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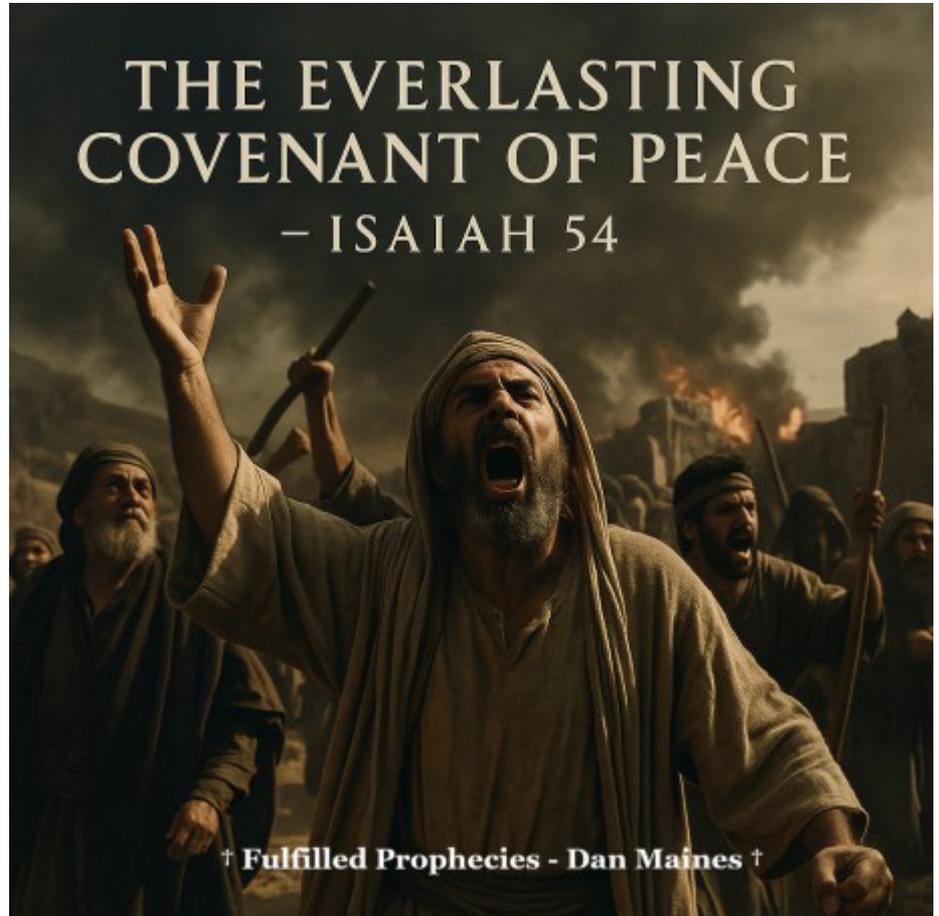
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## Peace - The Everlasting Covenant of Peace – Isaiah 54



By Dan Maines

## The Everlasting Covenant of Peace – Isaiah 54

### Isaiah 54:1

Shout for joy, O barren one, you who have borne no child; Break forth into joyful shouting and cry aloud, you who have not travailed; For the sons of the desolate one will be more numerous than the sons of the married woman, says the Lord.

† The barren woman represents Zion after her desolation, a type of Israel after judgment. Paul applies this verse to the New Covenant in Galatians 4:27, showing that the true Jerusalem above was to be fruitful while the Old Covenant was left

desolate.

† The barren now sings because the Church, the Bride of Christ, would bring forth children from every nation through the gospel, fulfilling God's promise to Abraham.

† This prophecy points to spiritual multiplication, not physical. The barren one symbolizes the remnant transformed into a worldwide body of believers.

† Isaiah contrasts earthly barrenness with heavenly fruitfulness, showing that true life comes through faith, not lineage (Romans 9:6-8).

† The "joyful shouting" reveals the victory of redemption, where once there was mourning under the law.

### **Isaiah 54:2**

Enlarge the place of your tent; Stretch out the curtains of your dwellings, spare not; Lengthen your cords and strengthen your pegs.

† The imagery of the tent recalls Israel's tabernacle, now expanded to include all nations. God's dwelling place would no longer be confined to Jerusalem but extended to all who believe.

† The tent enlarging signifies the gospel going beyond Israel, welcoming Gentiles into the household of faith (Ephesians 2:19).

† The cords and pegs show stability and strength in this growing structure. The Church expands but remains grounded on Christ, the chief cornerstone (1 Peter 2:6).

† The command to "spare not" reminds believers that God's kingdom growth has no limits. His purpose was to fill the earth with His glory (Habakkuk 2:14).

† The new dwelling is not built with hands, but with living stones, each believer forming part of the spiritual house (1 Peter 2:5).

### **Isaiah 54:3**

For you will spread abroad to the right and to the left. And your descendants will possess nations and will resettle the desolate

cities.

† The covenant family expands across the world, not by conquest but through faith.

† The resettling of desolate cities represents the restoration of spiritual life in the nations once estranged from God.

† "Possessing nations" is covenantal language fulfilled as the gospel conquered hearts across the Roman world.

† The desolate cities echo the broken state of humanity before Christ. Through the Church's witness, God rebuilt what sin had ruined.

† Isaiah 49:19-20 parallels this vision: the places once ruined now teem with spiritual life because of the new creation in Christ.

### **Isaiah 54:4**

Fear not, for you will not be put to shame; And do not feel humiliated, for you will not be disgraced; But you will forget the shame of your youth, and the reproach of your widowhood you will remember no more.

† This verse speaks to Israel's restoration after her rejection. Under the New Covenant, her shame and widowhood would end. Christ, the true Husband, restores her.

† The reproach of her widowhood ended at the resurrection and enthronement of Christ, when the New Jerusalem was betrothed to Him forever.

† The "shame of youth" recalls Israel's early rebellions and idolatry. God's forgiveness wipes away all memory of covenant failure (Jeremiah 31:34).

† The command to "fear not" marks a transition from judgment to peace. God no longer accuses His people but calls them righteous (Romans 8:1).

† This divine comfort is the same seen in Revelation 21:4, where all tears are wiped away because the old order has passed.

### **Isaiah 54:5**

For your husband is your Maker, whose name is the Lord of

armies; And your Redeemer is the Holy One of Israel, who is called the God of all the earth.

† God Himself is the Bridegroom. Through Christ, the Church became His redeemed bride (Ephesians 5:25-27).

† The title God of all the earth marks the transition from Israel alone to a global covenant family.

† The "husband" title links directly to Hosea 2:19-20, where God promises to betroth His people forever in righteousness and faithfulness.

† The "Lord of armies" shows His power to defend and establish the Church amidst persecution.

† This marriage imagery is completed in Revelation 21:9, where the Bride, the New Jerusalem, descends prepared for her Husband.

### **Isaiah 54:6**

For the Lord has called you, like a wife forsaken and grieved in spirit, even like a wife of one's youth when she is rejected, says your God.

† The Lord calls back His covenant people, once forsaken under judgment, now reconciled through Christ.

† The picture of the grieving wife echoes Israel's exile but finds fulfillment in her spiritual restoration through the New Covenant.

† The "wife of one's youth" recalls the first love between God and Israel at Sinai, now renewed in better promises (Hebrews 8:6).

† God's calling demonstrates His mercy, He never abandoned His redemptive purpose but transformed it through Christ.

† The prophetic tone mirrors Jeremiah 3:14, where God pleads, "Return, O faithless sons," showing His heart of reconciliation.

### **Isaiah 54:7-8**

For a brief moment I abandoned you, but with great compassion I will gather you. In an outburst of anger I hid My face from you for a moment, but with everlasting favor I will have compassion on you, says the Lord your Redeemer.

† God's brief abandonment refers to Israel's judgment

culminating in AD 70, yet His compassion through Christ was everlasting.

† The destruction of Jerusalem marked the end of the old order, but out of that desolation came reconciliation and peace for all who believe.

† "For a moment" compares temporal wrath with eternal mercy, His anger lasted only during the covenant transition (Hebrews 12:26-28).

† "Gather you" points to the gathering of the elect from all nations through the gospel (Matthew 24:31).

† The everlasting favor represents the eternal nature of the New Covenant, never again to be revoked or replaced.

## **Isaiah 54:9-10**

For this is like the days of Noah to Me, when I swore that the waters of Noah would not flood the earth again; So I have sworn that I will not be angry with you nor rebuke you. For the mountains may be removed and the hills may shake, but My favor will not be removed from you, nor will My covenant of peace be shaken, says the Lord who has compassion on you.

† The covenant of peace is eternal, sealed in Christ's blood. It cannot be broken as the Old Covenant was.

† Just as God promised never again to flood the earth, He promised never again to judge His covenant people by wrath.

† The "mountains" and "hills" symbolize the Old Covenant order and its earthly rulers (Isaiah 2:2; Micah 6:1-2). When they were "removed and shaken" in AD 70 (Hebrews 12:26-28), the kingdom of God stood firm.

† Mountains also represent nations and kingdoms (Daniel 2:35, 44). Even if these fell, God's favor through Christ remains unchanged.

† The contrast shows how temporary earthly institutions are compared to the unchanging grace of the New Covenant.

## **Isaiah 54:11-12**

Afflicted one, storm-tossed and not comforted, behold, I will set your stones in antimony, and your foundations I will lay in sapphires. Moreover, I will make your battlements of rubies, and your gates of crystal, and your entire wall of precious stones.

† These verses parallel Revelation 21:18-21, showing the same imagery of the New Jerusalem adorned with precious stones.

† The Church is now that city, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the cornerstone (Ephesians 2:20).

† The precious stones reflect the spiritual beauty of the redeemed, each believer a living stone shining with divine glory (1 Peter 2:5).

† The antimony represents purity and refinement through trial (Malachi 3:3). God builds His city with tested faith.

† These images assure the Church that her foundation is

heavenly, not subject to corruption or decay.

### **Isaiah 54:13**

All your sons will be taught of the Lord, and the well-being of your sons will be great.

† Jesus cited this verse in John 6:45 to show that those who are drawn and taught by God come to Him.

† It marks the internal teaching of the Spirit, replacing the external law of Moses with the law written on hearts.

† The word "taught" reveals divine illumination rather than human instruction (1 John 2:27).

† This fulfills Jeremiah 31:34 where no man needs to teach his neighbor, for all know the Lord.

† Great peace belongs to those so taught, a spiritual peace anchored in Christ's completed work.

### **Isaiah 54:14**

In righteousness you will be established; You will be far from oppression, for you will not fear; And from terror, for it will not come near you.

† The Church stands established in righteousness, not by law but by faith.

† The freedom from fear points to the peace and assurance found in the fulfilled kingdom of God.

† This righteousness is imputed and eternal (Romans 3:22-24). It cannot be lost through works but is maintained by grace.

† The oppression and terror represent the bondage of sin and law. In Christ, believers are set free (Galatians 5:1).

† Established righteousness is the foundation of the New Covenant kingdom (Hebrews 12:28).

### **Isaiah 54:15-17**

If anyone fiercely attacks you it will not be from Me. Whoever attacks you will fall because of you. Behold, I Myself have created the smith who blows the fire of coals and brings out a weapon for its work, and I have created the destroyer to inflict ruin. No weapon that is formed against you will prosper; And

you will condemn every tongue that accuses you in judgment. This is the heritage of the servants of the Lord, and their vindication is from Me, declares the Lord.

† God's protection over His covenant people is assured. The Church cannot be overthrown, for its righteousness is from Him.

† No weapon includes persecution, false accusations, and spiritual opposition, all defeated through the victory of Christ.

† The destruction of the old Jerusalem and survival of the new covenant community demonstrated this promise in full.

† The Lord creates both the smith and the destroyer, showing His sovereignty even over those who oppose His people.

† The final vindication came when the faithful were delivered from the Old Covenant judgment and established in the everlasting kingdom (Revelation 19:1-2).

## **Historical References**

† Justin Martyr (AD 155, Dialogue with Trypho, Ch. 119) – Justin identified the Church as the true Jerusalem and the bride restored in Isaiah 54.

† Irenaeus (AD 180, Against Heresies, Book 4, Ch. 21) – He affirmed the covenant of peace as the gospel covenant made known to all nations.

† Eusebius (AD 325, Demonstratio Evangelica, Book 1) – He linked the enlargement of the tent (Isaiah 54:2) to the gospel's expansion to the Gentiles.

† Clement of Alexandria (AD 195, Stromata, Book 6) – Clement spoke of the stones of sapphire as the virtues of the faithful built upon Christ the Rock.

† Tertullian (AD 200, Against Marcion, Book 3) – He saw the barren woman rejoicing as symbolic of the Church born from faith rather than law.

## **How it applies to us today**

† Isaiah 54 reveals God's unbreakable covenant of peace fulfilled in Christ. We live in the age of that peace, where God

no longer hides His face but dwells with His people.

† The enlargement of the tent is complete; the kingdom of God has encompassed all nations.

† The Church stands as the New Jerusalem, the Bride adorned with righteousness, and no weapon can prevail against her.

† Every believer today walks in the security of God's everlasting compassion, unshaken and unbreakable.

## † This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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### Source Index

† Isaiah 54:1-17; Galatians 4:27; Ephesians 2:19-22; Revelation 21:18-21; John 6:45; Hebrews 12:26-28; Daniel 2:35, 44; Isaiah 2:2; Micah 6:1-2

† Justin Martyr, Dialogue with Trypho, Ch. 119

† Irenaeus, Against Heresies, Book 4

† Eusebius, Demonstratio Evangelica, Book 1

† Clement of Alexandria, Stromata, Book 6

† Tertullian, Against Marcion, Book 3

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