

Life-Study of Isaiah Summary – Messages 26 to 30

Christ as the Servant of Jehovah

In the Bible, the result of Satan's work is called Babylon. **Babylon signifies division with confusion.** In the Old Testament, Babylon was mainly **political**, but this political Babylon also interfered with the worship of God. In the New Testament, Babylon is mentioned in a strong way in the book of Revelation. The **religious** aspect is mentioned first, then the political aspect. In contrast to political Babylon, religious Babylon, the apostate Roman Catholic Church, is very mysterious. It has God, Christ, and Satan within it. The apostate Roman Church preaches God but worships idols. God commanded His Old Testament elect, Israel, to **depart from Babylon** and to separate themselves absolutely from Babylon. In the New Testament, God also charges His elect, the church, to come out of Babylon.

Isaiah 53 is a sweet chapter that portrays Christ's dynamic redemption through His **vicarious death** and **reproductive resurrection**. Chapter 54 presents Christ's redemption in relation to His being the covenant for Israel's security. Christ's death being a vicarious death means that **He died not for Himself but for us**. He died in our place. Christ died a vicarious death for the purpose of accomplishing redemption for us.

Verses 10 to 12 show us a seed. This seed is the church, comprising all the believers produced as the many grains by the death of Christ as the one grain and His reproductive resurrection. **He died as a single grain, He resurrected with many grains.** His resurrection, therefore, was very productive.

In chapter 55 the most striking word is *waters*. God always considers that **He is our salvation as living water**. In His salvation God gives Himself to us as our portion for our **enjoyment**. We need to enjoy God as the living water, even as the waters. However, we are sinners, and in order to drink of God, we need a proper, adequate, and complete redemption. The dynamic redemption accomplished by Christ is the security not only to Israel but also to the seed, which is the church as the corporate Body of the resurrected Christ.

In chapter 56, Isaiah speaks of keeping the Sabbath. The real meaning of keeping the Sabbath is to **cease from our work, to stop our doing, to get ourselves "fired," in order to enjoy what God has done**. To **believe in the Lord Jesus** is to keep the Sabbath.

The crucial point in chapters 57 and 58 is how to fast. The real meaning of fasting is to **stop eating all things other than the Lord Jesus and to not have the taste for anything other than Him**. The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord. They do many things, but they do not come to contact Him, to take Him, to receive Him, to taste Him, and to enjoy Him. In the sight of God nothing is more evil than this.

In chapters 59 and 60, Christ is unveiled as our Redeemer. Having passed through incarnation, human living, crucifixion, and resurrection, He is now the **saving One**, saving His people from their sins and iniquities and **becoming** their light and glory. By putting Himself into us as the Spirit and the word, He becomes our beauty, brightness, and splendor. He becomes our beauty so that we may become His beauty. In this way God and His chosen people are glorified and beautified in mutuality.

Isaiah's aspiration is that we all would rest in Christ and taste Christ all the time. **In the New Jerusalem for eternity, we will have a life of resting and fasting.** Our unique food will be Christ, the embodiment of the Triune God, as the tree of life. Furthermore, having been fully fired, we will not work but will be at rest. This will be the situation of everyone in the New Jerusalem.

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