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## For Your Maker is Your Husband, the LORD Almighty is His Name

### 54: 1-8

For your Maker is your Husband, the LORD almighty is His name **DIG**: How can we be confident that this passage refers to the Messianic Kingdom and not the return of the exiles from Babylon? Earlier Abraham and Sarah were used as an example of faith for the believing remnant (51:2). How is Sarah's experience reflected in these verses as well (Genesis 18:9-14; 21:6-7)? Since singleness and barrenness were causes of shame for a woman, how would that exemplify the experience of the believing remnant during the Great Tribulation? What is the point of each analogy?

**REFLECT**: What circumstances have caused you to feel abandoned by the LORD? At those times, as a part of the bride of Christ (Ephesians 5:25-27; Second Corinthians 11:2-3), how might you be helped by the picture of God as your husband renewing His vows to you? When have you felt like a slave bought off of the slave block? Who bought you back? How much did it cost? What is your response?

**As a result of Isra'el's national confession of sin, this is a far eschatological prophecy pointing to Isra'el's national regeneration and return to the Land in peace and security during the messianic Kingdom.** In **Chapter 54** the invitation is limited to **Isra'el**. At the end of the Great Tribulation **all Isra'el will be saved (Romans 11:26a)**. **Jeremiah** tells us that there will be no Jewish unbelievers in the messianic Kingdom when **he** says: , **No longer will a man teach his neighbor, or a man his brother, saying, "Know the LORD," because they will all know Me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more" (Jeremiah 31:31-34)**. Every **Jew** will accept **Messiah** when the time comes.

**Sing, O barren woman, you who never bore a child; burst into song, shout for joy (54:1a)**. It is cruel to ask a **barren woman** to sing unless you are able to

offer **her** the only thing that will make **her** happy - **children!** And during the Messianic Kingdom **He** will make **a barren** Sarah more fruitful than a fertile Hagar. Being a **barren woman** in **Isra'el** was a disgrace; but **children** were a sign of **the LORD's** blessing. Here **Isra'el** is pictured as **a woman** who had no **children**, but by the grace of **God** became fertile again. First, there is a call to **burst into song** and **shout for joy**, and it is a gradual development upward. First, **sing**. Second, **burst into song**. Third, **shout for joy**. The problems during the Great Tribulation will vanish and future blessings of the Messianic Kingdom will be at hand.

**You who were never in labor; because more are the children of the desolate woman than of her who has a husband: says the LORD (54:1b).** The past problems are spelled out: **you who were never in labor; because more are the children of the desolate woman.** The point here is that **Isra'el** has produced far more **children** during her **spiritual adultery, separation, and divorce** than when she was faithful to **her husband**. Because of that, the majority of **the children Isra'el** has produced have been illegitimate ones. For that reason, the land has become **desolate**. The Hebrew word **desolate** is a reference to being **desolate** without inhabitants.



However, now there is going to be a changed condition. In the Near East women were responsible for the construction and maintenance of the family tents, so it is appropriate that this formerly **barren woman** would now be so fertile that she would be called upon to **enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes (54:2)**. Jerusalem, once desolate and in mourning during the Great Tribulation, will be crowded with people. The land that is about to be possessed is to be filled completely. Never in Jewish history has **Isra'el** possessed and inhabited all

of the Promised Land. The land **God** marked out for them in **Joshua 1:4** is about 300,000 square miles. Even in the height of **Isra'el's** power under **David** and **Solomon** they only occupied about 30,000 square miles. That's quite a difference. But when the remarriage takes place, for the first time **Isra'el** will possess all of **the Promised Land**. But why do **they** need a bigger **tent**? We find the answer to that in the next verse.

Then **God** tells **Isra'el**, "**For you will spread out to the right and left** (which are also used for north and south) or on all sides; **your descendants will dispossess nations and settle in their desolate cities**" (**54:3**). The reason she is to enlarge the area in which she will live and **the tent** itself is because she will produce far more children in **her** faithfulness than she did in **her** unfaithfulness. Furthermore, **Isra'el** will possess and rebuild areas and cities that she has never before inhabited as **her** own (See how **54:17** also relates to this verse). This is quite a verse. **Will they dispossess** the Palestinians? **Will they dispossess** Jordan? Syria? Iran? This did not happen when the exiles returned home from the Babylonian Captivity. In fact, in 70 AD the Romans came and killed over a million Jews and dispersed the survivors throughout the world. The only time **Isra'el** will possess *all* the Land that **the LORD** intended for them to have is during the Millennial Kingdom.

**Do not be afraid; you will not suffer shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood (54:4).** **The LORD** will take back **Isra'el** as a man would take back his unfaithful **wife**. One of the results of being childless in the ancient world was terrible **shame (First Samuel 2:3-5 and Luke 1:25)**. A **woman** was considered at best, a failure and at worst, guilty of some secret sin. **Her** entire life was spent in humiliation (**Genesis 16:4** and **First Samuel 1:6**). Historically, **Isra'el** had been humiliated; hunted, and put to **shame** in the Great Tribulation. But now **God** says to **the barren woman**, to the humiliated nation, the days of **shame** are over. The feelings of inferiority are to be removed. On the negative side, she **will not suffer shame, disgrace**, or feel humiliation again. On the positive side, she will be so fruitful that she will **remember no more the reproach of her widowhood** during the Great Tribulation.

**For your Maker is your Husband, the LORD of heaven's angelic armies (CJB) is His name (54:5a).** How is it that the childless, rejected **woman** should still have hope after all the fruitless years, after the depths of **her** sins against her **Husband**?

The answer lies in **Him**. Who is this **husband** of hers? **He** is no ordinary person.<sup>226</sup> And who is **Isra'el's Husband**? **Isra'el's Husband** is **Isra'el's Maker**. **The Holy One of Isra'el** is her **Redeemer (35:9-10)**, the ever-present Next-of-Kin, at hand to meet every need, bear every burden and pay every price. **He is called the God of all the earth (54:5b)**. It is one thing to want to redeem her, but it is quite another to have the power to do so. Our **God** has both the desire and the power. How so? **He** is not merely one of the many idols **Isra'el** had worshiped in the past, **He** is the same one who **is called the God of the whole earth**. **He** has a unique relationship to **Isra'el**. Not only is **He Isra'el's Maker**, but **her Redeemer** also.

Inevitably, this close relationship between **Maker, Redeemer** and **Husband** reminds us of the story of **Ruth**. **She** was a childless, foreign widow, as humiliating and hopeless position as it was possible to be in. But the man who fell in **love** with **her** was also just the man who was able to redeem the land and the name of **her** dead husband. This is our **LORD, the One** who is able make all things right. Who is this **Redeemer**? He is **the Holy One of Isra'el**. This is **Isaiah's** favorite term to express the absolute supremacy of **God**. **He** is the only **One** who is so **holy** that to see **Him** is to die (**Exodus 33:12-23**), and at the same time so humble as to be born in a stable and die a criminal's death on the cross.

**The LORD will call you back as if you were a wife deserted and distressed in spirit, a wife who married young, only to be rejected**, says your **God (54:6)**. As for the **wife**, at one time she was **a wife deserted and distressed in spirit, a wife who married young, only to be rejected**. But **God**, who has the power to do whatever **He** wishes, does not want to leave **her** in the terrible condition that **her** sins have left **her in** but to buy **her** back again. Here our thoughts automatically go to the story of **Hosea**. **His wife's** continual prostitution had brought **her** to the slave block (**Hosea 3:2**). **Hosea** could have easily left **her** to be sold and no one would have blamed **him**. But as he looked at **her**, he didn't see the used, embittered adulteress with resentful eyes and broken dreams. **He** saw the **wife** of **his** youth, with laughing, dancing eyes. And even though **she** had been rejected as a result of **her** own foolishness, **her husband** bought **her** back off of the slave block.

Lastly, we see the contrast between the wrath and the blessing of **God**. Although **her** persecution lasted for a long period of time, yet **her** future blessings will make her period of abandonment seem like only **a brief moment**. Though not stated here, **Isaiah** had given the reasons for it several times. It was because of the nation's sins (**50:1-11**), and **the LORD's** commitment to **His** word. The contrast

continues.

**For a brief moment** it seemed like **I abandoned you, but with deep compassion I had always planned to bring you back. In a surge of anger I hid My face from you for a moment (54:7-8a)**. Although at one time **God** was angry at **Isra'el (28:15 and 18)**, and **hid His face from her for a moment, His anger** would not last forever. **God's anger** is temporary, but **His love is everlasting**. In fact, **God is love (First John 4:8b)**. This is **His** unchanging essence. But we should not be troubled over the idea of an angry **God**. **ADONAI** is passionately concerned about us and the thought that we should destroy ourselves and our relationship with **Him** stirs **Him** to action. How much better is it to have a loving father who is angry with his child's self-destructive behavior than one who neither knows or cares what is happening? Our society is falling apart because of uninvolved, uncaring fathers.

**But with everlasting loving kindness (hesed) I will have compassion on you, says the LORD your Redeemer (54:8b)**. Yes, **God's anger** may have surged over **Isra'el** like a tsunami during the Great Tribulation, but that was nothing compared to the unchanging sea of **His** righteous deliverance. **He will have compassion** on **her** again. As with Gomer on the slave block, only **ADONAI** can see **the wife of His youth** as **He** looks at **Isra'el** stuck in **her** sin. Before **she** had confessed **her** sin and asked **Jesus** to come back to save **her** (see the commentary on **Revelation, to see link click [Ev](#) - The Basis for the Second Coming of Jesus Christ**), **God** had already reconciled **Himself** to **her**, and had satisfied **Himself** of **her** sins through the death of **His Son**.

The TaNaKh says it this way: **Surely He took up our infirmities and carried our sorrows, yet we considered Him stricken by God, smitten by Him and afflicted. But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed (53:3-4)**. The B'rit Chadashah says it this way: **But God demonstrates His own love for us in this: while we were still sinners, Christ died for us (Romans 5:8)**. All that remains for us to do, as it will be for the nation of **Isra'el** at the end of the Great Tribulation, is to accept this as fact and rejoice in it.<sup>227</sup>

It is not only **Isra'el**, but all of us who are going to look back at what we thought was horrible down here in this life. It will seem, as Paul described it, as **our light and momentary troubles** that will achieve **for us an eternal glory that far**



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**outweighs them all.** We need to get our eyes focused on the things that are not seen rather than the things that are seen **(Second Corinthians 4:16-18).**