

## ISAIAH 59 | *Snake Eggs and Spider Webs*

### 1. Isaiah 59.

- a. This is a quintessential gospel passage. It is the biblical story in one chapter.
- b. Outline.
  - (1) Reality of Sin (vv. 1-8).
    - (a) Also see Is 58.
  - (2) Results of Sin (vv. 9-15).
  - (3) Response of God (vv. 15-20).
  - (4) Results for the Redeemed (v. 21).
    - (a) Also see Is 60.

### 2. The Reality of Sin (Is 59:1-8).

- a. **Is 59:1-8** 1 Behold, Yahweh's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear. 2 But your sins (עֲוֹנוֹתַי) have made a separation/division (בְּדִל) between you and your God, and your sins (חַטֹּאתַי) have hidden his face from you so that he does not hear. 3 For your hands are defiled with blood (דָּמָי) and your fingers with sin-guilt (עֲוֹנוֹתַי). Your lips have spoken lies. Your tongue mutters badness/malice/injustice (עֲוֹלָה). 4 No one enters suit justly. No one goes to law honestly. They rely on empty pleas, they speak lies, they conceive mischief and give birth to injustice (אֲוִיָּה). 5 They hatch adders' eggs. They weave the spider's web. He who eats their eggs dies, and from one that is crushed a viper is hatched. 6 Their webs will not serve as clothing. Men will not cover themselves with what they make. Their works are works of injustice (אֲוִיָּה), and deeds of violence (חַטֹּאתַי) are in their hands. 7 Their feet run to evil (רָעָה), and they are swift to shed innocent blood. Their thoughts/intents/plans (מַחְשְׁבֹתֵיהֶם) are thoughts of injustice (אֲוִיָּה). Oppression and destruction are in their highways/tracks (מַסְלֹחַת). 8 The way of peace (דֶּרֶךְ שְׁלוֹמָה) they do not know (יָדָעָה), and there is no justice (מִשְׁפָּט) in their waggon tracks/firm paths (מַעְקָל). They have made their roads crooked/twisted (עֲקָבָה). No one who treads on them knows (יָדָעָה) peace (שְׁלוֹמָה).
- b. Israel's problem is not God's inability to act or hear her prayers (v. 1).
  - (1) Israel asks why God does not seem to answer their prayers. Why do they have no sense of his presence and power in their personal lives and in their society? Why is God not keeping all the wonderful messianic promises? The answers that they have been accepting—that God is not strong enough or that he is not really paying attention are incorrect.<sup>1</sup>
  - (2) Have you ever asked why God doesn't act in you life, if he is truly there? Do you believe God's hand is short or long?
- c. Israel's sins have separated her from Yahweh, so that he does not hear (v. 2).
  - (1) Isaiah alludes to Ge 1:6.<sup>2</sup>

<sup>1</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 513.

<sup>2</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 513.

- (a) **Ge 1:6** 6 And God said, Let there be an expanse in the midst of the waters, and let it separate (לַבַּיַת) the waters from the waters.
- (b) See *Gospel Diagram*.
- (2) God doesn't listen to our prayers when we are out of fellowship with him. This is true always in phase zero and sometimes in phase two.
  - (a) **Ps 66:18** 18 If I had cherished iniquity in my heart, Yahweh would not have listened.
  - (b) **Pr 28:9** 9 If one turns away his ear from hearing the Torah, even his prayer is an abomination.
  - (c) **Jer 5:25** 25 Your iniquities have turned these away, and your sins have kept good from you.
  - (d) **1 Jn 1:6** 6 If we say we have fellowship with [God] while we walk in darkness, we lie and do not practice the truth.
- (3) It would be a total tragedy for our church if we thought we were pleasing God and our prayers were being heard when they really weren't.
  - (a) See *Confession*.
- d. The sin of Israel is pervasive (vv. 3-8):
  - (1) Their *hands* are defiled with blood (v. 3a).
  - (2) Their *fingers* are defiled with sin-guilt (v. 3b).
  - (3) Their *lips* have spoken lies (v. 3c).
  - (4) Their *tongue* mutters injustice (v. 3d).
  - (5) *No one* files lawsuits justly (v. 4a).
  - (6) They speak lies, conceive mischief, and give birth to injustice (v. 4b).
    - (a) Misinformation, disinformation, propaganda, fake news, conspiracy theories, and “controlling the narrative” are not new concepts. Fallen creatures, both angels and men, are quick to lie in order gain power over others.
    - (b) Examples:
      - 1) Putin's control of the press in Russia.
      - 2) The debate between what the government has said during the Covid crisis and what alternative voices have said.
    - (c) Who can we really trust? With human beings, there is so often a hidden agenda.
  - (7) They hatch *snake eggs* and weave *spider webs* (v. 5a).
  - (8) The snake eggs either kill people or hatch more snakes (v. 5b).
    - (a) “Whether you try to eat the eggs or crush them, the results are equally deadly.”<sup>3</sup>
  - (9) They are not able to clothe themselves with the spider webs (v. 6a).
    - (a) How many of you have removed the spider webs from your inside and outside your house? If you tried to weave those spider webs into clothing for yourself, how do you think that would go?

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<sup>3</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 515.

- (b) “If you try to clothe yourself in such a society’s schemes, you will find them as ephemeral and yet as difficult to get free of as a spiderweb.”<sup>4</sup>
- 1) See *Six Dominant Worldviews*.
- (10) Men cannot cover themselves with what they make (v. 6b).
- (a) **Ge 3:7** 7 Then the eyes of both [Adam and Eve] were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.
  - (b) **Ge 3:21** 21 And the Lord God made for Adam and for his wife garments of skins and clothed them.
  - (c) See *Gospel Diagram*.
- (11) They commit works of injustice and deeds of violence (v. 6c).
- (a) “What turns a productive society into a pernicious one? Any number of things, but above all, devouring self-interest as expressed in the words *iniquity* and *violence*. Taken together, they mean that what is right is twisted to be what I want, and that any means of obtaining what I want, up to and including physical force, is always justified. Given the reality of sin, unless a supernatural way is found to promote genuine concern for one another and a determination to do right regardless of immediate payoff, human society, far from being the peaceable kingdom of Is 11 and 65, will produce only snake eggs and spiderwebs.”<sup>5</sup>
- (12) Their *feet* run to evil (v. 7a).
- (a) Examples:
    - 1) For so many, hardcore pornography is a regular part of life.
    - 2) Many students come to the U. of Otago not to study, but to party.
- (13) They are swift to shed innocent blood (v. 7b).
- (14) Their thought processes are thought processes of injustice (v. 7c).
- (a) Corrupt thinking becomes so habitual, that we can’t spot it anymore.
  - (b) **Is 55:7-9** 7 Let the wicked forsake his way, and the unrighteous man his thoughts/intents/plans (מַחְשָׁבֹתָיו). Let him return to Yahweh, that he may have compassion on him, and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, neither are your ways my ways, declares Yahweh. 9 For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.
- (15) They habitually cause oppression and destruction (v. 7d).
- (a) According to the Corruptions Perceptions Index, New Zealand (88) is the number one least corrupt nation in the world, along with Denmark.<sup>6</sup> The United States (67) ranks 25. Ukraine (32) ranks 117. Russia (30) ranks 129. Paraguay (28) ranks 137.
  - (b) In 2018, 36 abortions per day were carried out in New Zealand.

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<sup>4</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 515.

<sup>5</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 515.

<sup>6</sup> <https://www.transparency.org/en/cpi/2020>.

- (c) New Zealand does not have so many immoral sinners or religious sinners. She mainly has moral sinners (see Ro 2:1-16).
- (16) They don't recognise the ways of shalom (v. 8a).
- (17) There is no justice in their tracks/paths (לְמַעַל) (v. 8b).
- (a) לְמַעַל: "a track firmed with stones or fill" (*HALOT*, 606).
- (18) They have made their own roads crooked (v. 8c).
- (19) No one who treads on these crooked roads knows shalom (v. 8d).
- (a) **Is 48:22** 22 There is no shalom, says Yahweh, for the wicked.
- (b) **Is 57:21** 21 There is no shalom, says my God, for the wicked.
- (c) All man's attempts at shalom without God are futile. God's highways are peace, redemption, guidance, confidence, restoration, and completion, but man's highways are destruction, confusion, discord, strife, and disintegration.<sup>7</sup>
- e. Total Depravity.
- (1) **Ro 3:9-20** 9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, 10 as it is written: None is righteous, no, not one. 11 No one understands. No one seeks for God. 12 All have turned aside. Together they have become worthless. No one does good, not even one. 13 Their *throat* is an open grave. They use their *tongues* to deceive. The venom of asps is under their *lips*. 14 Their *mouth* is full of curses and bitterness. 15 Their *feet* are swift to shed blood. 16 In their paths are ruin and misery, 17 and the way of peace they have not known. 18 There is no fear of God before their *eyes*. 19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. 20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.
- (2) We need to know and understand our true situation. We are thoroughly wicked. Every aspect of our being—intellect, emotion, and will—is broken. Broken people result in broken relationship, broken communities, broken nations, and a broken world.
- (a) **Is 1:5** 5 The whole head is sick, and the whole heart faint.
- (b) See *Total Depravity*.

### 3. The Results of Sin in Individual Lives (Is 59:9-13).

- a. **Is 59:9-13** 9 Therefore justice (מִשְׁפָּט) is far from us, and righteousness (צְדָקָה) does not overtake us. We wait in hope (קוֹה) for light, and behold, darkness, and for brightness, but we walk in gloom. 10 We grope for the wall like the blind. We grope like those who have no eyes. We stumble at noon as in the twilight. Among those in full vigour we are like dead men. 11 We all growl like bears. We moan and moan like doves. We wait in hope (קוֹה) for justice (מִשְׁפָּט), but there is none, for salvation (יְשׁוּעָה), but it is far from us. 12 For our moral crimes (עֲוֹנוֹת) are multiplied before you, and our sins (חַטֹּאת) testify against us. For our moral crimes (עֲוֹנוֹת) are with us, and we know our sin-guilt (עוֹן)— 13 behaving as criminals (פֹּשְׁעִים), denying (שָׁחַ) Yahweh, and turning back (סוּג) from following our God, speaking oppression and revolt, conceiving and uttering from the heart (לֵב) lying words.

<sup>7</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 516.

- b. As a result of their pervasive sin, Israel's people recognise:
- (1) Justice is far from them (v. 9a).
    - (a) Note Isaiah now begins to use “we” and “us.” Whether he is directly implicated in the sins or not, he is surely a participant in their results.<sup>8</sup>
    - (b) The “we” indicates the people are now recognising their condition, lamenting it in vv. 9-11 and confessing it in vv. 12-15.<sup>9</sup>
    - (c) There must come a point when we admit the seriousness of our sins and our helplessness to clear our guilt or overcome the power of sin in our lives.
  - (2) Righteousness does not overtake them (v. 9b).
  - (3) They wait in hope for light but get only darkness (v. 9c).
  - (4) They grope around as blind men (v. 10a).
    - (a) **Dt 28:29** 29 ...And you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways.
  - (5) They stumble in the day as if it were night (v. 10b).
  - (6) Although in the time of full strength, they are like a dead man (v. 10c).
    - (a) Example: During my partying days at KU when I was age 19-21, I remember stumbling home drunk at midday, barely knowing where I was.
  - (7) They growl like *beasts* and moan like *birds* (v. 11a).
    - (a) God designed man to be in a position of responsibility between himself and the animals. Sin, far from making us more like God, makes us more like animals. So often we act in ways that are beneath the animals.
  - (8) They wait in hope for justice and salvation, but it never comes (v. 11b).
    - (a) The more man tries to produce justice on his own, the more distant it becomes.<sup>10</sup> This is why we must say no to the world's social justice warriors. It's not that what they want is bad; it's their total inability to accomplish it that's the problem. The root problem is not our social institutions but the human heart itself.
    - (b) So many idealists hope in vain for a secular humanist or Marxist society that promises a perfectly just, classless society that is impossible. It's usually through the concentration of power in the hands of the state. The problem is the state is run by an elite who are just as fallen at those they are trying to organise and engineer.
    - (c) We are not bad because society is bad (Rousseau). Society is bad because we are bad (Chesterton). Society will never change until our individual hearts are renewed.
- c. The people of Israel are now fully aware of their moral crimes and sin-guilt (v. 12).
- (1) **Ps 51:3** 3 For I know my transgressions, and my sin is ever before me.
  - (2) When we finally admit our sinful condition, we can then see God's power to unleashed in our lives. So long as we are ignorant of our sins, try to explain them

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<sup>8</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 519.

<sup>9</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 518.

<sup>10</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 521.



away, or blame them on somebody else, we can have no real hope for change. “It is only when we agree with God’s assessment of our condition that God’s curative powers may be released in us...”<sup>11</sup>

- d. On the basis of their sinful condition, they:
  - (1) Behave as moral criminals (v. 13a).
  - (2) Deny Yahweh (v. 13b).
  - (3) Turn back from following him (v. 13c).
  - (4) Speak oppression and revolt (v. 13d).
  - (5) Think up and speak lies from the heart (v. 13e).
  - (a) **Mt 15:18-20** 18 ...What comes out of the mouth proceeds from the heart, and this defiles a person. 19 For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. 20 These are what defile a person.

#### 4. The Results of Sin in the Community (Is 59:14-15).

- a. **Is 59:14-15** 14 Justice (מִשְׁפָּט) is turned back, and righteousness (יְדִיָּא) stands far away, for truth (אֱמֻנָה) has stumbled in the public squares, and honesty (יִכְנָף) cannot enter. 15 Truth (אֱמֻנָה) is lacking, and he who departs from evil (עָרָב) makes himself a prey.
- b. The combined result of the individual sins of Israel’s people is pervasive community sin. There is no:
  - (1) Justice (v. 14a).
  - (2) Righteousness (v. 14b).
  - (3) Truth (v. 14c, 15 a).
  - (4) Honesty (14d).
  - (a) I long for a day when all the information we receive is accurate, factual, objective, and unbiased.
- c. The righteous became the enemy of the people (v. 15b).
  - (1) “Unless people are committed to be faithful to each other and also to adhere to a standard of integrity that is exterior to themselves, justice will always fall prey to devouring self-interest. ...Because there is neither faithfulness nor integrity in the society, life quickly falls to the lowest common denominator of self-seeking: be crooked to someone else before he is crooked to you. The person who does not choose that way opens himself or herself up to being taken advantage of in the most egregious ways. For social harmony to exist, all persons must be committed to the bare standard of truth in all relationships. Where truth is missing, righteousness must be chosen, not because it will pay off in the short run...but because it is right. Indeed, in a collapsing society, those who *turn aside from evil* may well be the most apparent losers.”<sup>12</sup>
  - (2) Examples:
    - (a) The Orthodox or evangelical minister in Russia who opposes Putin’s war.

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<sup>11</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 522.

<sup>12</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 524.

- (b) The pastor in New Zealand who counsels a young woman against gender transitioning.

## 5. The Response of God (Is 59:15-19).

- a. **Is 59:15-19** 15 Yahweh saw it, and it was evil in his eyes that there was no justice (מִשְׁפָּט). 16 He saw that there was no man (אִישׁ), and wondered that there was no one to intercede (פָּנֵעַ). Then his own arm brought him salvation (יִשְׁעַ), and his righteousness (צְדָקָה) upheld him. 17 He put on righteousness (צְדָקָה) as a breastplate, and a helmet of salvation (יְשׁוּעָה) on his head. He put on garments of revenge (נִקְמָה) for clothing, and wrapped himself in zeal (קִנְיָאָה) as a cloak. 18 According to their deeds, so will he repay (שָׁלַם), wrath (חֲמָה) to his adversaries, repayment (גְּמוּלָה) to his enemies. To the coastlands he will render repayment (גְּמוּלָה). 19 So they shall fear (יִרְאוּ) the name of Yahweh from the west and his glory from the rising of the sun. For he [Messiah] will come like a rushing river (רַבְרָב), which the wind/breath/Spirit (רוּחַ) of Yahweh drives on (נִסַּח).
- b. Yahweh, from his vantage point, sees the reality and results of Israel's sin (v. 15a).
- c. It is evil in his eyes there is no justice (v. 15b).
- (1) “Biblically speaking, *evil* is that which opposes creation purposes (note the repetition of the antonym ‘good’ in Gen. 1).”<sup>13</sup>
  - (2) Under atheism and pantheism, there is no basis for calling anything above as truly evil. Only if God exists does evil exist. See *God's Existence*.
- d. Among men, there is no one to solve the sin problem (v. 16a).
- (1) This is a very important biblical theme.
    - (a) **Is 51:18** 18 There is none to guide her among all the sons she has borne. There is none to take her by the hand among all the sons she has brought up.
    - (b) **Is 63:5** 5 I looked, but there was no one to help. I was appalled, but there was no one to uphold. So my own arm brought me salvation (יִשְׁעַ), and my wrath upheld me.
    - (c) **Eze 22:30** 30 And I sought for a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it, but I found none.
  - (2) The lie of autonomous humanism says we can help ourselves out of our predicament.
  - (3) Israel is incapable of helping herself. Man is incapable of helping himself. We are incapable of helping ourselves. I am incapable of helping myself. You are incapable of helping yourself.
    - (a) Example: I believed I could save myself on Dec. 31, 2000.
- e. Yahweh himself must deal with sin and bring in salvation and righteousness (v. 16b).
- (1) Importantly, he does so on his own initiative.
    - (a) **Jn 3:16** 16 For God so loved the world, that he gave his only Son....
- f. Before he does so, he must “put on” his armour as a “warrior” (v. 17):
- (a) The enemy he sets out to conquer is not humanity, but sin.
  - (2) The breastplate of righteousness (v. 17a).
  - (3) The helmet of salvation/Yeshua (v. 17b).

<sup>13</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 528.

- (a) **1 Th 5:8** 8 But because we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation.
- (b) **Eph 6:13-17** 14 Stand therefore, having fastened on the belt of truth, having put on the breastplate of righteousness, 15 and, as shoes for your feet, having put on the readiness given by the gospel of peace. 16 In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God....
  - (4) Garments of vengeance (v 17c).
  - (5) Cloak of zeal (v. 17d).
    - (a) No offensive weapons are mentioned. Franz Delitzsch suggests this is because all God needs to wreak vengeance on his enemies and work salvation for his people is his mighty arm.<sup>14</sup>
- g. Fully clothed, he will repay his enemies with wrath, according to their deeds (v. 18a).
  - (1) This includes his enemies from among the nations (v. 18b).
- h. As a result, all people from west to east will fear Yahweh's name and glory (v. 19a).
- i. Yahweh will come like a rushing river, driven on by the breath of Yahweh (v. 19b).



## 6. Results for the Redeemed (Is 59:20).

- a. **Is 59:20** 20 And a Redeemer (גֹּאֲלֵךְ) will come to Zion, to those in Jacob who turn (שׁוּב) from crime/wrongdoing (פְּשָׁעִים), declares Yahweh.
- b. To the remnant of Israel who turns from sin, Yahweh promises a Redeemer (v. 20).
  - (1) **Ro 11:26-27** 26 And in this way all Israel will be saved, as it is written, The Deliverer will come from Zion, he will banish ungodliness from Jacob, 27 and, This will be my covenant with them when I take away their sins.
  - (2) “It is not remarkable that God should be angry at the corruption of his purposes for creation. What is remarkable is that he should persevere in compassion toward those who have become corrupt.”<sup>15</sup>

<sup>14</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 529.

<sup>15</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 530.



- (a) Illustration: children immediately dirtying up the house you have just spent hours cleaning.
- (b) **Ps 103:8-10** 8 Yahweh is merciful and gracious, slow to anger and abounding in loyal love. 9 He will not always prosecute (רִיב), nor will he keep his anger forever. 10 He does not deal with us according to our sins, nor repay us according to our iniquities.
- (c) See *God's Attributes*.
- (3) The condition is Israel must want Yahweh's blessing badly enough to choose God's way.<sup>16</sup>
  - (a) **Ge 32:26** 26 Then he said, Let me go, for the day has broken. But Jacob said, I will not let you go unless you bless me.
  - (b) See *Order of Salvation*.

## 7. Result for the Remnant (Is 59:21).

- a. **Is 59:21** 21 And as for me, this is my [New] covenant (בְּרִית) with them, says Yahweh. My Spirit (רוּחַ) that is upon you, and my words (דְּבָר) that I have put in your mouth, shall not depart out of your mouth, out of the mouth of your seed, or out of the mouth of your seed's seed, says Yahweh, from now and to eternity.
- b. Yahweh has a New covenant in store for the remnant of Israel (v. 21a). He will put:
  - (1) His Spirit upon them (v. 21b).
    - (a) **Nu 11:29** 29 But Moses said to him, Are you jealous for my sake? Would that all Yahweh's people were prophets, that Yahweh would put his Spirit on them!
    - (b) **Eze 36:27** 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.
    - (c) **Joe 2:29** 29 Even on the male and female servants in those days I will pour out my Spirit.
  - (2) His words in their mouths (v. 21c).
    - (a) **Jer 31:31-34** 31 Behold, the days are coming, declares Yahweh, when I will make a New covenant with the house of Israel and the house of Judah, 32 not like the [Mosaic] covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares Yahweh. 33 For this is the [New] covenant that I will make with the house of Israel after those days, declares Yahweh. I will put my Torah within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34 And no longer shall each one teach his neighbour and each his brother saying, Know Yahweh, for they shall all know me, from the least of them to the greatest, declares Yahweh. For I will forgive their guilt (עֲוֹן), and I will remember their sin (חַטָּאת) no more.
    - (b) **He 8:10** 10 For this is the [New] covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.
      - 1) The words of our mouth come from the thoughts of our heart.

<sup>16</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 530.

- (3) The three primary aspects of the New covenant are the forgiveness of sin, the circumcision of the heart, and the pouring out of the Holy Spirit. We have all three aspects here (vv. 20-21).
- c. The remnant's descendants will speak Yahweh's words forever (v. 21c).
  - (1) See Is 60 for more great results of Yahweh's redemption.<sup>17</sup>

## 8. Application.

- a. For unbelievers.
  - (1) Turn from sin and all its horrible results to the Redeemer, Yeshua (v. 20).
- b. For believers.
  - (1) Live the New Covenant life (v. 21) by living lives of justice, righteousness, truth, and honesty (vv. 14-15), despite the cost (v. 15).
  - (2) See *Three Phases of Salvation*.

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<sup>17</sup> John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 531-532.