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The Restoration of the Wife of the LORD

54: 1-17



As a result of the suffering Servant's sacrifice on the cross, and Isra'el's national confession of sin, this is a far eschatological prophecy pointing to Isra'el's national regeneration at end of the Great Tribulation and return to the Land in peace and security during the Messianic Kingdom. This passage shows us the heart of the gospel of **Messiah**. **ADONAI** has reconciled **His** lost world to **Himself**. **He** has not waited for us to find a way to bridge the gap between **Him** and us, as **He** certainly could have in **His** own righteousness. After all, we are the ones who created the breach between **Him** and ourselves, so let us find a way across it. But of course, there is no way from our side. For **God** to wait in the lonely isolation of **His** moral perfection for us to come to **Him** would be to wait for all eternity. Our sinfulness makes it impossible to get ourselves to a place where we can stand before **His** blazing purity and survive because **the soul who sins will die (Eze 18:4).**

Yet, the amazing thing about **ADONAI** is that **He** gets no satisfaction from the richly deserved death of the sinner (**Ezeki'el 18:32; 33:11**). Some of the family members of the victims of Oklahoma City bomber Timothy McVeigh were disappointed when they were prevented from seeing him die in June, 2001. They wanted that satisfaction. Not so with **God**. Not even the death of the most heinous criminal brings a grim smile of satisfaction to

the face of **God**. Rather, there is grief in **His** heart like the grief of David who cried: **O Absalom, my son, my son**, over the death of his rebel son, who would have killed his father without a second thought.

So what did **God** do as an expression of **His unfailing love, His everlasting kindness**, and **His covenant of peace** with the nation of **Isra'el**? What did **He** do so the **barren Jewish woman** could be surrounded with laughing children, the Jewish **widow** could be married to the most wonderful husband in the world, and the **rejected** Jewish divorcee could know that the rejection was only for a moment while the acceptance was forever? **Yeshua** took all of her pride, all of her self-sufficiency, and all of her sin on **His** body on the cross. This is the true face of **ADONAI** - not the stern, cruel **Judge** dispassionately rehearsing the endless list of her crimes and our crimes, and in the end grimly giving out exactly what we have deserved. No, **He** will go to any lengths to see that she and we receive mercy. **The Judge** has taken the judgment.²²⁴

But even with this understanding, it is important to realize that there is a difference between **Isra'el** being **the wife of the ADONAI**, and the Church being the wife of **Christ**. Here is an outline of the relationship.

The first stage is the Marriage Contract, which is the book of **Deuteronomy**. It should not merely be looked upon as a duplication of the previous teaching of the five books of Moshe. **Deuteronomy** is **God's** marriage covenant with **Isra'el**. It contains all the elements of an ancient marriage contract. After the initial marriage contract, which took place at Mount Sinai, **Isra'el** went through a lengthy second stage.

The second stage was one of spiritual adultery. **Isra'el** failed to keep **her** promise of faithfulness, which **she** committed **herself** to in the original Marriage Contract. That eventually led to the third stage.

The third stage was the separation that took place between **Isra'el** and **God**. It lasted about 100 years. Many **Israelites** were complaining that **the LORD** was withholding the material blessings **He** had promised in the marriage contract. Therefore, it looked to them as if **God** had divorced **His wife**. But **ADONAI** asks them in **Chapter 50** to produce a bill of divorcement. But there was no bill of divorcement at this stage. The reason that material benefits had been withheld was because of **Israel's** adultery, because the material benefits guaranteed in **Deuteronomy** were based on the condition of faithfulness.

The fourth stage of this relationship is the divorce itself. In **Isaiah's** day there was no bill of divorce. But a century later when **Jeremiah** was a prophet, there was a bill of

divorcement. In fact, the book of **Jeremiah** is that bill of divorcement, just like **Deuteronomy** is the marriage contract. The first four stages are all historical.

The fifth stage is the stage of punishment. Prophets like **Jeremiah, Hosea, Ezeki'el**, and to a small degree **Isaiah**, prophesied about this stage. **Isra'el** is undergoing a lengthy period of punishment because of the divorce. The dispersion is part of the punishment, and persecutions in the dispersion are also part of the punishment. Any time these prophets talk about the punishment of **Isra'el**, they keep emphasizing that the punishment is not for its own sake. There is a purpose to this punishment. The goal of the punishment is to bring **Isra'el** back to **God**. Someday there will be a sixth stage.

The sixth stage will be the remarriage. A new contract will be entered into, but this time it will be based upon the New Covenant (see the commentary on **Jeremiah, to see link click [Eo - The Days are Coming, declares the LORD, When I Will Make a New Covenant with the People of Isra'el](#)**). What we have in **Chapter 54** is a discussion of the sixth stage. It is **a far eschatological prophecy** of the national regeneration in the last days of the Great Tribulation, and return to the Land in peace and security during the Messianic Kingdom.²²⁵

It is not unusual for **Isaiah** to alternate between different time periods. Normally he alternates between **near historical** and **far eschatological** prophecies. But here, **Isaiah** begins to alternate between **far eschatological** prophecies and prophecies about **the Suffering Servant**. The way you can distinguish between the two is the context.

A far eschatological prophecy about the final restoration of Zion (49:14-26)

How the Suffering Servant died (50:1-11)

A far eschatological prophecy of comfort to the last Jewish generation before the return of the Messiah at the end of the Great Tribulation (51:1 to 52:12)

Why the Suffering Servant died (52:13 to 53:12)

A far eschatological prophecy pointing to Israel's national regeneration (54:1-17) and the offer of salvation to the Gentile nations during the Messianic Kingdom (55:1 to 56:8).