

## 1. The Blessing of the Righteous – Isaiah 58

### I. THE PROMISE OF BLESSING – OUR INHERITANCE

#### A. He is a good Father

<sup>27</sup>Let the LORD be magnified, who delights in the prosperity of His servant.” Psalm 35:27 (NKJV)

#### B. Blessings are part of the covenant

<sup>1</sup>Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth.

<sup>2</sup>All these blessings will come upon you and overtake you if you obey the LORD your God:

<sup>3</sup>Blessed shall you be in the city, and blessed shall you be in the country.

<sup>4</sup>Blessed shall be the offspring of your body (children) and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock (our work).

<sup>5</sup>Blessed shall be your basket and your kneading bowl.

<sup>6</sup>Blessed shall you be when you come in, and blessed shall you be when you go out.

<sup>7</sup>The LORD shall cause your enemies who rise up against you to be defeated before you; they will come out against you one way and will flee before you seven ways (victory).

<sup>8</sup>The LORD will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the LORD your God gives you (the golden touch).

<sup>9</sup>The LORD will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways.

<sup>10</sup>So all the peoples of the earth will see that you are called by the name of the LORD, and they will be afraid of you (we have a testimony to others).

<sup>11</sup>The LORD will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the LORD swore to your fathers to give you.

<sup>12</sup>The LORD will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand (our business and our work); and you shall lend to many nations, but you shall not borrow (creditors not debtors).

<sup>13</sup>The LORD will make you the head and not the tail, and you only will be above, and you will not be underneath (favor and leadership), if you listen to the commandments of the LORD your God, which I charge you today, to observe them carefully,

<sup>14</sup>and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them.

Deuteronomy 28:1-14 (NASB95)

#### C. The Lord must bless us to fulfill His covenant to Abraham

<sup>18</sup>The LORD...gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day. Deuteronomy 8:18 (NKJV)

#### D. God's promise to Abraham

<sup>2</sup> I will make you a great nation;  
I will bless you

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*And make your name great;  
And you shall be a blessing.  
3 I will bless those who bless you,  
And I will curse him who curses you;  
And in you all the families of the earth shall be blessed.”  
Genesis 12:2-3 (NKJV)*

1. Gen 12
2. Gen 15
3. Gen 17 (Abraham)
4. Gen 22:15-18 (Abraham): 1) blessings; 2) descendants; 3) victory; 4) blessing to the nations
5. Gen 26:23-24 (Isaac): 1) God with you; 2) blessings; 3) descendants
6. Isaac blesses Jacob: Gen 27:27-29, Gen 28 3-4
7. Gen 28: 13-15 (Jacob): 1) Land; 2) descendants; 3) blessing to the nations; 4) God with him to keep him
8. Gen 35:10-12 (Jacob): “be fruitful and multiply, nations and kings will come from you.

## **II. RIGHTEOUSNESS**

- A. A lot of people talk about wealth transfer:

*<sup>22</sup>The wealth of the sinner is stored up for the righteous. Proverbs 13:22 (NKJV)*

*<sup>21</sup>The righteous will be rewarded with prosperity. <sup>22</sup>...And the wealth of the sinner is stored up for the righteous. Proverbs 13:21-22 (NASB95)*

- B. Who is this wealth transfer for? The righteous.

*<sup>12</sup>For You, O LORD, will bless the righteous; with favor you will surround him as with a shield. Psalm 5:12 (NKJV)*

- C. Who are the righteous? Those who do right.

1. No lying

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<sup>5</sup>*A righteous man hates lying, Proverbs 13:5 (NKJV)*

2. Integrity No cheating. - pay taxes

<sup>7</sup>*The righteous man walks in his integrity; Proverbs 20:7 (NKJV)*

<sup>2</sup>*(The) righteous... keeps his oath even when it hurts. Psalm 15:2,4 (NIV)*

- a. Taxes: Jesus commanded us to pay

<sup>17</sup>*(Pharisees:) “Tell us, therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?”...<sup>21</sup>He (Jesus) said to them, “**Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.**” Matthew 22:17-21 (NKJV)*

3. Generous

<sup>26</sup>*(The lazy man) covets greedily all day long, But the righteous gives and does not spare. Proverbs 21:26 (NKJV)*

4. Kind and merciful

<sup>7</sup>*The righteous considers the cause of the poor. Proverbs 29:7 (NKJV)*

### III. ISA. 58

#### A. Overview of Isa 58

1. Often misinterpreted as the “fasting” chapter. But it is written primarily to marketplace people and leaders to communicate God’s priorities for their situations.
2. It is the “Old Testament Sermon on the Mount” laying out a lifestyle. Contains the richest promises of any passage in the bible. Clear and practical steps for walking into the promises.
3. Designed to be a constitution for our businesses and our lives.

#### B. Our Complaint (Isa. 58:1-3a)

<sup>1</sup>*“Shout! A full-throated shout! Hold nothing back—a trumpet-blast shout! Tell my people what’s wrong with their lives, face my family Jacob with their sins! Isa 58:1 (TMNT)*

1. “Family” – God is speaking as Father. Addressing our pain.

<sup>2</sup>*“Yet they seek Me day by day and delight to know My ways, As a nation that has done righteousness And has not forsaken the ordinance of their God. They ask Me for just decisions, They delight in the nearness of God. (NASB Lit.)*

2. These are people who don't miss church; they lift their hands in church; they close their eyes and sing with all their heart
  - a. **“Day by day” they seek him**” (NASB) they pray every day;
  - b. They **“delight to know his ways”** (NASB); they **“love studying all about me”** (TMNT) pursuing the knowledge of God;
  - c. They ask him for **“just decisions”** (NASB); **“what is the right thing to do?”** (TMNT); prophetic, seeking guidance; and pursuing integrity; asking, “what is your will?”
  - d. They **“delight in the nearness of God”**; people of his presence, wanting to be near him.

<sup>2</sup>*They're busy, busy, busy at worship, and love studying all about me. To all appearances they're a nation of right-living people — law-abiding, God-honoring. They ask me, 'What's the right thing to do?' and love having me on their side. Isa 58:2 (TMNT)*

3. Our complaint: “Why do you not see”

<sup>3</sup>*“Why have we fasted and You do not see? Why have we humbled ourselves and You do not notice?” Isa 58:3 (NASB)*

  - a. Fasting: Isa 58 is not about fasting – fasting is simply the popular expression of religious zeal, radical faith, the prophet was using to address our definition of religion. The only fast proscribed in the law is day of atonement (Lev 16:29), at least 4 other ceremonial fasts were observed (K&D).
  - b. Their complaint: God does not “look their way” (not validating them – not answering their prayers; not honoring them with his presence). They are offended because God does not seem to take up their cause.

- c. They are in pain. They don't understand, they feel they are so committed to God / obedient / spiritual.  
"Why aren't you helping us?"  
"Why aren't you defending us?"  
"Why aren't you answering us?"  
"Why aren't you blessing us?"
- d. Why is there so much difficulty and so little blessing? I am in need, yet there is no answer! Where is God? Does he not see my need? Does he not care? Why do we pray and you don't answer? Why do I have so many unanswered prayers? Why are my needs ignored? Why have do you seem so distant? Why does it seem like you don't see or care? Why does it seem that you (God) are not doing your part? Why does it always seem God is letting me down?

*<sup>14</sup>"You have said, 'It is futile to serve God. What did we gain by carrying out his requirements and going about like mourners before the LORD Almighty?' Malachi 3:14 (NIV)*

- e. Offense enters our hearts.

C. God's Explanation and Indictment (Isa. 58:3b-5)

*<sup>3b</sup> Behold, on the day of your fast you find your desire,  
And drive hard all your workers.  
<sup>4</sup> "Behold, you fast for contention and strife and to strike with a wicked fist.  
You do not fast like you do today to make your voice heard on high.  
<sup>5</sup> "Is it a fast like this which I choose, a day for a man to humble himself?  
Is it for bowing one's head like a reed  
And for spreading out sackcloth and ashes as a bed?  
Will you call this a fast, even an acceptable day to the LORD?  
Isaiah 58:3b-5 (NASB)*

*<sup>3b</sup>"Well, here's why: "The bottom line on your 'fast days' is profit. You drive your employees much too hard. <sup>4</sup>You fast, but at the same time you bicker and fight. You fast, but you swing a mean fist. The kind of fasting you do won't get your prayers off the ground. <sup>5</sup>Do you think this is the kind of fast day I'm after: a day to show off humility? To put on a pious long face and parade around solemnly in black? Do you call that fasting, a fast day that I, GOD, would like? Isaiah 58:3b-5 (TMNT)*

1. **Indictment #1: You find your desire.** (take care of number one). K&D, "carry on business," seeking of profit, seeking personal advantage. Selfish ambition.
2. **Indictment #2: Drive hard all your workers.** Exact that which is owed. Horsley, with Vulgate, translates, "Exact the whole upon your debtors"

3. **Indictment #3: Fast for contention and strife.** Contention (pressing lawsuits) and strife. “At war” with / opposing your brothers/sisters.
4. **Indictment #4: Strike with a wicked fist.** Swinging of fist. Anger, harshness, “lording it over” others.
5. God’s conclusion: religious expressions of faith apart from a life aligned with God’s heart for others will not be acknowledged.

D. Exhortations I (Is. 58:6-7)

- <sup>6</sup> *Is not this the kind of fasting I have chosen:  
to loose the chains of injustice  
and untie the cords of the yoke,  
to set the oppressed free  
and break every yoke?*
- <sup>7</sup> *Is it not to share your food with the hungry  
and to provide the poor wanderer with shelter—  
when you see the naked, to clothe him,  
and not to turn away from your own flesh and blood?*

*Isaiah 58:6-7 (NIV)*

*<sup>6</sup>This is the kind of fast day I’m after: to break the chains of injustice, get rid of exploitation in the workplace, free the oppressed, cancel debts. <sup>7</sup>What I’m interested in seeing you do is: sharing your food with the hungry, inviting the homeless poor into your homes, putting clothes on the shivering ill-clad, being available to your own families. Isaiah 58:6-7 (TMNT)*

1. **Exhortation #1: Justice**
  - a. **Loose the chains of injustice.** Exercising any unjust and cruel authority; exploitation; dissolve every tie wherewith one has unjustly bound his fellow men.
  - b. **Untie the cords of the yoke.** Undo the heavy burdens. Dissolve the obligations of onerous contracts; compulsory toil; emancipation from servitude. exacting debts/obligations from others
  - c. **Set the oppressed free.** Lit. “Send out the oppressed free” lit. “Set at liberty those who are broken down” impl. deliverance from servitude. Those broken with poverty & bankruptcy (Jerome)

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- d. **Break every yoke; cancel debts;** (TMNT) cease all oppressions, and to restore all to their just and equal rights.

2. **Exhortation #2: Mercy (Benevolence)**

- a. **Share [divide, distribute] your food with the hungry.** The idea is, that we are to apportion among the poor that which they need for their support, as a father does to his children.
- b. **Provide the poor wanderer with shelter.** Refers to those whose lands and houses were expropriated in payment of debts. Hospitality to all, and especially to the friendless and the stranger.
- c. **When you see the naked, to clothe him.**
- d. **Not to turn away from your own flesh and blood.** “Not hide yourself from flesh” – the pain and suffering of man. It is not hidden from God – he sees and cares. Avoidance of the needy.

<sup>16</sup> *“If I have denied the desires of the poor  
or let the eyes of the widow grow weary,  
<sup>17</sup> if I have kept my bread to myself,  
not sharing it with the fatherless—  
<sup>18</sup> but from my youth I reared him as would a father,  
and from my birth I guided the widow—  
<sup>19</sup> if I have seen anyone perishing for lack of clothing,  
or a needy man without a garment,  
<sup>20</sup> and his heart did not bless me  
for warming him with the fleece from my sheep,  
<sup>21</sup> if I have raised my hand against the fatherless,  
knowing that I had influence in court,  
<sup>22</sup> then let my arm fall from the shoulder,  
let it be broken off at the joint.*

*Job 31:16-22 (NIV)*

3. A heart activated by love – caring for the needs of others

- a. Jesus: “Go and learn what this means: I desire mercy, not sacrifice.” 1) Matt 9:13: Jesus eating with sinners; 2) Matt 12:7: Disciples picking grain on the Sabbath;

<sup>4</sup> *“What can I do with you, Ephraim?  
What can I do with you, Judah?  
Your love is like the morning mist,  
Like the early dew that disappears.*

<sup>5</sup> *Therefore I cut you in pieces with my prophets,  
I killed you with the words of my mouth;  
My judgments flashed like lightning upon you.*

<sup>6</sup> *For I desire mercy, not sacrifice,  
and acknowledgment [the knowledge] of God rather than burnt offerings.*  
Hosea 6:4-6 (NIV)

- b. *chesed*: goodness, kindness:—deeds of devotion (2), devotion (1), devout (1), faithfulness (1), favor (2), good (1), kindly (7), kindness (32), kindnesses (1), loveliness (1), lovingkindness (176), lovingkindnesses (7), loyal deeds (1), loyalty (6), mercies (1), merciful (2), mercy (1), righteousness (1), unchanging love (2). (NAS Hebrew Dictionary)

<sup>8</sup> *He has showed you, O man, what is good.  
And what does the LORD require of you?  
To act justly and to love mercy  
And to walk humbly with your God.*  
Micah 6:8 (NIV)

- c. Not all matters of the law are equal in weight. Justice and mercy (kindness) and faith have far more weight.

<sup>23</sup>*“Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Matthew 23:23 (NKJV)*

- d. Religious expressions are worthless, unless it is reflected in how we live: a) personal holiness; b) care for the needs of others.

<sup>26</sup>*If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless. <sup>27</sup>Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. James 1:26-27 (NIV)*

- e. *Agape* love: to care for (e.g., nurse). Jesus: “love your neighbor as yourself.” How do we love self? Spend money; pray for needs; ask for help. Most of us take good care of self. Definition: Samaritan Luke 10:30-38) (again, poor in religious observance) who took care of the man.

- f. Cornelius (Acts 10): “Your prayers and alms have risen as a memorial to God.” He was not a Jew; not rich/powerful; yet his alms greatly moved God’s heart. What did he do that so moved God’s heart? My picture: heart of justice and mercy. Again, no popular expressions of faith (not a Jew).
- g. Revelation of the preciousness of human beings: God loves the “least” of men as much as He loves me. He suffers at the suffering of all. “<sup>9</sup>In all their affliction He was afflicted,” Isaiah 63:9 (NKJV).

E. Isa 1: Compartmentalized Christianity

- 1. They had a very sincere and even radical faith. They were zealous in worship, prayer, study, seeking God, and fasting. But their faith did change their heart desires; did not extend into their businesses, their treatment of people, or their tongues. They had a disconnect between their faith and their lives: “Compartmentalized Christianity”
- 2. Our spirituality does not extend to our earthly affairs. Our earthly lives are about “getting ahead” (profit). We live our lives, and we do business like the world.
- 3. We have reduced religion to religious observance; we measure our spirituality by our zeal. How do you measure your spirituality?
- 4. Pattern (Matt 18) God forgives us, we do not; God cancels our debts, but we cancel none owed to us; God bails us out, but we bail out no one; God blesses us, but we are stingy to others. We ask for justice for ourselves, but oblivious to the injustice we are doing to others; we ask for our needs to be met, but are blind to the needs of others; we ask for God to be generous with us, but we are stingy with others; we ask for lovingkindness, but respond in anger to our fellow man.
- 5. Our cause is self; the needs we are concerned about are ours; the justice we pursue is for ourselves;
- 6. Zaccheus translated his salvation into his life affairs.

*Luke 19:5 - Luke 19:8 (NASB) <sup>5</sup>When Jesus came to the place, He looked up and said to him, “Zaccheus, hurry and come down, for today I must stay at your house.” <sup>6</sup>And he hurried and came down and received Him gladly. <sup>7</sup>When they saw it, they all began*

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to grumble, saying, “He has gone to be the guest of a man who is a sinner.”<sup>8</sup> Zaccheus stopped and said to the Lord, “Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much.”

7. Parable of the Good Samaritan (Luke 10:30-38). Pharisees: religious zeal, insensitive to the needs of others; Samaritan: Poor religious observance, but caring for the needs of others.

8. Their spirituality was a “Sunday morning” reality; showcase religion.

<sup>7</sup> Your land is desolate,  
Your cities are burned with fire,  
Your fields—strangers are devouring them in your presence;  
It is desolation, as overthrown by strangers.

<sup>8</sup> The daughter of Zion is left like a shelter in a vineyard,  
Like a watchman’s hut in a cucumber field, like a besieged city.

<sup>9</sup> Unless the LORD of hosts  
Had left us a few survivors,  
We would be like Sodom,  
We would be like Gomorrah.

<sup>10</sup> Hear the word of the LORD,  
You rulers of Sodom;  
Give ear to the instruction of our God,  
You people of Gomorrah.

<sup>11</sup> “What are your multiplied sacrifices to Me?”  
Says the LORD.  
“I have had enough of burnt offerings of rams  
And the fat of fed cattle;  
And I take no pleasure in the blood of bulls, lambs or goats.

<sup>12</sup> “When you come to appear before Me,  
Who requires of you this trampling of My courts?  
<sup>13</sup> “Bring your worthless offerings no longer,  
Incense is an abomination to Me.  
New moon and sabbath, the calling of assemblies—  
I cannot endure iniquity and the solemn assembly.

<sup>14</sup> “I hate your new moon festivals and your appointed feasts,  
They have become a burden to Me;  
I am weary of bearing them.

<sup>15</sup> “So when you spread out your hands in prayer,  
I will hide My eyes from you;  
Yes, even though you multiply prayers,  
I will not listen.  
Your hands are covered with blood.

<sup>16</sup> “Wash yourselves, make yourselves clean;  
Remove the evil of your deeds from My sight.  
Cease to do evil,  
<sup>17</sup> Learn to do good;  
Seek justice,  
Reprove the ruthless,  
Defend the orphan,

*Plead for the widow.  
Isaiah 1:7- 17 (NASB)*

9. 1) Under judgment; 2) religious zeal; 3) but not extending to their lives: a) Personal holiness; b) care for the needs of others

10. Ezek 18: Personal holiness & Justice

<sup>5</sup> *But if a man is just  
And does what is lawful and right;  
<sup>6</sup> If he has not eaten on the mountains,  
Nor lifted up his eyes to the idols of the house of Israel,  
Nor defiled his neighbor's wife,  
Nor approached a woman during her impurity;  
<sup>7</sup> If he has not oppressed anyone,  
But has restored to the debtor his pledge;  
Has robbed no one by violence,  
But has given his bread to the hungry  
And covered the naked with clothing;  
<sup>8</sup> If he has not exacted usury  
Nor taken any increase,  
But has withdrawn his hand from iniquity  
And executed true judgment between man and man;  
<sup>9</sup> If he has walked in My statutes—  
And kept My judgments faithfully—  
He is just;  
He shall surely live!”  
Says the Lord GOD.  
Ezekiel 18:5-9 (NKJV)*

F. Sins of Omission

1. “Hands covered in blood” (Is 1:15) inaction as much as action: like the Pharisee/Levite who passed by the man in the ditch;

<sup>17</sup>*Anyone, then, who knows the good he ought to do and doesn't do it, sins. James 4:17 (NIV)*

a. Neglect of doing good is sin – sins of omission vs. commission.

b. Ezek 3, 33: Sins of omission: blood is on his hands.

2. Nehemiah and the exiles translated their faith into action

<sup>1</sup>*Now there was a great outcry of the people and of their wives against their Jewish brothers.* <sup>2</sup>*For there were those who said, “We, our sons and our daughters are many; therefore let us get grain that we may eat and live.”* <sup>3</sup>*There were others who said, “We are mortgaging our fields, our vineyards and our houses that we might get grain*

*because of the famine.”<sup>4</sup>Also there were those who said, “We have borrowed money for the king’s tax on our fields and our vineyards.”<sup>5</sup>“Now our flesh is like the flesh of our brothers, our children like their children. Yet behold, we are forcing our sons and our daughters to be slaves, and some of our daughters are forced into bondage already, and we are helpless because our fields and vineyards belong to others.”*

*“Then I was very angry when I had heard their outcry and these words.”<sup>7</sup>I consulted with myself and contended with the nobles and the rulers and said to them, “You are exacting usury, each from his brother!” Therefore, I held a great assembly against them.”<sup>8</sup>I said to them, “We according to our ability have redeemed our Jewish brothers who were sold to the nations; now would you even sell your brothers that they may be sold to us?” Then they were silent and could not find a word to say.”<sup>9</sup>Again I said, “The thing which you are doing is not good; should you not walk in the fear of our God because of the reproach of the nations, our enemies?”<sup>10</sup>“And likewise I, my brothers and my servants are lending them money and grain. Please, let us leave off this usury.”<sup>11</sup>“Please, give back to them this very day their fields, their vineyards, their olive groves and their houses, also the hundredth part of the money and of the grain, the new wine and the oil that you are exacting from them.”<sup>12</sup>Then they said, “We will give it back and will require nothing from them; we will do exactly as you say.” So I called the priests and took an oath from them that they would do according to this promise.”<sup>13</sup>I also shook out the front of my garment and said, “Thus may God shake out every man from his house and from his possessions who does not fulfill this promise; even thus may he be shaken out and emptied.” And all the assembly said, “Amen!” And they praised the LORD. Then the people did according to this promise. Nehemiah 5:1-13 (NASB)*

3. Rich man and Lazarus (Luke 16:19-31). Rich man’s sin: insensitivity to the needs of others. God shows us mercy by lifting the blessing, so we will come to the truth. No such mercy was shown to the rich man in the parable.

G. Fashionable Religion

1. Like Jeroboam (1 Kings 13) our offerings are “fashionable” (false). Marketplace Christian movement in danger of making it fashionable to be a believer in the workplace, but it is little more than baptizing our greed and selfishness.
  - a. Jeroboam: Driven by selfish ambition (1 Kings 12:27) he would lose the kingdom if he obeyed God, even though God gave him the promise; 1 Kings 13:1: his selfish ambition was hidden behind religious observance

2. We have narrowed our definition of religious service: to expressions of worship, church service; we have neglected life transformation; substituted religious observance for a heart overflowing with love.

*<sup>23</sup>“Woe to you, teachers of the law and Pharisees, you hypocrites [actors]! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. <sup>24</sup>You blind guides! You strain out a gnat but swallow a camel. Matthew 23:23-24 (NIV)*

3. Only one fast was prescribed by the law (Lev 16:29,31), but after the fall of Jerusalem many more instituted (Zech. 7:3,5; 8:19). Ironically, the specific commands of justice and mercy in the law were not being followed.

4. How do you express your faith? Today’s popular expressions of Christianity: Church, Sunday school, tithing, singing, dancing, lifting hands, prayer

H. Promises I (Is. 58: 8-9a)

*<sup>8</sup>Do this and the lights will turn on, and your lives will turn around at once. Your righteousness will pave your way. The GOD of glory will secure your passage. <sup>9</sup>Then when you pray, GOD will answer. You’ll call out for help and I’ll say, ‘Here I am.’ Isa. 58:8-9 (TMNT)*

*<sup>8</sup> “Then your light will break out like the dawn,  
And your recovery will speedily spring forth;  
And your righteousness will go before you;  
The glory of the LORD will be your rear guard.  
<sup>9</sup> “Then you will call, and the LORD will answer;  
You will cry, and He will say, ‘Here I am.’  
Isaiah 58:8-9a (NASB)*

1. Promises (5): 1. Dawn; 2. healing/justice; 3. protection; 4. Answer; 5. availability.

2. **Promise #1: Heavenly blessing.** “Your light will break out like the dawn.” God is light (1 Jn 1:5) and the Father of lights (James 1:17). Jesus is the light of the world (Jn 8:12, 9:5). We are children of the light (Jn 12:36, Eph 5:8). Our “glorious time” begins.

God will put honour upon them. Good works shall be recompensed with a good name; this is included in that light which rises out of obscurity. Though a man's extraction be mean, his family obscure, and he has no external advantages to gain him honour, yet, if he do good in his place, that will procure him respect and veneration, and his darkness shall by this means become as the noon-day, that is, he shall become very eminent and shine brightly in his generation. See here what is the surest way for a man to make himself illustrious; let him study to do good. He that would be the greatest of all, and best-loved, let him by humility and industry make himself a servant of all. Matthew Henry

3. **Promise #2: Restoration/Redemption.** "Your recovery will speedily spring forth." Literally, a long bandage, applied by surgeons to heal a wound (compare Is 1:6). Hence restoration from all past calamities
4. **Promise #3: God's Presence and protection conducting our life.** "Your righteousness will go before you; the glory of the LORD will be your rear guard." Like the pillar of cloud and fire, the symbol of God's "glory," which went behind Israel, separating them from their Egyptian pursuers (Is 52:12; Ex 14:19, 20), and led them in the wilderness (Num 9:15-23).
5. **Promise #4: Answer.** "You will call, and the LORD will answer."
6. Reaping and sowing: You want redemption? Redeem others. You want freedom? Free others. You want protection? Protect others. You want God to answer you? Give answers to others.
7. Principle of Spiritual Measure: With the measure we use it shall be measured to us. With the measure of generosity, kindness. Jesus used this phrase in context to spiritual growth (Mark 4:24), judgment (Matt 7:2), and generosity (Luke 6:38).

<sup>38</sup>*Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.* Luke 6:38 (NIV)

I. Exhortations II (Is. 58:9b-10a)

<sup>9b</sup> *If you remove the yoke from your midst,  
The pointing of the finger and speaking wickedness,*  
<sup>10</sup> *And if you give yourself to the hungry  
And satisfy the desire of the afflicted,*  
*Isaiah 58:9b-10a (NASB95)*

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<sup>9b</sup>“If you get rid of unfair practices, quit blaming victims, quit gossiping about other people’s sins, <sup>10</sup>If you are generous with the hungry and start giving yourselves to the down-and-out. Isa. 58:9b-10 (TMNT)

1. **Exhortation #3: Stop unfair practices.** “Remove the yoke from your midst.” Not just untying the yoke for one person or one time, but removing it entirely.
2. **Exhortation #4: Guarding the tongue from speaking evil of others.**

Ex. God to me: “\_\_\_\_\_ has shown you only love, and you have returned him only evil.”

3. **Exhortation #5: Devoted to caring for others:** “Give yourself to the hungry.” Not just occasional generosity but a lifestyle devoted to generosity.

J. Promises II (Is. 58:10b-12)

<sup>10b</sup> *Then your light will rise in darkness  
And your gloom will become like midday.*  
<sup>11</sup> *And the LORD will continually guide you,  
And satisfy your desire in scorched places,  
And give strength to your bones;  
And you will be like a watered garden,  
And like a spring of water whose waters do not fail.*  
<sup>12</sup> *Those from among you will rebuild the ancient ruins;  
You will raise up the age-old foundations;  
And you will be called the repairer of the breach,  
The restorer of the streets in which to dwell.*  
*Isaiah 58:10-12 (NASB95)*

<sup>10b</sup>*Your lives will begin to glow in the darkness, your shadowed lives will be bathed in sunlight.*  
<sup>11</sup>*I will always show you where to go. I’ll give you a full life in the emptiest of places— firm muscles, strong bones. You’ll be like a well-watered garden, a gurgling spring that never runs dry.* <sup>12</sup>*You’ll use the old rubble of past lives to build anew, rebuild the foundations from out of your past. You’ll be known as those who can fix anything, restore old ruins, rebuild and renovate, make the community livable again. Isa. 58:10b-12 (TMNT)*

1. **Promise #5: Great heavenly blessing.** Not just a dawn, but glory and blessing like the sun at noon.
2. **Promise #6: Continual guidance.**

3. **Promise #7: Supernatural supply and abundance.** “Satisfy your desire in drought...spring whose waters do not fail.” Abundance even in crisis. Example: Isaac in Gen 26.
4. **Promise #8: Transformation of cities / cities of refuge / Goshens / Builders of the Millennial Kingdom.** Your life/business will be transformational to your community.

K. Exhortations III (Is. 58:13)

<sup>13</sup> *If because of the sabbath, you turn your foot  
From doing your own pleasure on My holy day,  
And call the sabbath a delight, the holy day of the LORD honorable,  
And honor it, desisting from your own ways,  
From seeking your own pleasure  
And speaking your own word,  
Isaiah 58:13 (NASB95)*

<sup>13</sup>*“If you watch your step on the Sabbath and don’t use my holy day for personal advantage, If you treat the Sabbath as a day of joy, GOD’s holy day as a celebration, If you honor it by refusing ‘business as usual,’ making money, running here and there— Isaiah 58:13 (TMNT)*

1. **Exhortation #6: Keep the Sacred Trust.**

L. Promises III (Is. 58:14)

<sup>14</sup> *Then you will take delight in the LORD,  
And I will make you ride on the heights of the earth;  
And I will feed you with the heritage of Jacob your father,  
For the mouth of the LORD has spoken.”  
Isaiah 58:14 (NASB95)*

<sup>14</sup>*Then you’ll be free to enjoy GOD! Oh, I’ll make you ride high and soar above it all. I’ll make you feast on the inheritance of your ancestor Jacob.” Yes! GOD says so! Isaiah 58:14 (TMNT)*

1. **Promise #9: Fullness of joy.**
2. **Promise #10: Soaring of Soul.**
3. **Promise #11: Promises of Jacob.**