

The Book of Isaiah

Chapter 49-50

The Lawful Captive Delivered

I have chosen to deal with chapters 49 & 50 together because of a very important subject that spans these two chapters. I debated about making an appendix but thought it better to leave the study in its context. I pray the reader will enjoy the heavy-laden truths buried in these chapters. The portion I am referring to is found in **Isaiah 49:24-50:9**.

The Calling of God's Servant (vss. 1-4): These chapters are pertaining to God's Servant, Jesus Christ, with a secondary application to Isaiah himself. Christ in His first advent took upon Him the form of a Servant (**Philippians 2:5-8**). At the Second Advent Jesus Christ will be God's King. Both aspects will be shown throughout these chapters.

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. (Isa 49:1)

The Lord Jesus Christ was called from the womb by name (**Mt 1:20-23 cf. Isaiah 7:14; Luke 1:30-32**).

And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; (Isa 49:2)

When the Lord returns He will slay the enemy, by the power of His spoken word. (**Rev. 1:16; 19:15; Prov. 12:18**).

When Jesus was an infant Herod plotted to kill Him. God hid Him (**Luke 2:12-20**). Like an arrow, Christ is concealed in God's quiver until it is time to send Him forth in judgment.

And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (Isa 49:3)

The Lord Jesus Christ at the Second Advent will be glorified in Israel. He will be the exalted glorified Lord (**John 17:5, 24; Rev. 5:12-13**).

Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. (Isa 49:4)

Christ's dealings with Israel at His first coming may have appeared a failure to His nation (**Matt. 23:37; Luke 13:34; John 1:11, 3:32, 12:37**).

Light to the Gentiles (vss. 5-12, 18-23 cf. Isaiah 60:3; Luke 2:32): It has always been prophesied that the Gentiles have a place of blessing once Israel is exalted. God's house was to be a house of prayer to all people. Once Israel is established in the land of their covenant promise, resonating the light of Gods Law, that light of truth would flow to all the Gentile world. This is according to prophecy.

However, Israel rejected thee Light, their Savior and God blinded the nation. With Israel in a state of blindness God raised up the apostle Paul to bring salvation to the Gentiles (**Acts. 28:24-28 cf. Romans 11:11-13**).

God's Mercy in sending His Son (vss. 13-17): God will have mercy upon the afflicted, and all creation will rejoice (**vs. 13**). The afflicted people and land, God has not forgot, **"Behold, I have graven thee upon the palms of my hands"**. (**Zech. 12:10 cf. Isaiah 50:6**).

The Lawful Captives Delivered (vss. 24-26 cf. 50:5-11): The Lord, the Savior, the Redeemer, the mighty One of Jacob shall contend with the mighty one. The context is the time when the LORD will physically deliver Israel from the armies of the Antichrist at the battle of Armageddon (**Revelation 19:17-19**). It will be a time in which the Lord will deliver the "lawful captives" they lawfully are bound to the terrible and mighty one by the means of the covenant they signed with him and his allies (**Daniel 9:27**).

There is also a far deeper meaning to the above text. Israel had become Satan's lawful captives because of their failure to live up to their end of the Law contract; they were rightfully his. So how is it that Israel can be all that God promised them if they are captives of Satan? Who and How will God deliver His people from Satan's dominion? The answer is found in the prophetic announcement of a coming Savior, Redeemer the mighty One of Jacob. Jesus Christ Himself will contend with God's adversary. Jesus Christ will go to battle with God's greatest foe. Jesus Christ will enter the very domain of

Satan's stronghold, hell itself. He will deliver them that are captivity through His Redemption on the cross. This is the How, Who and When concerning the deliverance of God's lawful captives, Israel **(50:5-9)**.

However, this passage goes even deeper, for our Lord not only dealt the death blow to Satan and his power over Jacob but also all those who were subject to captivity because of sin. It is because of cross work of Jesus Christ that all humanity can be delivered from the power of Satan. For all those who place their faith in Christ Jesus finished work on the cross are delivered from the power of darkness and are translated unto the kingdom of His dear Son.

The following study is how this battle on the cross unfolds in the scriptures:

By the time of the gospels Satan had total control over God's people. The leadership over Israel were doing their fathers bidding. Our Lord said unto them "you are of your father the devil and the lusts of the father you will do" **(John 8:44)**. Satan's leadership was in place. But not only was Satan's leadership in place over the nation but so was all of Satan's devils, for the land was filled with all sorts of devils, one man alone had a legion of them wrecking his poor body **(Matt. 5:9)**. It would be noteworthy to take notice in our Lord's travels as He moved from Nazareth to Galilee to Jerusalem the demonic activity multiplied the closer He got to Jerusalem. It is as if Satan was stock piling all his devils around the very seat of Jerusalem to protect that which he controlled.

Satan had the leadership, he had his army of devils protecting his domain; everything was ready for the Son of Man to come. The destruction of the Son of Man is what is in view. Satan would seek that which he has sought for since of the fall of Adam, the dominion of all Mankind. The worship of mankind as he set himself up as the god of this world. All Satan had to do is utilize his leadership and his devils to kill the one person standing in his way, Jesus the Christ would have to fall. It is to this end that Satan then moved.

Our Lord however was not blinded to the "wiles of the devil" for He knew the battle that would have to ensue and where it would have to take place. For Jesus was the one who would say, "let us stand together: who is mine adversary? Let him come near to me". Jesus therefore begins to move into the land, casting out devils as He went. This along with healing the sick was undoing the very armor in which Satan was counting on to maintain his stronghold. The closer our Lord moved towards Jerusalem the more Satanic foes He cast out. Our Lord talked about this very thing in a parable concerning a strong man:

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. (Mt 12:25-29)

This is what our Lord was doing, He is going to “enter the strong man’s house” hell, He would do this by depriving the strong man of his armor, the devils in whom he trusted. (Notice casting out devils is the context of the passage.)

Our Lord then moves Himself willingly into position to do battle with God’s foe. Our Lord allows Himself to be taken of Satan’s leadership, knowing He can call down more than 12 legions of angels. Even at His mock trial and His final stand before Pilate, Jesus opened not His mouth but submitted Himself to the will of the Father. He “set His face like a flint”. He allows Satan’s leadership to coerce the crowd into crying with one voice “... Crucify him. ... And they cried out the more exceedingly, Crucify him. (Mr 15:13-14). Our Lord having suffered at the hand of Satan’s men now hangs on a cross to die.

All this was going according to Satan’s plan, or so he thought. Satan, being blinded by pride, thought he was going to kill the rightful Heir to the Father’s inheritance, all the while however Satan was fulfilling God’s will. The Apostle Paul tells us that Satan did not know what all was going to happen once he accomplished his desire in crucifying the Son of God (1 Cor. 2:6-8). But rather God took Satan in his own craftiness and allowed the killing of His Son, but this was not a killing but an offering; and this was not just any man but the Son of God, the sinless Savior, Redeemer, the mighty One of Jacob. It would be now through the cross that Jesus Christ would contend with Satan in his own realm, hell itself.

Once Christ is crucified, Satan thought the victory was his, however, much to his surprise the death on the cross would be the very thing that would undo all of Satan’s desires, it would be through the cross that God would fulfill His eternal plan and purpose, redeeming a fallen world back to Himself. In one mighty stroke all that Satan desired when he formulated a plan to be like the most high God would come crumbling down.

Our Lord having been crucified now enters Satan’s realm, hell (Eph. 4:9). Christ goes to the center of the earth entering the prison house of the souls of men. It is in this realm

that Satan has dominion for he has the keys of hell and death. Satan was suspecting that our LORD would enter his domain as all have entered, a sinner worthy of condemnation. But to his surprise our LORD did not enter as a sinner, for He had no sin, hell had no claims to Him, Satan had no hold on Him. He was not the sinner but the Savior. Jesus having atoned for the sins takes the keys to hell and death (**Heb. 2:14 cf. Rev. 1:18**), removes those in Abraham's bosom and delivering those who died in faith. And upon His return from hell, He showed His spoils to all those of Jerusalem before ascending back to the Father (**Eph. 4:8-9; Matt. 27:52**).

More can be said about Satan's undoing at the cross like that fact that not only did Satan loose his dominion over the earth at that time but also over the heavenly realm as well.

A Bill of Divorcement (50:1-4): Israel is feeling forsaken of God; however, it is not God that has forsaken her, but she has forsaken God. Israel has been unfaithful. She has turned to other lovers, the gods whom she worshiped. Notice **"ye sold yourselves"** and **"for your transgression is your mother put away"** (**vs. 1**). Israel brought all these judgments upon herself. And when God called to them, they would not answer, and when God sought to deliver them, they would not respond (**vs. 2**).

A. A Bride Divorced: God allows a divorce when there is unfaithfulness in the marriage (**Mt. 19:9**). Israel was unfaithful to God (**Ezek. 16:28**). God says of Israel, **"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD"**. (**Jeremiah. 3:20**). Because of Israel's adultery, God gave her **"a bill of divorcement"** (**Deut. 24:1; Isaiah 50:1; Jer. 3:8**).

B. The Bride Forgiven: Under the New Covenant, God will forgive Israel's adultery and remember her sin no more (**Jeremiah 31:31-34**).

The prophet Hosea gives a picture of Israel's relationship to God. Hosea is married to Gomer. Gomer is unfaithful and plays the harlot, just as Israel played the harlot (**Jeremiah 3:6-14**). Gomer finds herself in a "thorny" situation (**Hos. 2:6**). Her lovers desert her. Then she says, **"I will go and return to my FIRST HUSBAND; for then was it better with me than now"** (**Hos. 2:7**). Likewise, adulterous Israel will someday return to her FIRST HUSBAND.

Hosea 2:14-20 indicates the Lord will "remarry" Israel in the future. This is what Isaiah referred to when he prophesied, **"Thou shalt no more be termed**

Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa 62:4-5)