he turn away?

Does Isaiah suffer physically and psychologically?

Who were his oppressors and adversaries?

(Remember: Isaiah didn’t go into captivity with his people. His own people are the ones who reviled him and killed him.)

If the speaker is Isaiah, then he is put through this experience of suffering to offer comfort to the very people who caused his suffering – his own people.

How very Christ-like.

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Who is the “Me” in Isaiah 50:4-11?

Is the “Servant” Israel? What the rabbis skip: Isaiah 49:1-13 – Servant passage

“Listen, O coastlands, to Me, and take heed, you peoples from afar! The LORD has called Me from the womb; From the matrix of My mother He has made mention of My name.” . . . “And He said to me, ‘You are My servant, O Israel, in whom I will be glorified.’ Then I said, ‘I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the LORD, and my work with my God.’” - Isaiah 49:1–4

“And now the LORD says, who formed Me from the womb to be His Servant, to bring Jacob back to Him, so that Israel is gathered to Him (For I shall be glorious in the eyes of the LORD, and My God shall be My strength),” - Isaiah 49:5

“Indeed He says, ‘It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation [Yeshua/Jesus] to the ends of the earth.’” - Isaiah 49:6

What They Skip

The Servant Passages

The Servant is mentioned 21 times in the book of Isaiah. He is identified as:

- **Isaiah**, himself (Isaiah 20:3),
- **Eliakim**, servant of King Hezekiah (Isaiah 22:20)
- **King David** (Isaiah 37:35)
- **Corporate nation of Israel** (Isaiah 41:8-9; 43:10; 44:1-2, 21, 26; 48:20; 49:3-4).
- **Unnamed Servant** A third person singular, cannot be identified as Israel corporately or as the prophet Isaiah. (Isaiah 42:1-7; 49:5-8; 52:13-15; 53:11)
- **Ambiguous** (Isaiah 50:10)

The Picture of the Servant in Isaiah 42, 49-50, 53

- Has the Spirit of the Lord in Him (42:1)
- Brings justice (42:1, 4)
- Gathers Israel back to God (49:5)
- A light to the Gentiles (49:6)
- The Lord's salvation (49:6)
- A covenant to the people (49:8)
- To restore the earth (49:8)
- To restore Israel to the Land (49:8)
- To say to the prisoners, 'Go forth,' (49:9)
- Gave his back to those who struck Him, was shamed and spat on by his own countrymen and the nation under which he was exiled (50:4-11, 52:13-15)
- Despised and rejected (53:3)
- Died for the sins of the people (53:8)
- Made intercession (53:12)

The Servant imagery ends with Isaiah 53. After Isaiah 53, the Servant's work is done.

Consolation #3

Isaiah 54:11—55:5

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Haftarah (Prophets):

Isaiah 54:11–55:5

Isaiah 66:1–24 (alt)

Torah (Law):

Deut 11:26–16:17

(Deut 11:29, 28:3-6)

(Deut 15:7–11)

NT portion:

Matthew 5:1–10

Matthew 6:19-33

John 4:4–18

John 7:37-39

Rev 21:1–8 (Rev 22:17)

Psalm 122 (pray for the peace of Jerusalem)

Isaiah 54:11-15: Picture of a kingdom that is gorgeous with all manner of beautiful gems (v11-12) – it has a wealth that this world prizes – but the real value of this kingdom does not lie in those things. The true wealth of this kingdom lies in its wealth of peace and righteousness (v13), which make it free of oppression and fear (v14). These things are things on which you cannot place a value by the world’s standard.

Isaiah 55:1-5: Water and food represent things that give life. There is food and water of a physical nature that must be purchased for money, but then there is food and water of a spiritual nature that can be had without purchase.

- Which one is more valuable?
- Which one is more satisfying?

There is a worldview that places value on and seeks after earthly wealth to buy needful things like food and water, but also a wealth that can guarantee it safety, security, and freedom from fear and oppression. There is no amount of earthly wealth that can truly satisfy these needs. It only makes more work.

There is a worldview that places value on and seeks after heavenly treasures, that not only give abundant life, but brings peace, security, and satisfaction. It also brings rest.

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Deuteronomy 14: 22-29 – Tithing principles, what you give to God

Deuteronomy 15:1-6 – Lending even when you might not recoup your money

Deuteronomy 15:7-18 – Giving to the poor, sending the bondservant away with gifts

Stumbling Block: Earthly Wealth & Values

- Beyond the need for basics, to what extent does money and material things offer comfort and security, and to what extent does it contribute to anxiety and fear?
- What is the danger of sourcing your comfort and hope in earthly wealth or material things (Consolation #1)?
- What happens when a life or an identity that is built on earthly things collapses?
- What new identity can emerge when dealing with earthly loss?
- Think of a kingdom built on earthly wealth vs. spiritual wealth. Does a kingdom built on earthly wealth lead to:
 - Societal stability or instability?
 - Justice or oppression?
 - A culture of security or a culture of fear?

Consolation #3: The Sermon on the Mount

"But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word." - Isaiah 66:2b

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matthew 5:3

"To proclaim the acceptable year of the LORD . . . to comfort all who mourn," - Isaiah 61:2

"Blessed are those who mourn, for they shall be comforted." Matthew 5:4

"But the meek shall inherit the earth, . . ." - Psalm 37:11

"Blessed are the meek, for they shall inherit the earth." Matthew 5:5

"Ho! Everyone who thirsts, come to the waters; and you who have no money, come, buy and eat. . . ." - Isaiah 55:1a

"Blessed are those who hunger and thirst for righteousness, for they shall be filled." Matthew 5:6

"With the merciful You will show Yourself merciful; . . ." - 2 Samuel 22:26a

"Blessed are the merciful, for they shall obtain mercy." Matthew 5:7

"He who has clean hands and a pure heart . . . He shall receive blessing from the LORD . . ." - Psalm 24:4-5

"Blessed are the pure in heart, for they shall see God." Matthew 5:8

"Your brethren who hated you, who cast you out for My name's sake . . . they shall be ashamed." - Isaiah 66:5b

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Matthew 5:10

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The Sermon on the Mount: Earthly treasures vs. heavenly treasures

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.” - Matthew 6:19-21

“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon (riches).” - Matthew 6:24 NKJV

“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?. . .Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” - Matthew 6:25, 31-33

Consolation #3: Consider Your Values, Look to the Eternal

Haftarah (Prophets):

Isaiah 54:11–55:5

Isaiah 66:1–24 (alt)

“Ho! Everyone who thirsts, come to the waters; and you who have no money, come, buy and eat . . .” - Isaiah 55:1a

Let he who thirsts come . . .

Torah (Law):

Deut 11:26–16:17

(Deut 11:29, 28:3-6)

(Deut 15:7–11)

- Jesus at the Temple on the last day of the Feast of Tabernacles (John 7:37-39)
“On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. “He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” - John 7:37-39

NT portion:

Matthew 5:1–10

Matthew 6:19-33

John 4:4–18

John 7:37-39

Rev 21:1–8 (Rev 22:17)

- *“. . . I will give of the fountain of the water of life freely to him who thirsts.” – Rev 21:6*
- *“And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely.” Rev 22:17*

Psalm 122 (pray for the peace of Jerusalem)

- **Woman at the well (John 4:4-18)** Theme of seeking spiritual waters vs earthly waters
“Therefore with joy you will draw water from the wells of salvation.” - Isaiah 12:3