

## Messianic Prophecies in Isaiah #14: The Holy One of Israel

Isaiah uses the term “Holy One of Israel” at least 28 times. In most of these places, it is referring to God generally, without necessarily referring to the messiah. There are some places though, that also call him Redeemer or Saviour, or are in the context of a messianic section. Remember that in the 12<sup>th</sup> of these studies we saw the Messiah especially as Redeemer.

Isa. 29:18-19 – “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.”

Isa. 41:14 – “Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.”

Isa. 43:3 – “For I am the LORD thy God, the Holy One of Israel, thy Saviour ...”

Isa. 43:14-15 – “Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the LORD, your Holy One, the creator of Israel, your King.”

Isa. 47:4 – “As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.”

Isa. 48:16-17 – “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, Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.” *48:16 is a very interesting verse when studying the doctrine of the Trinity (or better, the Tri-unity) of God.*

Isa. 49:7-8 – “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. Thus saith the LORD, In an acceptable time I have heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.”

Isa. 54:5 – “For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.”

Isa. 60:14-16 – “The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, the Zion of the Holy One of Israel. ... and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.”

**He is the LORD, our Redeemer and Saviour, King, the creator of Israel, our Maker, the LORD of hosts, the mighty One of Jacob; the Holy One of Israel and God of the whole earth.**

The Redeemer/Saviour of Isaiah is the Redeemer/Saviour of the NT, Jesus Christ. He is our only redemption and salvation – Eph. 1:7 and Ac. 4:12. In the NT it is extremely common to call Christ “our Saviour”, and it specifically describes Jesus of Nazareth, as the “Holy One”.

Though not all men recognized him as the messiah, the demons surely did!

Lk. 4:33-34 – “And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.” (see also Mk. 1:23-24)

The apostles recognized Ps. 16:10 as being a Messianic reference to Christ and the resurrection:

Ac. 2:27 – “Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” (Peter on the day of Pentecost, explaining the resurrection by quoting Ps. 16:10)

Ac. 13:35 (Paul in Antioch of Pisidia, also quoting Ac. 16:10)

Peter and John described Jesus as “the Holy One” and “the Just”.

Ac. 3:13-14 – “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.

**Why would Isaiah, and others in the NT, so often refer to the Messiah as the “Holy One”?** Because the messiah is not, as some might have expected, merely a powerful political or military man, but is God Himself, the second “person” of the Trinity. Holiness is the primary, or over-arching, attribute of God. He is totally “other-than” the rest of his creation. He was holy in eternity past, as the divine Logos, holy in his birth, in his life, in his death, in his resurrection, and holy as a priest/king upon the throne. He is, The Holy One.

- **Holy in eternity past** (Isaiah’s references to the “Holy One of Israel”)
- **Holy in his birth** - Jesus was born “of the Holy Ghost”, and was referred to as “that holy thing which shall be born of thee” (Lk. 1:35).
- **Holy in his physical life on earth** – Heb. 4:15 – “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” 1 P. 2:21-22 – “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; Who did no sin, neither was guile found in his mouth.”
- **Holy in his death** – Isa. 53:11 – “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” In the Levitical system, the sacrifices were called holy, and so was Christ as the Great and Ultimate Sacrifice.
- **Holy in his resurrection** – Ps. 16:10 – “For thou wilt not leave my soul in hell [*sheol, the grave*]; neither wilt thou suffer thine Holy One to see corruption”
- **Holy as our great high priest** – Heb. 7:26 – “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;”
- **Holy as the King, reigning in heaven** – Rev. 15:3-4 – “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints, Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”
- **Holy in his return** – what could be more holy (set apart, above, and “other-than”), than the terrible descriptions in Isa. 63:1-6 (treading down the people in anger, making them drunk in his fury, “treading the winepress of his fury” in the day of God’s vengeance), or Rev. 19:11-21 (the Word of God coming on a white horse as KING OF KINGS, AND LORD OF LORDS, in righteousness judging and making war on his enemies? Or Zech. 14:1-9, where he comes to fight against the nations in battle, standing on the mount of Olives, accompanied by all the saints, and then reigning as king over all the earth?
- **Holy in eternity future** - Rev. 4: 8 – “And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” This is also stated in 1:8, 1:11-16, and 22:13, referring quite obviously to Jesus Christ. He is the Alpha and the Omega, the beginning and the end.

**Why does Isaiah call him the Holy One of Israel?** Because God has chosen throughout history to be the God of that specific people in a special way, by an everlasting covenant. We as Gentiles have been graciously included in his Kingdom, by being Abraham’s seed by faith, but we should not discount his special favor and concern for the people of Israel.

**How do we apply this to our own lives? We are to be like him**

1 P. 1:15-16 – “But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.”

Lev. 11:44-45 – “For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves ... For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.”

In fact, the very purpose of our eternal election by God is that we would be holy as an adopted people (Eph. 1:4-5).