

Shalom AZ Ministries

In Pursuit of Israel's Redemption



“Sure, They’re Strong. HE IS STRONGER”

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Devotion and Discussion Questions

Key Texts (TLV): Is 49:22-26; Is. 49:6, 8, 14–16; Is. 5:26; Is. 11:10–12; Is. 2:2–5; Is. 62:10–11

Isaiah 49 ends with Zion standing in stunned amazement. She had looked at her loss, her barrenness, her exile, and her emptiness and asked, in effect, “Where did these children come from?” She had lived with the grief of feeling forgotten, abandoned, and reduced to a remnant. But the Lord answered her not with a vague comfort, but with a sovereign declaration. He did not tell her to trust her circumstances. He told her to look at Him. The same God who said, “*Look, I have engraved you on the palms of My hands*” (Is. 49:16), now says, “*Look, I will lift My hand to the nations, and raise My banner to the peoples!*” (Is. 49:22). The answer to Zion’s confusion is not found in her power, but in His.

This prophecy of Isaiah continues to reach beyond the return from Babylon, opening our eyes to a greater redemption. Isaiah has already shown us a Servant who cannot merely be Israel, because He is the One sent to restore Israel. He is the One given as “*a light for the nations*” and God’s “*salvation to the ends of the earth*” (Is. 49:6). That means these closing verses are not merely about political reversal. They are about the saving purpose of God moving through history toward the revelation of His Messiah. For those who already believe, this passage deepens confidence. For those who do not yet believe in Yeshua, it offers an invitation: read these words honestly and ask whether the lifted-up banner, the saving hand, and the Redeemer of Jacob are pointing you to Him.

1. THE LORD WILL DO WHAT NO HUMAN POWER CAN DO

The Lord begins with a command: “*Look.*” Zion had been looking at what was gone, what was ruined, and what seemed impossible. But the Lord redirects her gaze to His own action. He says He will lift His hand to the nations and raise His banner to the peoples, and the nations themselves will bring back Zion’s sons and daughters. The very peoples Israel had leaned on, feared, courted, and trusted in all the wrong ways would one day respond not to Israel’s pleading, but to the Lord’s command. The nations that once served as instruments of judgment would also become instruments in His restoration. What Zion could never arrange, negotiate, or engineer for herself, the Lord Himself would bring to pass.

This is why Isaiah connects with earlier promises. In Is. 11, the Root of Jesse stands as a banner for the peoples, and the nations seek Him while the scattered of Israel are gathered from the four corners of the earth. In Is. 2, the nations stream to the mountain of the Lord to learn His ways. In Is. 62, the banner is lifted and Zion is told, “*Behold, your salvation comes!*” This is not random imagery. The banner is tied to the person and work of the coming Messiah. The Lord’s restoration plan is centered in the One through whom He gathers, teaches, saves, and reigns. Isaiah does not leave us with a vague hope in God generally. He steadily leads us toward a saving figure through whom the nations and Israel alike are summoned into redemption.

2. THE LORD NEVER DISAPPOINTS THOSE WHO HOPE IN HIM

Verse 23 turns the whole scene upside down. Kings become guardians. Princesses become nurses. Those who once seemed untouchable are brought low, and those who once lay in the

dust are lifted up. The point is not that God's people are to delight in revenge, but that they are never to fear the supposed finality of earthly power. The mighty are still in His hand. They will serve His purpose willingly or unwillingly. What God's people must learn is what the verse says plainly: *"Then you will know that I am ADONAI—those hoping in Me will not be ashamed"* (Is. 49:23). That is not a sentimental line. It is a revelation of God's character. He is the kind of God in whom hope is never wasted.

To hope in the Lord is not to wish vaguely that things might improve. It is to rest in the certainty that He will act according to His wisdom, power, and faithfulness, even when He does not move according to our timetable. So much of our disappointment comes from confusing hope in God with hope in our own plans, our own speed, or our own preferred outcomes. But the Lord says that those who wait for **Him** in dependence will not be disgraced. To know Him as ADONAI is to know that He has both the power to keep His promises and the faithfulness to keep them. This, too, points us toward Yeshua. If He is the Servant, the Banner, and the Salvation spoken of in this chapter, then trusting Him is not betrayal of the God of Israel, but the way into the certainty that God does not shame those who hope in Him

3. THE LORD HIMSELF WILL FIGHT, SAVE, AND REDEEM

Then Isaiah voices the question that rises naturally in every doubtful heart: *"Can plunder be taken from the mighty, or captives of the righteous freed?"* (Is. 49:24). In other words, can what has been seized by power really be taken back? Can lawful captives be released? Can those held not only by force but by a real claim be delivered? In the normal course of human affairs, the answer would be no. Conquerors do not surrender prey. Tyrants do not release what they control. This is the logic of the visible world, and it is often the logic of unbelief. We are willing to let God speak in spiritual terms, but when reality hardens around us, we assume that the stronger power must win. "That's the *real* world," we say.

But the Lord answers with a glorious YES: *"Yes, captives of the mighty will be taken and the prey of the tyrant will be freed. For I will oppose your adversary. I will save your children"* (Is. 49:25). The emphasis in the Hebrew falls on the Lord Himself: I Myself will contend. I Myself will save. He does not delegate this rescue. He undertakes it personally, righteously, and completely. He answers both the power problem and the legal problem. He contends with the adversary and satisfies every righteous claim. This is where the passage opens so beautifully toward Yeshua. He is not merely a teacher of deliverance; He is the Deliverer. He is not merely a witness to redemption; He is the Redeemer. At the cross and in the resurrection, He defeats the tyrant, answers the accusation, and rescues captives without compromising God's righteousness. The Mighty One of Jacob has acted in Messiah.

CONCLUSION

Verse 26 closes with sobering imagery. The oppressors who fed on others are left to consume themselves. Those who resist the Lord's way and cling to rebellion finally arrive at self-destruction. Scripture is showing us that evil is not sustainable. Opposition to the Lord does not lead to freedom; it collapses inward. The end of rebellion is ruin. By contrast, the end of trusting the Lord is the public vindication of His saving power. The goal of all of this is that *"all flesh will know that I, ADONAI, am your Savior and your Redeemer, the Mighty One of Jacob"* (Is. 49:26).

God's purpose is not merely to defeat enemies, but to make Himself known as Savior, Redeemer, and Mighty One.

We all face powers stronger than ourselves—sin, fear, shame, accusation, grief, bitterness, and the false realism that says nothing will ever change. But Isaiah says there is a reality greater than the so-called realities of this world. ADONAI is Savior. ADONAI is Redeemer. ADONAI is stronger. And for anyone who has not yet trusted in Yeshua, this passage gently but clearly presses the question: if the Servant restores Israel, gathers the nations, stands as the banner, and embodies God's salvation, then who fits this vision except Him? Do not keep Him in the realm of religious theory. Come honestly to the text, and let the God of Israel show you His Messiah.

DISCUSSION QUESTIONS:

1. Why is the Lord's command to "*Look*" in Is. 49:22 so important for people who feel forgotten, overwhelmed, or stuck?
2. How does the imagery of the lifted banner connect this passage to the larger Messianic hope in Isaiah?
3. What does it mean in practical terms that "*those hoping in Me will not be ashamed*"?
4. Why is the question in Is. 49:24 so relatable to our own doubts about what God can really do?
5. How does this passage help point a not-yet-believer toward Yeshua as the Savior and Redeemer spoken of by Isaiah?

CLOSING PRAYER:

ADONAI, You are the Mighty One of Jacob, our Savior and our Redeemer. Thank You that when we were looking at loss, You told us to look at You. Thank You that Your strength is greater than the strength of the nations, greater than the strength of sin, greater than the strength of fear, and greater than the strength of every enemy that contends against Your purposes. Teach us to hope in You with patient, steady confidence, knowing that those who wait for You will not be ashamed.

Avinu Malkhenu, Our Father our King, for the weary, bring comfort. For the fearful, bring courage. For the doubting, bring clarity. For the one who has not yet believed in Yeshua, lift the veil and let the beauty of Your Servant be seen. Show them that Your salvation is not far off, but has been revealed in the Messiah You promised. Draw us all away from self-reliance and into deep trust, so that all flesh may know that You alone are Savior, Redeemer, and Lord.

B'Shem Yeshua, In the name of Yeshua, amen.