

Rock Steady

Isaiah 26:3-4

Pierre Cannings

I. Steady v. 3

a. Steadfast

i. Steadfast- supported, unflinching, **firm** Ps 111:8

1. means *well-stayed* (on God), *steady*, undisturbed by fear, and expresses very much what Isaiah expresses differently in 7:4; 30:15.
2. *Steadfast* is a passive participle, meaning 'maintained' or 'made/resolved to be undeviating'. This is the element within the person which is the key to the divine peace. *Because he trusts, because it is trusted/trust is exercised*. There can, of course, be no belief without a believer, but what matters is not who is exercising faith but that faith is being exercised.

ii. Mind - **inclination, striving**; Man's intellectual processes in a narrow sense or, more broadly, the sum total of a man's mental and moral state of being.

1. Mind - commonly denotes in OT the *purpose formed* by man (Gn 6:5; 8:21; Dt 31:21; 1 Ch 28:9; 29:18), but here rather *disposition*
2. Generally, one might say that a man in his totality is a soul but he has a spirit and a heart. All of these terms may represent his mind.
3. This means that the widely held distinction between the mind as the seat of thinking and the heart as the seat of feeling is alien to the meaning these terms carry in the OT.
4. The concept of the soul relates to "person" or "personality." When it refers to the mind the term indicates that the mind is distinct from matter and nearly always dictates more than the reasoning faculty, but includes feelings, interest, and the will (Gn 23:8; Dt 18:6; 28:65; 2 Sm 17:8).
5. *Mind* (*yēšer*) is the tendency of the mind (Gen. 6:5), its formulated purposes (Deut. 31:21); it is our mind-set, our way of looking at life.
6. All this has not yet happened; but there are steadfast minds, v. 3, waiting for Yahweh's judgments, vv. 7f., or renewed judgments (v. 9), to teach the world righteousness. But even in Judah, the land of true religion, there are wicked men who are contumaciously neglectful of the law, and blind to the majesty of Yahweh that was to be revealed, and even then was revealed to the eye of faith, vv. 10f.

b. Keep

i. Keep= protect, preserve

ii. Perfect Peace

1. Peace - The repetition of the word in would imply a superlative idea *perfectly unharmed*
2. This sort of peace has its source in God.
3. comprehensive sense, meaning a good, healthy state, which is close to the sense of salvation or peace, as in 7: $\text{לְשָׁלוֹם וְרֵפוּאָה}$ to ordain peace, bestow prosperity Is 26:12; 27:5; 57:19; 66:12
4. **peace, wholeness.** A state of well-being or health *šālôm* in the OT expresses profound wholeness and well-being. The term can be used in many ways, but it especially designates a state of prosperity or good health. Though not commonly used in the OT the term most often refers to the state of spiritual healing graciously given by God (Isa 58:8; Jer 8:22). Jeremiah twice uses the phrase “bring health (’*ărukâ*)” in parallel to רָפָא (*rāpā*), drawing a close connection between the term
5. *šālôm* is the result of God’s activity in covenant (*bērît*), and is the result of righteousness (Isa 32:17). In nearly two-thirds of its occurrences, *šālôm* describes the state of fulfillment which is the result of God’s presence. This is specifically indicated in those references to the “covenant of peace

c. Trust

- i. Trust - Yahweh has just given proof that the trust (v. 4) of the righteous (v. 2) in Him is well founded: *for* He has, according to His wont (Ps 75:5–11), exalted the poor and lowly (v. 6), and humbled the proud (v. 5). He has laid in the dust *the City* that seemed out of reach, too *high*

II. Trusted v. 4

a. Trust

- i. Faith is not a flash in the pan but a lifelong commitment, and it is a well-founded approach to life, not because of what it is (for it may be weak and wobbly) but because of the one in whom it reposes
- ii. In general, the OT contrasts the validity of that sense of confidence which comes from reliance upon God with the folly of any other kind of security. It is made plain that all such trust will end in disgrace and shame (Ps 31:14 [H 15], see *bôš*), whereas those whose hope is in God alone will be delivered from their enemies (Ps 22:4 [H 5]); their prayers will be answered (I Chr 5:20); they will walk in straight paths (Prov 3:5); will be given joy and gladness (Ps 16:9; 33:21); will know inner peace and absence of fear (Ps 4:8 [H 9]; Isa 26:3); etc. Hence, the repeated admonition to trust in the Lord (Prov 16:20; Isa 30:15; Jer 17:7

- iii. Lord
- iv. Forever
- b. God the Lord
 - i. God
 - 1. *The LORD, the LORD* is 'Yah Yahweh'. The diminutive 'Yah' is a name of endearment (12:2; Exod. 15:2; Ps. 118:14) which most frequently appears in 'Hallelujah'. The idiom (lit.) 'in Yahweh is an everlasting rock' means 'Yahweh is the very essence of what an everlasting rock should be' (cf. 17:2), durable, changeless and of saving efficacy (as in Exod. 17
 - ii. Have
 - iii. Everlasting Rock
 - 1. Is 17:10; 30:29; 44:8-
 - 2. rock as a place of protection, safety and refuge **ROCK**. In the OT rock (Heb. *selā'*; *šûr*) symbolizes the security and defence of a steep and inaccessible refuge (cf. Is. 32:2; 33:16). Similarly, it is used of an immovable foundation (cf. Ps. 40:2):