

**Isaiah 48:12-20 + 49:7**

Sharing the Peace Offering (Torah reading in **Leviticus 3**) means incorporating this truth into our being - Christ's primacy and eternal existence.

**Isaiah 48:12** - "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last."

We're not the center of the universe, He is.

"first" - in time, order, dignity

**Revelation 4:11** - created for thy pleasure

**Acts 17:28** - "in whom we live and move..."

**John 1:1-5** - "In the beginning was the Word, and the Word was with God, and the Word was God."

**John 8:58** - "I am"

"last" - in time; or utmost, rearguard, conclusion, finished, completion. i.e. "At last!"

**Revelation 1:8** - "Who is, and was, and is to come"

**Romans 11:36** - "all things from him, through him, to him"

**Colossians 1:15-18** - "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

See also **Isaiah 4:4** and **44:6**

- **Revelation 22:13** - "Behold, I am coming quickly, and My reward is with Me, to give to each person according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End."

regarding verse 1 - God changed Jacob's name to Israel - see **Genesis 32:29**

**Isaiah 48:13** - "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together."

Although the wicked seem to flourish and Israel's enemies apparently are invincible, God has supreme authority and sovereignty in this world, which He created.

As in other passages we've seen, Cyrus is spoken of in **verse 14**, and stands as a type

of Messiah for Israel, carrying God's wrath upon Babylon.

**Isaiah 48:16** - "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me."

Rashi - "Hearken to this" - This alludes to Moses' Torah, referred to as "this." In the beginning, I did not speak in secret at Sinai. And we learned from here that all the prophets stood at Sinai.

The voice changes from Cyrus to the voice of Messiah speaking. (But Rashi says it becomes the voice of Isaiah.)

**Isaiah 48:20** - "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob."

"Flee ye from the Chaldeans." - Not "flee before them" (see **Isaiah 52:12**), as enemies to be feared; but quit them hastily, as corrupters to be avoided.

The wealthier classes, Josephus tells us ('Ant. Jud.,' 11:1), remained. The very poor, it is probable, could not leave. Motives of various kinds detained others. The result was that probably a larger number elected to continue in Babylon than to return to Palestine.

- **Isaiah 52:11** - "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD."

- **2 Corinthians 6:17** - "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,"

Spiritually, to remain in Babylon after we've been redeemed is to participate in the way of the world, to see things from that perspective and live life according to self and the flesh rather than by the Spirit, serving self instead of pouring yourselves out for others, abandoned to God.

**Isaiah 49:7** - "Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee."

This is clearly speaking of the Messiah - rejected by his own people and abhorrent to the world.

Wise men and "Kings" brought gifts to the newborn Christ (**Matthew 2**).

"to him whom man despiseth" - The point of the words lies in the fact that the doer of the great work is to be despised by the world's judgment or by his own people, and by

proud rulers.

- **Isaiah 53:3** - despised and rejected of men...

Kings and princes shall worship - This passage is interpreted as concerning Messiah by the Zohar in Gen. fol. 127. 2.

"They will call Jerusalem 'the throne of the Lord'" (**Jeremiah 3:17**).

- **Isaiah 49:23** - "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me."