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VI. The “Gospel” of Isaiah and His Vision of the Messianic Servant (chs. 40–66)

Fig. 16.2. Comfort and Redemption for Zion and the World: An Overview

Outline	Texts	Gospel Message or Servant Song
I. Universal consolation and proclamation	40–55	
A. Universal consolation for Israel and the nations	40:1–42:17	Gospel (40:9–11) Song 1 (42:1–9)
B. Promises of redemption: <ul style="list-style-type: none"> • Release • Forgiveness 	42:18–44:23 <ul style="list-style-type: none"> • 42:18–43:21 • 43:22–44:23 	
C. Agents of redemption <ul style="list-style-type: none"> • Cyrus: liberation • Servant: atonement 	44:24–53:12 <ul style="list-style-type: none"> • 44:24–48:22 • 49:1–53:12 	Song 2 (49:1–7) Song 3 (50:4–11) Gospel (52:7–10) Song 4 (52:13–53:12)
D. Universal proclamation for Israel and the nations	54:1–55:13	
II. The freedom of God’s people and the new Jerusalem	56–66	Gospel (61:1–4)
Adapted from Gentry and Wellum, <i>Kingdom Through Covenant</i> , 437.		

A. Introduction:

1. Literary Context: Numerous cycles of punishment to hope, immediate-interim and future-messianic:
 - a. Chs. 2–5 (opened with latter days image of the nations journeying to Zion and ended with the destruction of God’s garden-people),
 - b. Chs. 6–12 (moved through Assyrian crisis to a 2nd exodus led by messianic king)
 - c. Chs. 13–27 (moved through global destruction to 2nd exodus, 27:12–13)
 - d. Chs. 28–37 (moves through Assyrian crisis to 2nd exodus led by Yahweh as king)
 - i. 6 “Woes”: A (28:1–29); B (29:1–14); C (29:15–24); A’ (30:1–33); B’ (31:1–32:20); C’ (33:1–35:10)
 - (1) See 31:1, 8–9; 32:1–3, 33:2, 17, 22; 35:1–10
 - ii. Narrative of immediate hope (36–37)
 - e. Chs. 38–39: Narrative signaling more deliverance is needed (see the coming Babylonian crisis 39:5–8)
2. Key Questions and Isaiah’s Answer:
 - a. Key Questions:
 - i. How can the Words of Judgment give rise to the Words of Comfort?
 - ii. When will Yahweh truly be imaged / glorified among his people so that the nations will know him as King?
 - iii. How can God justly grant comfort to a cursed remnant?
 - b. Key Answer: Good news of God’s reign through his Messiah
3. 4 Aspects of Messianic Expectation in Isaiah:
 - a. King (4:2; 7:1–16; 9:1–7; 11:1–16; 24:21–25; 28:16; 30:19–26)
 - b. Servant (42:1–9; 49:1–7; 50:4–11; 52:13–53:12)
 - c. Anointed Conqueror (55:3–5; 61:1–3; 63:1–6)
 - d. Fruit-bearing shoot/branch (6:13; 11:1; 53:2[see 11:8]; cf. 4:2; 60:21; 61:3)
4. Overview of the Servant of Yahweh in the Book of Comfort, Isaiah 40–66
 - a. Breakdown:
 - i. “Servant” occurs 20x in Isa 40–53, always in the singular:
 - (1) An overview:
 - (a) In chs. 40–48 “servant” occurs 13x (41:8–9; 42:1, 19[2x]; 43:10; 44:1–2, 21[2x], 26; 45:4; 48:20) and only once refers to the messianic servant (42:1).
 - (i) This singular “servant” nation includes multiple peoples (e.g., 42:18–19; 43:10–12; 48:20–21).
 - (ii) This singular “servant” nation bears a terminal spiritual disability (42:18–22; 43:8, 22–24; 45:4–5).
 - (iii) God still loves this singular “servant” nation and will redeem them on the other side of punishment (41:8–10; 43:1–7, 16–21, 25–28; 44:1–8, 21–28; 48:20).
 - (b) In chs. 49–53 “servant” occurs 7x more (49:3, 5–7; 50:10; 52:13; 53:11), and always refers to the messianic servant.
 - (2) “Servant Songs,” all with reference to a royal, substitutionary individual (8x):

- (a) 42:1–9 (v. 1)
 - (b) 49:1–13 (vv. 3, 5, 6, 7)
 - (c) 50:4–11 (v. 10)
 - (d) 52:13–53:12 (52:13; 53:11)
- ii. “Servant” occurs 11x in Isaiah 54–66, always in the plural. Question: Is there any theological significance to the shift from singular to plural after Isaiah 53? What happens in Isaiah 53 that is significant in creating *servants* of Yahweh among Jew (63:17) and Gentile (56:6) alike?
- 5. Good News in Isaiah and the NT: An Overview:
 - a. Key texts:
 - i. Isa. 40:9–11 (v. 9, 2x)
 - ii. Isa. 52:7–10 (v. 7, 2x)
 - iii. Isa. 61:1–3 (v. 1, 1x)
 - iv. See also Isa. 41:27; 60:6
 - b. NT Usage: Verb (54x) “proclaim the gospel” (*euangelizo*); Noun (76x) “Gospel; good news” (*euangelion*)
 - i. The gospel was the essence of what Jesus taught on earth.
 - Matt. 4:23. And he went throughout all Galilee, teaching in their synagogues and proclaiming the *gospel* of the kingdom and healing every disease and every affliction among the people.
 - Luke 4:43. [Jesus] said to them, “I must preach the good news of the kingdom of God the other towns as well; for I was sent for this purpose.
 - ii. The gospel is about what Jesus accomplished through his death and resurrection.
 - 1 Cor. 15:1–8. Now I would remind you, brothers, of *the gospel I preached* to you, which you received, in which you stand, ²and by which you are being saved, if you hold fast to the word *I preached* to you—unless you believed in vain. ³For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵and that he appeared to Cephas, then to the twelve. ⁶Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. ⁷Then he appeared to James, then to all the apostles. ⁸Last of all, as to one untimely born, he appeared also to me.
 - iii. The gospel finds its source in God, was anticipated by the prophets through the Old Testament, and concerns Jesus Christ as son of David and Son of God.
 - Rom. 1:1–4. Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, ² which he promised beforehand through his prophets in the holy Scriptures, ³ concerning his Son, who was descended from David according to the flesh ⁴ and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.
 - iv. The gospel is the means by which Jew and Gentile are to persevere unto salvation, for in it alone is the righteousness of God revealed.
 - Rom. 1:16–17. For I am not ashamed of the *gospel*, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”
 - v. The end will come after the gospel is preached to all nations.

- Matt. 24:14. And this *gospel* of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.
- 6. Preparatory NOTE: As you read through Isaiah's "gospel" and "Servant" texts, keep in mind the NT call for the church to pattern its living after Christ.
 - Phil. 2:5–8. Have this mind among yourselves, which is yours in Christ Jesus, ⁶who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷but made himself nothing, taking the form of a servant, being born in the likeness of men. ⁸And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.
 - 1 John 2:5–6; 3:16. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.... By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.
 - Heb. 12:1–3. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, ²looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. ³Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.

B. 40:1–11: Good News!

1. Main idea: A voice calls hearers to comfort Jerusalem, to prepare the way of the LORD, and to declare good news in the LORD alone.
2. Structure:
 - a. A voice calls many to comfort Jerusalem (40:1–2)
 - b. A voice calls many to prepare the way of the Lord (40:3–5)
 - c. A voice calls an individual to declare good news in the Lord alone (40:6–11)
3. A voice calls many to comfort Jerusalem (40:1–2)
 - a. The point: sin is pardoned! 40:1–2. Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from Yahweh's hand double for all her sins.
 - b. 3 words of hope (v. 2):
 - i. Her fixed period of exilic servitude is over.
 - ii. God has pardoned her iniquities (59:2; 53:5, 11).
 - (1) Isa 59:2. But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.
 - (2) Isa 53:5, 11. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.... ¹¹ By his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
 - iii. God has paid out full retribution (tit for tat).
4. A voice calls many to prepare the way of the LORD (40:3–5)
 - a. "In the wilderness" (v. 3)
 - i. *The state of God's people*: Isa 64:10. Your holy cities have become a wilderness; Zion has become a wilderness, Jerusalem a desolation.
 - ii. *God will bring refreshment*:
 - (1) Isa 32:14–17. For the palace is forsaken, the populous city deserted; the hill and the watchtower will become dens forever, a

joy of wild donkeys, a pasture of flocks; ¹⁵ until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. ¹⁶ Then justice will dwell in the wilderness, and righteousness abide in the fruitful field. ¹⁷ And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever.

(2) Isa 51:3. For the LORD comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.

(3) Cf. 35:1–10; 41:17–20; 43:19–21

b. “Prepare the way of the LORD”

i. Mark 1:2–4. “Behold, I send my messenger before your face, who will prepare your way, ³ the voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight.’” ⁴ John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins.

ii. Isa 11:16. And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.

iii. Isa 35:8–10. And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray. ⁹ No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. ¹⁰ And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

iv. Isa 43:19. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.

c. “The glory of the LORD shall be revealed” (v. 5)

i. Isa 6:3. “Holy, holy, holy is the LORD of hosts; the whole earth *shall be* full of his glory!”

ii. Isa 11:9. The earth *has become* full of the knowledge of the LORD as the waters cover the sea.

iii. Isa 33:17. Your eyes will behold the king in his beauty.

iv. Isa 35:1–2. The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus.... ² They shall see the glory of the LORD, the majesty of our God.

5. A voice call an individual to declare good news in the LORD alone (40:6–11)

a. A person must declare the surety and constancy of God’s word (40:6–8)

i. Isa 40:21–25.

ii. 1 Pet 1:23–25. You have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; ²⁴ for “All flesh is like grass and all its glory like the flower of grass. The grass

withers, and the flower falls, ²⁵ but the word of the Lord remains forever.” And this word is the good news that was preached to you.

- b. A herald of good news must proclaim the coming of Yahweh as shepherd-king (40:9–11)
 - i. “*herald of good news*” (cf. Isa 52:7; 61:1)
 - (1) Isa 52:7. How beautiful upon the mountains are the feet of him who brings **good news**, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, “Your God reigns.”
 - (2) Isa 61:1. The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring **good news** to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.
 - (3) Mark 1:14–15. Now after John was arrested, Jesus came into Galilee, proclaiming **the gospel of God**, ¹⁵ and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe **the gospel**.”
 - (4) Rom 1:1–3. Paul, a servant of Christ Jesus, called to be an apostle, set apart for **the gospel of God**, ² which he promised beforehand through his prophets in the holy Scriptures, ³ concerning his Son.
 - ii. “*Fear not!*”
 - (1) Isa 35:3–6. Strengthen the weak hands, and make firm the feeble knees. ⁴ Say to those who have an anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.” ⁵ Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; ⁶ then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert.
 - iii. “*Behold your God!*”
 - (1) His arm rules for him.
 - (a) Isa 59:16–17. He saw that there was no man, and wondered that there was no one to intercede; then **his own arm** brought him salvation, and his righteousness upheld him. ¹⁷ He put on righteousness as a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in zeal as a cloak.
 - (b) Isa 53:1–3. Who has believed what he has heard from us? And to whom has **the arm** of the LORD been revealed? ² For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should look at him. ³ He was despised and rejected by men.
 - (2) His reward and recompense are with him.

- (a) Isa 62:10–12. Go through, go through the gates; prepare the way for the people; build up, build up the highway; clear it of stones; lift up a signal over the peoples. ¹¹ Behold, the LORD has proclaimed to the end of the earth: Say to the daughter of Zion, “Behold, your salvation comes; behold, **his reward is with him, and his recompense before him.**”
¹² And they shall be called The Holy People, The Redeemed of the LORD; and you shall be called Sought Out, A City Not Forsaken.
- (b) Rev 22:12. Behold, I am coming soon, bringing **my recompense** with me, to repay everyone for what he has done. Cf. Rom 2:9–10.
- (3) He will tend his flock like a shepherd.
 - (a) Ezek 36:23. And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.
 - (b) John 10:11, 16, 27–28. I am the good shepherd. The good shepherd lays down his life for the sheep.... ¹⁶ And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.... ²⁷ My sheep hear my voice, and I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

C. Excursus: The Incomparability of Yahweh in Isaiah 40–66

- 1. The incomparability of Yahweh summarized (Isa. 40): “To whom then will you liken God, or what likeness compare with him? ... To whom then will you compare me, that I should be like him? says the Holy One.”
 - a. Incomparable in power (vv. 1–17)
 - b. Incomparable in his person (vv. 18–24)
 - c. Incomparable in his pastoral care (vv. 25–31)
- 2. The incomparability expounded:
 - a. Yahweh alone holds the future in his hand (41:22–29; 44:6–8; 46:8–11; cf. “Cyrus” in 44:28; 45:1)
 - b. Yahweh alone can save (43:10–12; 46:20–22)
 - c. The folly of idolatry (44:9–20; 46:5–7)
 - d. Yahweh is the one who ordains and stands as the maker and sustainer of all things (44:21–28)—e.g., calling forth “Cyrus” of Persia (44:28; 45:1)
 - e. Yahweh is the only God, sovereign over all things (45:5, 7; 48:11–13)

D. 42:1–9 (Servant Song 1: biographical): The Servant’s Ministry (cf. Matt. 12:15–21)

- 1. Outline:
 - a. YHWH’s declaration that the Servant will bring justice (42:1–4)
 - b. YHWH’s confirmation of the Servant’s ministry (42:5–9)
- 2. YHWH’s declaration that the Servant will bring justice (42:1–4)
 - a. An overview:

- i. The servant is especially chosen and beloved of God and empowered by him (v. 1).
 - ii. The servant's task is to bring justice to the nations, which he will do "by truth" (vv. 1, 3–4).
 - iii. The servant is empowered by God's Spirit for absolute, global rule (v. 1; cf. 11:2; 61:1)
 - iv. The servant is meek in character but firm in faith (vv. 2–4); whereas he will care for the "bruised" and "faintly burning," he himself will not be "bruised" (discouraged) or "grow faint" (vv. 3–4).
 - v. The servant will provide oversight through his "law/instruction" (v. 4)—a reality for which the furthest reaches of the globe long (v. 4). This suggests that the coastlands have somehow become those for whom justice is good news and not bad news.
- b. Introduction (42:1abc)
- i. "Behold" ("you," 41:24; "they," 41:29)
 - ii. "My servant" (41:8)
 - (1) The nation (41:8; 42:18–19; etc.)
 - (2) The royal representative (42:1; cf. 49:3; 50:10; 52:13)
 - iii. "My Spirit ... bring forth justice"
 - (1) Isa 11:2–4. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. ³ And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, ⁴ but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.
 - (2) Isa 61:1. The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.
- c. The Servant's Bringing Justice for the Nations (42:1d–42:3b)
- i. Contrast earthly rulers like Cyrus (41:2, 25)
 - ii. Not self-advancing or assertive (42:1d)
 - iii. Not dismissive or abusive (42:3ab)
 - (1) Matt 12:18–21. Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. ¹⁹ He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; ²⁰ a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; ²¹ and in his name the Gentiles will hope."
- d. The Servant's Bringing Justice by Faithfulness (42:3c–4; cf. Matt 28:20)

3. YHWH's confirmation of the Servant's Ministry (52:5–9)
 - a. An overview:
 - i. With God's help, the servant will bring justice to the entire world and provide a covenant for the people, a light to the nations, and mercy to the oppressed (vv. 5–7).
 - ii. The servant is about glorifying God and destroying idolatry (v. 8).
 - iii. The work of the servant is among the “new things” God is declaring through Isaiah (v. 9)—things only he can foretell.
 - b. Introduction by the Lord of Creation (42:5)
 - c. YHWH's Commitment to the Servant and His Ministry (42:6–7)
 - i. “Covenant” (see 49:8–9; cf. Luke 22:20; Heb 9:15)
 - (1) Heb 9:15. Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.
 - ii. “Light to the nations” (see Isa 49:6; Luke 2:30–32; Acts 26:22–23)
 - (1) Isa 49:6. It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.
 - (2) Luke 2:30–32. My eyes have seen your salvation ³¹ that you have prepared in the presence of all peoples, ³² a light for revelation to the Gentiles, and for glory to your people Israel.
 - (3) Acts 26:22–23. I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: ²³ that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.
4. The Servant's ministry is paralleled closely by Yahweh's, suggesting that the two are closely related.
 - a. Parallels:
 - i. Like the Servant (v. 4), Yahweh will influence the coastlands (vv. 10, 12).
 - ii. Like the Servant (vv. 4, 7), he will lead the blind and serve as a guide (v. 16).
 - iii. Like the Servant (v. 6), he will bring light where there was once darkness (v. 16).
 - iv. Like the Servant (v. 8), he will overcome idolatry (v. 17).
 - b. What is not explicit in the parallel is Yahweh's willingness to undergo the curse of birth pangs on behalf of his own (v. 14), but later we see this played out in the servant's life when he undergoes the substitutionary judgment that gives rise to offspring (52:12–53:13), allowing God's people to enjoy offspring by spiritual adoption and without curse (54:1–3).

E. 49:1–13 (Servant Song 2: autobiographical): The Servant’s Mission

1. Outline:
 - a. The Servant Calls the Coastlands to Receive His Mission (49:1–12)
 - i. God declares the Servant’s mission (49:1c–6)
 - ii. God clarifies how some rulers will receive the Servant’s mission (49:7)
 - iii. God describes the Servant’s mission (49:8–12)
 - b. The Servant Calls the Universe to Rejoice in His Mission (49:13)
2. The Servant Calls the Coastlands to Receive His Mission (49:1–12)
 - a. Overview:
 - i. God predetermined the servant’s mission and destiny and gave him a special name (vv. 1–2; see 7:14).
 - ii. The servant’s mission involves proclamation that is piercing but must be heeded (vv. 1–2).
 - iii. The servant’s name is “Israel,” suggesting that he represents the nation.
 - iv. The servant’s mission is difficult, but God will vindicate him and be glorified through him (vv. 3–4).
 - v. The servant’s mission involves bringing “Israel” and Judah back to God (v. 5).
 - vi. God honors and strengthens his servant (v. 5).
 - vii. The servant will provide light for the nations, which means their salvation (v. 6; see 9:1–7; 42:6).
 - viii. The servant will be abhorred by his own nation while serving rulers, who will prostrate themselves because of YHWH’s choice of his servant (v. 7).
 - ix. God preserves his servant through trouble and gives him as a covenant to the people (v. 8; cf. 42:6), resulting in release of captives, sustenance, and a great new exodus (vv. 9–12) led by the servant (v. 10).
 - b. God declares the Servant’s mission (49:1c–6)
 - i. “Coastlands” (49:1ab)
 - ii. God’s preparation of the Servant (49:1c–2d)
 - (1) Pairings:
 - (a) Service: called ... mouth ... arrow ... servant
 - (b) Identity: name ... hid ... hid ... Israel/glorified
 - (2) “From the womb ... mother”
 - (a) Isa 7:14. Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.
 - (b) Gen 3:15. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”
 - (c) Psa 22:9–10. Yet you are he who took me from the womb; you made me trust you at my mother’s breasts. ¹⁰ On you

- was I cast from my birth, and from my mother's womb you have been my God.
- (d) *Significance*: He is fully human, and he is the one God promised would come as a servant of God to fix a human problem.
 - (e) Mic 5:2–4. But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.³ Therefore he shall give them up until the time when she who is in labor has given birth; then the rest of his brothers shall return to the people of Israel.⁴ And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God.
- (3) “sword ... arrow”
- (a) Isa 11:4. But with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.
 - (b) Rev 1:16. In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.
 - (c) Rev 19:15, 21. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty....²¹ And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.
- iii. God's identification of the Servant and the Servant's confidence (49:3–4)
- (1) This “servant Israel” in 49:3 is not the nation.
 - (a) The “servant nation” includes multiple people and bears a spiritual disability (42:18–22; 43:8, 10).
 - (b) The “servant Israel” in this text will actually save “Israel” the nation (49:3, 6).
 - (i) Isa 49:3, 6. And he said to me, “You are my servant, Israel, in whom I will be glorified....⁶ It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel.
 - (2) The servant's mission seems vain, but he remains confident in God (49:7; 53:3)
- iv. God's commission of the Servant as a saving light (49:5–6)
- (1) “Jacob ... Israel” (“to betray ... to strive with God”)
 - (2) “A light for the nations”

- (a) Isa 42:6–7. I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, ⁷ to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.
- (b) Isa 9:2, 6. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone.... ⁶ For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. [cf. Matt 4:15.]
- (c) John 8:12. Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

v. The Significance of the Servant’s Identity as “Israel”

1. God makes promises to Israel→	2. As king, Christ represents the people; he is “Israel” →	3. All God’s promises find their “Yes” in Christ→	4. Faith unites us to Christ→	5. All those united to Christ will enjoy the promises God gave to Israel
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- (1) Isa 41:10. Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.
- (2) Isa 43:1–3. Fear not, for I have redeemed you; I have called you by name, you are mine. ² When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through the fire you shall not be burned, and the flame shall not consume you. ³ For I am the LORD, your God.
- (3) Isaiah 49:3, 6. You are my servant, Israel, in whom I will be glorified.... It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; **I will make you as a light for the nations, that my salvation may reach to the end of the earth.**
- (4) Acts 26:22–23. I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: ²³ that the Christ must suffer and that, by being the first to rise from the dead, he would **proclaim light both to our people and to the Gentiles.**
- (5) Acts 13:47. The Lord has commanded us, saying, “**I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth**” (see also Isaiah 52:7 in Romans 10:15).

1. God promises that his Servant would be a light to the nations→	2. Christ is this Servant-light →	3. Faith unites us to Christ→	4. Union with Christ makes us servants with him→	5. We join Christ as lights to the nations
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- c. God clarifies how some rulers will receive the Servant's mission (49:7)
- i. Speaker: "Yahweh, the Redeemer of **Israel**, his Holy One"—ambiguity.
- (1) *Is this "Israel" the nation (v. 6) or "Israel" the person (v. 3)?*
- (a) Certainly "Israel" the nation needs redemption (v. 6), but may "Israel" the person may also need it in light vv. 4, 7.
- (b) "Israel" the nation is not a "Holy One" (e.g., 42:18–20).
- (c) Already we have seen a close tie between Yahweh "the Holy One of Israel" (v. 7) and his royal deliverer (see 7:14; 9:6; 53:2).
- (2) *All these suggest "Israel, His Holy One" in v. 7 refers to the individual servant person.*
- ii. Indirect object and speech:
- (1) "You" (vv. 6, 7, 8) – 2nd, masculine, singular = all refer to the Servant *person* who is "abhorred by the nation."
- (2) One deeply despised, abhorred by the nation
- (a) Israel, the servant-nation, hates Israel, the servant-person (compare 49:3, 6).
- (b) Isa 53:3. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we esteemed him not.
- (3) The servant of rulers who moves others to worship God
- (a) Isa 52:13–15. Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted.¹⁴ As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—¹⁵ so shall he sprinkle many nations. *Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand.*
- (b) Rom 15:20–21. And thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation,²¹ but as it is written, "Those who have never been told of him will see, and those who have never heard will understand" (Isa 52:15 LXX).
- d. God Describes the Servant's Mission (49:8–12)
- i. God's past protection of the Servant (49:8bc)
- (1) *Initial fulfillment*: God's preservation of a remnant culminating in Christ and his faithfulness to Christ in his life and death unto resurrection

(2) *Perpetual fulfillment:*

- (a) 2 Cor 5:17–6:5 (esp. 6:2). Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come [allusion to Isa 42:9; 43:19; 48:6; 65:17; 66:22].¹⁸ All this is from God, who through Christ reconciled us to himself and **gave us the ministry of reconciliation**;¹⁹ that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.²⁰ Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.^{6:1} **Working together with him**, then, we appeal to you not to receive the grace of God in vain.² For he says, **“In a favorable time I listened to you, and in a day of salvation I have helped you”** [from Isa 49:8 LXX]. Behold, now is the favorable time; behold, now is the day of salvation.³ We put no obstacle in anyone’s way, so that no fault may be found with our ministry,⁴ but **as servants of God** we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities,⁵ beatings, imprisonments, riots, labors, sleepless nights, hunger.
- ii. God’s purpose for the Servant as a covenant to the peoples (49:8d–10)
 - (1) To establish land
 - (a) Gen 22:17–18. I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies,¹⁸ and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.
 - (b) Gen 26:3–4. Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father.⁴ I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed.
 - (2) To apportion the desolate heritages
 - (a) Isa 49:19
 - (b) Isa 54:2–3. Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes.³ For you will spread abroad to the right and to the left, and your

offspring will possess the nations and will people the desolate cities.

- (c) Gal 3:16–18, 29. Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. ¹⁷ This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸ For if the **inheritance** comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.... ²⁹ And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.
- (3) To free prisoners
 - (a) *He will free physical prisoners.*
 - (i) Isa 14:15–17. By you [O king of Babylon] are brought down to Sheol, to the far reaches of the pit. ¹⁶ Those who see you will stare at you and ponder over you; “Is this the man who made the earth tremble, who shook kingdoms, ¹⁷ who made the world like a desert and overthrew its cities, who did not let his prisoners go home?”
 - (ii) Matt 11:2–6. Now when John heard in prison about the deeds of the Christ, he sent word by his disciples ³ and said to him, “Are you the one who is to come, or shall we look for another?” ⁴ And Jesus answered them, “Go and tell John what you hear and see: ⁵ the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. ⁶ And blessed is the one who is not offended by me.”
 - (b) *He will deliver spiritual prisoners.*
 - (i) Isa 42:6–7. I will give you [i.e., the servant King] as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.
 - (ii) Isa 42:20–22. [My servant nation] sees many things, but does not observe them; his ears are open, but he does not hear. ²¹ The LORD was pleased, for his righteousness’ sake, to magnify his law and make it glorious. ²² But this is a people plundered and looted; they are all of them trapped in holes and hidden in prisons; they have become plunder with none to rescue, spoil with none to say, “Restore!”
 - (iii) Isa 61:1–2. The Spirit of the LORD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the

brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ² to proclaim the year of the LORD's favor, and the day of vengeance of our God.

- (c) *Jesus' deliverance of those physically enslaved provided a context to free those spiritually enslaved and to imprison those who thought they were not.*
 - (i) Meeting a blind man, Jesus declares, "I am the light of the world" (John 9:5). He then heals the man so that he can physically see (9:6–7).
 - (ii) The Pharisees question the man, who identifies Jesus as God's agent of healing power; they cast the man from the synagogue (9:8–34).
 - (iii) John 9:35–39. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?" ³⁶ He answered, "And who is he, sir, that I may believe in him?" ³⁷ Jesus said to him, "*You have seen him*, and it is he who is speaking to you." ³⁸ He said, "Lord, I believe," and he worshiped him. ³⁹ Jesus said, "*For judgment I came into this world, that those who do not see may see, and those who see may become blind.*"
- (d) *Jesus came to bind the "strong man" and to release those he has imprisoned.*
 - (i) Matt 12:28–30. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. ²⁹ Or how can someone enter a strong man's house and plunder his goods, unless **he first binds the strong man**? Then indeed he may plunder his house.
 - (ii) Matt 16:18–19. I will build my church, and the gates of hell shall not prevail against it. ¹⁹ I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.
 - (iii) Col 2:13–15. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. ¹⁵ **He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him** (cf. 1:13–14).

- (4) The Result: Flourishing life under God's care
 - (a) Isa 40:11. He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those who are with young.
 - (b) Isa 41:17–18. When the poor and needy seek water, and there is none, and their tongue is parched with thirst, I the LORD will answer them; I the God of Israel will not forsake them. ¹⁸ I will open rivers on the bare heights, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water.
 - (c) Rev 7:16–17. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. ¹⁷ For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.
- iii. God's purpose to work a second exodus (49:11–12)
 - (1) Isa 2:2–3. It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, ³ and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.
 - (2) Isa 11:12, 16. He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth.... ¹⁶ And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.
 - (3) Isa 27:12–13. In that day from the river Euphrates to the Brook of Egypt the LORD will thresh out the grain, and you will be gleaned one by one, O people of Israel. ¹³ And in that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the LORD on the holy mountain at Jerusalem.
 - (4) Isa 43:5–7. Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you. ⁶ I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, ⁷ everyone who is called by my name, whom I created for my glory, whom I formed and made."

3. The Servant Calls the Universe to Rejoice in His Mission (49:13)

F. 49:14–26: Yahweh's Reassurance of Zion's Restoration

1. Outline:

- a. Zion's Fear that Yahweh Has Forgotten Her (49:14)
- b. Yahweh's Assurance that He Has Not Forgotten Zion (49:15–26)

- i. Yahweh's Claim that He Remembers Zion (49:15)
 - ii. Yahweh's Proof that He Remembers Zion (49:16–26)
 - (1) The Proof Itself: Yahweh's Memorial (49:16–18d)
 - (2) The Implications of the Proof (49:18e–26)
 - (a) The promise of beauty and growth (49:18e–20)
 - (b) The promise of an international family (49:21–23)
 - (c) The promise of deliverance (49:24–26)
- 2. Zion's fear that Yahweh has forgotten her (49:14)
 - a. Isa 1:4–8. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged. ⁵ Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. ⁶ From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil. ⁷ Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners. ⁸ And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.
 - b. Isa 3:16–17. The LORD said: Because the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing along as they go, tinkling with their feet, ¹⁷ therefore the Lord will strike with a scab the heads of the daughters of Zion, and the LORD will lay bare their secret parts.
- 3. Yahweh's assurance that he has not forgotten Zion (49:15–26)
 - a. Yahweh's Claim that He Remembers Zion, His Bride (49:15)
 - i. Isa 1:27. Zion shall be redeemed by justice, and those in her who repent, by righteousness.
 - ii. Isa 54:5. For your [fs] Maker is your [fs] husband, the LORD of hosts is his name; and the Holy One of Israel is your [fs] Redeemer, the God of the whole earth he is called.
 - b. Yahweh's Proof that He Remembers Zion (49:16–26)
 - i. The Proof Itself: Yahweh's Memorialized Purpose (49:16–18)
 - (1) The location of the memorial (16a; cf. Deut 6:8; Rev 13:16 and 14:1)
 - (2) The nature of the memorial (16b–18)
 - (a) Its description as if accomplished (16b–17)
 - (i) A vision of rebuilt walls (security) (16b)
 - (ii) A vision of ingathering (family reunion) (17a)
 - (iii) A vision of punishment (peace) (17b)
 - (b) A call to see it (18)
 - ii. The Implications of the Proof (49:18e–26)
 - (1) The Promise of Beauty and Growth (49:18e–20)
 - (a) The adorning of a bride (18e–g)
 - (i) Rev 21:9–10. Then came one of the seven angels who had the seven bowls full of the seven last plagues and

spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” ¹⁰ And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, ¹¹ having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.

- (b) The increase and expansion (19–20)
 - (i) Isa 54:1–3. “Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married,” says the LORD. ² “Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. ³ For you will spread abroad to the right and to the left, and **your offspring will possess the nations** and will people the desolate cities.
 - (ii) Gal 5:25–28. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶ But the Jerusalem above is free, and she is our mother. ²⁷ For it is written, “Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband.” ²⁸ Now you, brothers, like Isaac, are children of promise.
- (2) The Promise of an International Family (49:21–23)
 - (a) *Three queries*: “Who has borne this multitude? Who brought them up? From where have they come?” (21)
 - (b) *God’s response by prediction* (22–23):
 - (i) The nations will gather to Zion (22)
 - Isa 2:2–3. It shall come about **in the latter days** that the mountain of the house of the LORD shall be established as the highest of the mountains and shall be lifted up above the hills; and all the nations shall flow to it. ³ And many peoples shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For **out of Zion** shall go forth the law, and the word of the LORD from Jerusalem.
 - Acts 2:16–17. But this is what was uttered through the prophet Joel: ¹⁷ “And **in the last days** it shall be, God declares, that I will pour out

my Spirit on all flesh, and your sons and your daughters shall prophesy.”

(ii) The nations will follow God’s “signal,” the servant-King, to Zion (22)

- Isa 11:10–12; 12:4–6. In that day the root of Jesse, who shall stand as a **signal** for the peoples—of him shall the nations inquire, and his resting place shall be glorious. ¹¹ In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. ¹² He will raise a **signal** for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth.... ^{12:4} And you will say in that day: “Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. ⁵ Sing praises to the LORD, for he has done gloriously; let this be made known in all the earth. ⁶ **Shout, and sing for joy, O inhabitant of Zion**, for great in your midst is the Holy One of Israel.”
- Isa 11:10 (LXX). And there shall be on that day the root of Jesse, even the one who stands up to rule the nations; nations shall hope in him, and his rest shall be honor.
- Rom 15:8–9, 12. I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, ⁹ and in order that the Gentiles might glorify God for his mercy. As it is written, “There I will praise you among the Gentiles, and sing to your name.” ... ¹² And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.” (Cf. Ps 18:49; Isa 11:10)
- **Significance:** The promises are being fulfilled today through the church!

(iii) The nations will bring Zion’s sons and daughters (22)

- Isa 43:5–7. Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you. ⁶ I will say to the north, Give up, and to the south, Do not withhold; **bring my sons from afar and my daughters from the**

end of the earth, ⁷ everyone who is called by my name, whom I created for my glory, whom I formed and made.

- 2 Cor 6:16–7:1. What agreement has the temple of God with idols? For we are the temple of the living God; as God said, “I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. ¹⁷ Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, ¹⁸ and I will be a father to you, and **you shall be sons and daughters to me**, says the Lord Almighty.” ^{7:1} Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

(iv) The nations submit themselves to Zion and serve as surrogate parents (23)

- Isa 14:1–2. For the LORD will have compassion on Jacob and will again choose Israel, and will set them in their own land, and sojourners will join them and will attach themselves to the house of Jacob. ² And the peoples will take them and bring them to their place, and the house of Israel will possess them in the LORD’s land as male and female slaves. They will take captive those who were their captors, and rule over those who oppressed them.
- Isa 45:14. Thus says the LORD: “The wealth of Egypt and the merchandise of Cush, and the Sabeans, men of stature, shall come over to you and be yours; they shall follow you; they shall come over in chains and bow down to you. They will plead with you, saying: ‘Surely God is in you, and there is no other, no god besides him.’”
- Isa 60:10–14, 16. Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I struck you, but in my favor I have had mercy on you. ¹¹ Your gates shall be open continually; day and night they shall not be shut, that people may bring to you the wealth of the nations, with their kings led in procession. ¹² For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste. ¹³ The glory of Lebanon shall come to you,

the cypress, the plane, and the pine, to beautify the place of my sanctuary, and I will make the place of my feet glorious.¹⁴ The sons of those who afflicted you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the LORD, the Zion of the Holy One of Israel....¹⁶ You shall suck the milk of the nations; you shall nurse at the breast of kings; and you shall know that I, the LORD, am your Savior and your Redeemer, the Mighty One of Jacob.

- (v) The nations will be part of the family, requiring a bigger tent (23 with 20)
- Isa 54:1–3. “Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married,” says the LORD.² “Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes.³ For you will spread abroad to the right and to the left, and **your offspring will possess the nations** and will people the desolate cities.
 - Gal 4:26. The Jerusalem above is free, and she is our mother.
 - Heb 12:22. You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem.
 - Amos 9:11–12. In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old,¹² that **they may possess the remnant of Edom and all the nations who are called by my name**,” declares the LORD who does this.
 - Acts 15:14–19. Simeon has related how God first visited the Gentiles, to take from them a people for his name.¹⁵ And with this the words of the prophets agree, just as it is written,¹⁶ “After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it,¹⁷ that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things¹⁸ known from of old.”¹⁹ Therefore my

judgment is that we should not trouble those of the Gentiles who turn to God.

- **Significance:** The church today is fulfilling Isaiah's prophecy!
- Ps 87:1–6. On the holy mount stands the city he founded; ² the LORD loves the gates of **Zion** more than all the dwelling places of Jacob. ³ Glorious things of you are spoken, O city of God. *Selah* ⁴ Among those who know me I mention Rahab and Babylon; behold, Philistia and Tyre, with Cush— “This one was born there,” they say. ⁵ And of Zion it shall be said, “This one and that one were born in her”; for the Most High himself will establish her. ⁶ The LORD records as he registers the peoples, “This one was born there.” *Selah*

(3) The Promise of Deliverance (49:24–26)

(a) Earlier promises of physical and spiritual deliverance:

- Spiritual and physical oppressors overcome.* Isa 24:21–22. On that day the LORD will punish the host of heaven, in heaven, and the kings of the earth, on the earth. ²² They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished.
- Death overcome.* Isa 25:7–9. And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸ He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. ⁹ It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”
- Satan overcome.* Isa 27:1. In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.

- Zion's spiritual imprisonment: Isa 42:18–22. Hear, you deaf, and look, you blind, that you may see! ¹⁹ Who is blind but my servant, or deaf as my messenger whom I send? Who is blind as my dedicated one, or blind as the servant of the LORD? ²⁰ He sees many things, but does not observe them; his ears are open, but he does not hear. ²¹ The LORD was pleased, for his righteousness' sake, to magnify his law and make it glorious. ²² But this is a people plundered and

- looted; they are all of them trapped in holes and hidden in prisons; they have become plunder with none to rescue, spoil with none to say, “Restore!”
- (c) Zion’s coming physical imprisonment: Isa 14:15–17. By you [O king of Babylon] are brought down to Sheol, to the far reaches of the pit. ¹⁶ Those who see you will stare at you and ponder over you; “Is this the man who made the earth tremble, who shook kingdoms, ¹⁷ who made the world like a desert and overthrew its cities, who did not let his prisoners go home?”
- (d) Isaiah’s identification of the deliverer?
- (i) 49:8–9.
- (ii) Isa 42:6–7. I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, ⁷ to open the eyes of the blind, **to bring out the prisoners from the dungeon, from the prison those who sit in darkness.**
- (iii) Isa 61:1–2. The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, **to proclaim liberty to the captives, and the opening of the prison to those who are bound;** ² to proclaim the year of the LORD’s favor, and the day of vengeance of our God; to comfort all who mourn.
- (e) The work of Christ to free prisoners from both spiritual and physical oppression
- (i) **His mission:** Luke 4:18–19. The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord’s favor.
- (ii) **His accomplishment:**
- Gal 4:3–5. **When we were children, were enslaved to the elementary principles of the world.** ⁴ But when the fullness of time had come, **God sent forth his Son**, born of woman, born under the law, ⁵ **to redeem** those who were under the law, so that we might receive adoption as sons.
 - Col 2:13–15. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the

record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

¹⁵ **He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him** (cf. 1:13–14).

- Heb 2:14–15. Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that **through death he might destroy the one who has the power of death, that is, the devil,** ¹⁵ **and deliver all those who through fear of death were subject to lifelong slavery.**

(iii) **His offense:** Matt 11:2–6. Now when John heard in prison about the deeds of the Christ, he sent word by his disciples ³ and said to him, “Are you the one who is to come, or shall we look for another?” ⁴ And Jesus answered them, “Go and tell John what you hear and see: ⁵ the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. ⁶ And blessed is the one who is not offended by me.”

(iv) **Spiritual deliverance already (49:25):**

- Matt 12:29. Or how can someone enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. Cf. Mark 3:27.
- Luke 11:21–22. When a strong man, fully armed, guards his own palace, his goods are safe; ²² but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil.
- Col 2:13. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses.

(v) **Physical deliverance certain:**

- Rom 12:19–21. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, **“Vengeance is mine, I will repay, says the Lord.”** ²⁰ To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” ²¹ Do not be overcome by evil, but overcome evil with good.

- Phil 1:27–28. Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, ²⁸ and not frightened in anything by your opponents. This is **a clear sign to them of their destruction**, but of your salvation, and that from God.
- 2 Thess 1:6–8. God considers it just to repay with affliction those who afflict you, ⁷ and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels ⁸ in flaming fire, **inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus**.

(vi) **Celebration of Our Hope:**

- Isa 33:17–22. ²² For the LORD is our judge; the LORD is our lawgiver; the LORD is our king; he will save us.
- Isa 35:1–10. ⁴ Say to those with anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.”
- Isa 43:1–3. Fear not, for I have redeemed you; I have called you by name, you are mine. ² When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. ³ For I am the LORD your God, the Holy One of Israel, your Savior.

(f) The ultimate goal of deliverance (26de): The glory of God as Savior and Redeemer

(i) *In the first exodus:*

- Exod 6:7. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.
- Exod 14:18. And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen.

(ii) *In the second exodus:*

- *Stage 1 of Cyrus: Isa 45:3, 5–6*. I will give you the treasures of darkness and the hoards in secret

places, that you may know that it is I, the LORD, the God of Israel, who call you by your name....⁵ I am the LORD, and there is not other, besides me there is no God; I equip you, though you do not know me,⁶ that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other.

- *Stage 2 of Zion through the Servant:*
 - > Isa 11:9–10. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.¹⁰ In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.
 - > Isa 49:23.
 - > Isa 60:16. You shall suck the milk of nations; you shall nurse at the breast of kings; and you shall know that I, the LORD, am your Savior and your Redeemer, the Mighty One of Jacob.

G. 50:4–11 (Servant Song 3: autobiographical): The Servant's Obedient Suffering

1. Outline:
 - a. The Servant's Commitment to His Mission of Mercy and Righteousness (50:4–9)
 - b. The Implications of the Servant's Commitment to His Mission of Mercy and Righteousness (50:10–11)
2. Overview:
 - a. The servant is learned, having been taught by God, and through his ministry of the Word, he will sustain others (v. 4)
 - b. The servant is tenacious in obedience, even through harsh persecution (vv. 5–7)
 - c. Gods will help the servant, who will hope in God's deliverance (vv. 7–9)
 - d. The servant is guiltless and no accusers will be able to stand against him (v. 9).
 - e. Through his entire ministry, the servant views God as his "master/lord/sovereign" (vv. 5, 7, 9).
 - f. Those who fear Yahweh must heed the voice of Servant; those who stand against him will experience torment (vv. 10–11).
3. The Servant's Commitment to His Mission of Mercy and Righteousness (50:4–9)
 - a. Initial reasons for the Servant's commitment (50:4–7a)
 - i. Yahweh has equipped him to teach in a way that sustains the weary (50:4)
 - (1) Who is talking? (see 50:10)
 - (a) Servant Song 1: Isa 42:1–9 (biographical)

- (b) Servant Song 2: Isa 49:1–6 (autobiographical)
- (c) Servant Song 3: Isa 50:4–11 (autobiographical)
- (d) Servant Song 4: Isa 52:13–53:12 (biographical)
- (2) “those who are taught” (2x):
 - (a) Isa 49:2.
 - (b) Isa 8:16. Bind up the testimony; seal the teaching among my *disciples*.
 - (c) Isa 30:8–9. And now, go, write it before them on a tablet and inscribe it in a book that it may be for the time to come as a witness forever. ⁹ For they are a rebellious people, lying children, children unwilling to hear the instruction of the LORD.
 - (d) Isa 29:18–19. In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. ¹⁹ The meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel.
 - (e) Isa 54:13. All your children shall be taught by [= are *disciples* of] the LORD. (Cf. John 6:44–45)
- (3) “Morning by morning”
 - (a) Ps 5:3. O LORD, in the morning you hear my voice; in the morning I prepare a sacrifice for you and watch.
 - (b) Ps 88:13. But I, O LORD, cry to you; in the morning my prayer comes before you.
 - (c) Ps 119:47. I rise before dawn and cry for help; I hope in your words.
 - (d) Ps 143:8. Let me hear in the morning of your steadfast love, for in you I trust. Make me know the way I should go, for to you I lift up my soul.
 - (e) Mark 1:35. And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed.
- (4) Jesus taught only what he heard:
 - (a) John 5:30. I can do nothing on my own. *As I hear*, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me.
 - (b) John 8:26. I have much to say to you and much to judge, but he who sent me is true, and I declare to the world what I have heard from him.
 - (c) John 15:15. All that I have heard from my Father I have made known to you.
- (5) The purpose of his teaching?
 - (a) Isa 40:1–2. Comfort, comfort my people, says your God. ² Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD’s hand double for all her sins.

- (b) Isa 42:1–4. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. ² He will not cry aloud or lift up his voice, or make it heard in the street; ³ a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. ⁴ He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law. (Cf. Matt 12:18–20)
 - (c) Matt 11:28–30. Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and *learn from me*, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy and my burden is light.
- ii. Yahweh has empowered him to obey even through suffering and is his help (50:5–7a)
 - (1) The pattern: Hearing > Fearing > Obeying
 - (2) The intensifying portrayal of the Servant's suffering:
 - (a) Isa 42:4. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
 - (b) Isa 49:7. Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: "Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."
 - (c) Isa 50:5–6. The Lord GOD has opened my ear, and I was not rebellious; I turned not backward. Is. 50:6 I gave my back to those who strike, and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting.
 - (d) Isa 52:14–53:9.
 - (3) Fulfillment in Christ's life?
 - (a) Matt 26:67. Then they spit in his face and struck him. And some slapped him.
 - (b) Matt 27:26. Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.
 - (c) Mark 15:19. And they were striking his head with a reed and spitting on him and kneeling down in homage to him.
 - (d) Luke 22:63. Now the men who were holding Jesus in custody were mocking him as they beat him.
 - (4) A pattern for us to follow:
 - (a) Phil 2:5–8. Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being

born in the likeness of men.⁸ And being found in human form, he humbled himself by *becoming obedient to the point of death*, even death on a cross.

- (b) 1 Pet 2:22–24. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.²² *He committed no sin, neither was deceit found in his mouth.*²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.²⁴ He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.
- b. The Declaration of the Servant's Commitment to His Mission of Mercy and Righteousness (50:7b–d)
 - i. "Set his face like flint"
 - (1) Isa 42:4. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
 - (2) Isa 49:4. But I said, "I have labored in vain; I have spent my strength for nothing and vanity; yet surely my right is with the LORD, and my recompense with my God."
 - (3) Luke 9:51–53. When the days drew near for him to be taken up, he set his face to go to Jerusalem.⁵² And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him.⁵³ But the people did not receive him, because his face was set toward Jerusalem.
- c. Further Reasons for the Servant's Commitment to His Mission of Mercy and Righteousness (50:7b–d)
 - i. The nearness of the Servant's judicial advocate supplies boldness to invite any accusers to approach (50:8).
 - (1) Many accused Jesus, but Pilate found nothing in him worthy of death. Luke 23:4, 10, 14–15. Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." ...¹⁰ Then chief priests and the scribes stood by, vehemently accusing him....¹⁴ And [Pilate] said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him."¹⁵ Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him.
 - (2) Many affirmed his absolute innocence.
 - (a) *Jesus himself*: John 8:46. Which one of you convicts me of sin? If I tell the truth, why do you not believe me?
 - (b) *Pilate's wife*: Matt 27:19. Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.

- (c) *The thief on the cross: Luke 23:41.* And we indeed [are being condemned] justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.
- (d) *Judas: Matt 27:3–4.* Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders,⁴ saying, “I have sinned by betraying innocent blood.” They said, “What is that to us? See to it yourself.”
- (3) Through the resurrection, God vindicated Christ (i.e., declared him righteous), so that God can now count us righteous in him.
 - (a) The pattern in Isaiah:
 - (i) *God promises to justify all the offspring of Israel. Isa 45:24–25.* Only in the LORD, it shall be said of me, are **righteousness** and strength; to him shall come and be ashamed all who were incensed against him.²⁵ In the LORD **all the offspring of Israel shall be justified** and shall glory.
 - (ii) *The servant-person is Israel. Isa 49:3, 6.* And he said to me, “**You are my servant, Israel**, in whom I will be glorified....⁶ It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.
 - (iii) *God will justify Israel the person. Isa 50:8.* He who **vindicates me** [i.e., declares me righteous] is near.
 - (iv) *God will justify all his offspring. Isa 53:10–11.* Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see **his offspring**; he shall prolong his days; the will of the LORD shall prosper in his hand.¹¹ Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall **the righteous one**, my servant, make many to be accounted righteous, and he shall bear their iniquities.
 - (b) The pattern elsewhere:
 - (i) *Rom 1:4.* He was **declared to be the Son of God in power** according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.
 - (ii) *Rom 5:18–19.* Therefore, as one trespass led to condemnation for all men, so **one act of righteousness** leads to justification and life for all men.¹⁹ For as by the one man’s disobedience the many were made sinners, so by the **one man’s obedience** the many will be made righteous.

- (iii) 1 Tim 3:16. He was manifested in the flesh, **vindicated [i.e., justified/declared righteous] by the Spirit**, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.
 - (iv) 1 Pet 2:22–23. He committed no sin, neither was deceit found in his mouth. ²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued **entrusting himself to him who judges justly**.
 - (v) 1 John 2:1–2. But if anyone does sin, we have an advocate with the Father, **Jesus Christ the righteous**. ² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.
 - ii. The reality of Yahweh's help and his innocence supplies certainty that all accusers will fall away (50:9)
 - (1) Isa 41:8–10. But you, Israel, my servant ... ⁹ whom I ... called from the farthest corners, saying to you, "You are my servant, **I have chosen you** and not cast you off"; ¹⁰ fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, **I will help you**, I will uphold you with my righteous right hand.
 - (2) Rom 8:33–34. Who shall bring any charge against **God's elect**? It is God who justifies. ³⁴ **Who is to condemn?** Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.
- 4. The Implications of the Servant's Commitment to His Mission of Mercy and Righteousness (50:10–11)
 - a. A charge for all God Fearers who heed the Servant's teaching to trust and rely on God (50:10)
 - i. The servant is the teacher:
 - (1) Isa 50:4.
 - (2) Isa 42:4. [My servant] will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
 - (3) Matt 28:19–20. Go therefore and make disciples of all nations, ... ²⁰ teaching them to observe all that I have commanded you.
 - ii. Alternative translations of Isa 50:10:
 - (1) ESV: Who among you fears the LORD and obeys the voice of his servant? Let him who walks in darkness and has no light trust in the name of the LORD and rely on his God.
 - (2) NASB: Who is among you that fears the LORD, that obeys the voice of His servant, that walks in darkness and has no light? Let him trust in the name of the LORD and rely on his God.
 - (3) DeRouchie: Who among you fears the LORD, obeying the voice of his servant who walked in darkness and had no light? Let him trust in the name of the LORD and rely on his God.

- iii. The Servant dwelt in the dark where people were in order to lead them to the light.
 - (1) The Servant's darkness:
 - (a) Isa 53:8. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people.
 - (b) 2 Cor 5:21. For our sake he **made him to be sin** who knew no sin, so that in him we might become the righteousness of God.
 - (2) Other's darkness:
 - (a) Isa 9:2. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone. (See Matt 4:16)
 - (b) Isa 42:6–7. I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, ⁷ to open up the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.
 - (c) Isa 49:6. I will make you a light for the nations, that my salvation may reach to the end of the earth.
- iv. The call is to trust and rely.
 - (1) Isa 12:2. Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation.
 - (2) Isa 26:3–4. You keep him in perfect peace whose mind is stayed on you, because he trusts in you. ⁴ Trust in the LORD forever, for the LORD GOD is an everlasting rock.
 - (3) Isa 30:12–13, 15. Because you despise this word and trust in oppression and perverseness and rely on them, ¹³ therefore iniquity shall be to you.... ¹⁵ In returning and rest you shall be saved; in quietness and in trust shall be your strength.
- b. A charge for all who rely on themselves and not on God to continue in their way to destruction (50:11). Prov 16:25. There is a way that seems right to a man, but its end is the way to death.

H. 51:1–8: A Call to Hope in Eternal Salvation

1. Introduction:

- a. *Context:* Isa 50:10. “Who among you fears the LORD and *obeys* [= listens to] the voice of his servant? Let him who walks in darkness and has no light trust in the name of the LORD and rely on his God.” (Cf. 50:4)
- b. *Outline:*
 - i. A Charge to Consider How God Can Make Much from Little (51:1–3): “Listen to me” (51:1a) > “Look to the Rock ... Look to Abraham” (51:1b–3)

- ii. A Charge to Look through Global Punishment to Eternal Salvation (51:4–6): “Pay attention to me” (51:4–5) > “Lift up your eyes” (51:6)
 - iii. A Charge to Not Fear Man’s Reproach (51:7–8): “Listen to me” (51:7a) > “Fear not the reproach of men” (51:7b–8)
- c. *Addressees:*
 - i. They are tagged:
 - (1) Pursuers of righteousness [by faith] (51:1a)
 - (2) God’s true people [by faith] (51:4–5)
 - (3) Those knowing righteousness [by faith] (51:7a)
 - ii. Not primarily addressing Isaiah’s contemporaries:
 - (1) Isa 42:19–20. Who is blind but my servant, or deaf as my messenger whom I send? ... ²⁰ He sees many things, but does not observe them; his ears are open, but he does not hear.
 - (2) Isa 29:11. And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, “Read this,” he says, “I cannot, for it is sealed.”
 - iii. Addressing primarily the future redeemed community:
 - (1) Isa 29:18. In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.
 - (2) Isa 30:8–9. And now, go, write it before them on a tablet and inscribe it in a book, that it may be for the time to come as a witness forever. ⁹ For they are a rebellious people, lying children, children unwilling to hear the instruction of the LORD.
 - iv. The need to pursue righteousness in the right way: Rom 9:30–32. What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; ³¹ but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. ³² Why? *Because they did not pursue it by faith, but as if it were based on works.*
- 2. A Charge to Consider How God Can Make Much from Little (51:1–3)
 - a. A Call for Pursuers of Righteousness to Listen (51:1a)
 - i. The Context: 50:10–11
 - (1) “Pursuers of righteousness” are those who:
 - (a) Fear the LORD (v. 10)
 - (b) Obey [“listen to”] his Servant (v. 10)
 - (c) Trust in God’s name (v. 10)
 - (d) Rely on God (v. 10)
 - (e) Are weary and God-dependent, not self-reliant (vv. 4, 11)
 - (2) To pursue “righteousness” is to follow the “righteous one,” God’s servant (50:8; 53:11)
 - ii. The Background & Foreground:
 - (1) Deut 16:20 (DeRouchie). Righteousness, righteousness you shall pursue.
 - (2) Deut 6:25. And it will be righteousness for us, if we are careful to do all this commandment before the LORD our God, as he has commanded us.

- (3) Rom 9:30–31. What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; ³¹ but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.
- b. The Content: A Charge to Consider How God Can Make Much from Little (51:1b–3)
 - i. The Charge to Look to “the Rock” (51:1b)
 - (1) Isa 17:10. For you have forgotten the God of your salvation and have not remembered the Rock of your refuge; therefore, though you plant pleasant plants and sow the vine-branch of a stranger.
 - (2) Isa 26:4. Trust in the LORD forever, for the LORD GOD is an everlasting Rock.
 - (3) Isa 30:29. You shall have a song as in the night when a holy feast is kept, and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the LORD, to the Rock of Israel.
 - (4) Isa 44:8. Fear not, nor be afraid; have I not told you from of old and declared it? And you are my witnesses! Is there a God besides me? There is no Rock; I know not any.
 - (5) Deut 32:18. You were unmindful of the Rock that bore you, and you forgot the God who gave you birth.
 - ii. The Charge to Look to Abraham and Sarah (51:2a)
 - iii. The Reason to Look (51:2b–3):
 - (1) From one to many by faith in God’s ability (51:2b)
 - (a) Gen 17:5–6. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you.
 - (b) Rom 4:18–21. In hope [Abraham] believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” ¹⁹ He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. ²⁰ No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹ fully convinced that God was able to do what he had promised.
 - (c) Heb 11:11–12. By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. ¹² Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.

- (d) Gen 15:5–6. And [the LORD] brought [Abram] outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶ And he believed the LORD, and he counted it to him as righteousness.
- (2) The lasting significance (51:3)
 - (a) YHWH will comfort Zion.
 - (i) Isa 40:1–2. Comfort, comfort my people, says your God. ² Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD’s hand double for all her sins.
 - (ii) Isa 52:9–10.
 - (b) YHWH will make her like God’s garden in Eden.
 - (i) Isa 58:11. And the LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail.
 - (ii) Ezek 36:35. And they will say, “This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.”
 - (iii) Rev 22:1–3. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb ² through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. ³ No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.
 - (c) Those in Zion will express joy, gladness, thanksgiving, and song.
 - (i) Isa 35:10. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
 - (ii) Isa 65:18–19. But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy, and her people to be a gladness. ¹⁹ I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.
 - (iii) Zeph 3:14, 17. Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! ... ¹⁷ The LORD your God is in

your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.

3. A Charge to Look through Global Punishment to Eternal Salvation (51:4–6)
 - a. A Call for God's True People to Pay Attention (51:4–5)
 - i. The Call to Pay Attention (51:4ab)
 - (1) "My people ... my nation": A true Israel within Israel, who pursue righteousness *by faith* (cf. 50:10)
 - (a) Ps 73:1. Truly God is good to Israel, to those who are pure in heart.
 - (b) Isa 45:25. In the LORD all the offspring of Israel shall be justified and shall glory. ["Israel" = the Servant person, who has offspring, 49:3; 53:10].
 - (c) Rom 2:28–29. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter.
 - ii. The Reason Why They Should Pay Attention (51:4c–5)
 - (1) God (through his royal Servant) is the only hope for true order and justice in the world (v. 4c).
 - (a) Isa 2:3–4. And many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth **the law**, and the word of the LORD from Jerusalem. ⁴ He shall **judge** between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
 - (b) Isa 42:1–4. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth **justice** to the nations. ² He will not cry aloud or lift up his voice, or make it heard in the street; ³ a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth **justice**. ⁴ He will not grow faint or be discouraged till he has established **justice** in the earth; and the coastlands wait for **his law**.
 - (2) God's righteous, saving arm is near (v. 5).
 - (a) Isa 46:13. I bring near my righteousness; it is not far off, and my salvation will not delay; I will put salvation in Zion, for Israel my glory.
 - (b) Isa 53:1, 11. Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? ¹¹ Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make

- many to be accounted righteous, and he shall bear their iniquities.
- b. The Content: A Charge to Look through Global Punishment to Eternal Salvation (51:6)
 - i. The coming punishment (v. 6a):
 - (1) Isa 50:2–3. Behold, by my rebuke I dry up the sea, I make the rivers a desert; their fish stink for lack of water and die of thirst. ³ I clothe the heavens with blackness and make sackcloth their covering.
 - (2) Isa 24:1, 4–6. Behold, the LORD will empty the earth and make it desolate, and he will twist its surface and scatter its inhabitants.... ⁴ The earth mourns and withers; the world languishes and withers; the highest people of the earth languish. ⁵ The earth lies defiled under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. ⁶ Therefore a curse devours the earth, and its inhabitants suffer for their guilt; therefore the inhabitants of the earth are scorched, and few men are left.
 - ii. The hope of lasting salvation and righteousness (v. 6b):
 - (1) Isa 12:2. Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation.
 - (2) Isa 25:8–9. He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. ⁹ It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”
 - (3) Isa 54:10. For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed,” says the LORD, who has compassion on you.
 - (4) Isa 65:17. For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.
4. A Charge to Not Fear Man’s Reproach (51:7–8)
- a. A Call for Those Knowing Righteousness to Listen (51:7a)
 - i. “You who know righteousness”
 - (1) Those who pursue righteousness by faith (v. 1)
 - (2) Those who know the righteous one (50:8; 53:11)
 - ii. “The people in whose heart is the law”
 - (1) The majority of Israel’s call and experience:
 - (a) Deut 6:6. And these words that I command you today shall be on your heart.
 - (b) Jer 17:1. The sin of Judah is written with a pen of iron; with a point of a diamond it is engraved on the tablet of their heart.

- (2) The promise and fulfillment:
 - (a) Jer 31:33. But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts.
 - (b) Rom 2:14–15. For the when Gentiles, who do not have the law by nature, do what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵ They show that the work of the law is written on their hearts.... ²⁶ So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. ²⁸ For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not be the letter.
- (3) The proclamations of the messianic psalmist:
 - (a) Ps 37:30–31. The mouth of the righteous [one] utters wisdom, and his tongue speaks justice. ³¹ The law of his God is in his heart; his steps do not slip.
 - (b) Ps 40:8. I delight to do your will, O my God; your law is within my heart.
 - (c) Ps 119:11. I have stored up your word in my heart, that I might not sin against you.
- b. The Content: A Charge to Not Fear Man's Reproach (51:7b–8)
 - i. The Charge Not to Fear (51:7bc)
 - (1) Isa 35:4. Say to those who have an anxious heart, "Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you."
 - (2) The Reason to Not Fear: Justice Matched by Eternal Salvation (51:8)
 - (a) The certainty of God's justice
 - (i) See v. 4
 - (ii) Isa 66:24. And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.
 - (iii) Mark 9:47–48. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, ⁴⁸ "where their worm does not die and the fire is not quenched."
 - (b) What is true of the Messiah is true of us (see 50:10)
 - (i) Rom 8:33–34. Who shall bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? Christ Jesus is the one who died—more

than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

I. 51:9–11: A Plea for God to Save as in the Exodus

1. The Appeal (51:9a)

- a. “Awake, awake.” Ps 121:3–4. He will not let your foot be moved; he who keeps you will not slumber. ⁴ Behold, he who keeps Israel will neither slumber nor sleep.
- b. The Arm of the LORD
 - i. **God’s arm rules.** Isa 40:10. Behold, the Lord GOD comes with might, and his arm rules for him.
 - ii. **God’s arm fights.** Isa 48:14. The LORD loves him; he shall perform his purpose on Babylon, and his arm shall be against the Chaldeans.
 - iii. **In God’s arm the coastlands hope.** Isa 51:5. My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait.
 - iv. **God’s arm is the Servant-Savior.** Isa 53:1–3. Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? ² For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. ³ He was despised and rejected by men, a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.
 - v. **God’s arm is the only means to save the world.**
 - (1) Isa 59:16. He saw that there was no man, and wondered that there was no one to intercede; then his own arm brought him salvation, and his righteousness upheld him.
 - (2) Isa 63:5. 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, and my wrath upheld me.
 - vi. **God’s arm has worked salvation in the past, which gives promise that he will do so again.**
 - (1) Isa 63:11–14. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit, ¹² who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, ¹³ who led them through the depths? Like a horse in the desert, they did not stumble. ¹⁴ Like livestock that go down into the valley, the Spirit of the LORD gave them rest. So you led your people, to make for yourself a glorious name.
 - (2) Exod 6:6. Say therefore to the people of Israel, “I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you *with an outstretched arm* and with great acts of judgment.”

- (3) Jude 5. Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.
 - (4) Deut 7:17–19. If you say in your heart, “These nations are greater than I. How can I dispossess them?” ¹⁸ you shall not be afraid of them but you shall remember what the LORD your God did to Pharaoh and to all Egypt, ¹⁹ the great trials that your eyes saw, the signs, the wonders, the mighty hand, and *the outstretched arm*, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid. (Cf. Deut 4:34–35)
2. The Comparison (51:9b–10)
- a. “Who cut *Rahab*” = Egypt
 - i. While the ESV just transliterates the Hebrew, the term “Rahab” means “rage, violence,” and it’s related to the word for “arrogance.” This explains why it is associated with Egypt, the “Raging/Arrogant One.”
 - ii. Isa 30:7. Egypt’s help is worthless and empty; therefore I have called her “Rahab who sits still.”
 - iii. Ps 89:10. You crushed Rahab like a carcass; you scattered your enemies with your mighty arm. (Cf. Job 26:12)
 - b. “Who pierced the dragon” = Pharaoh was a small picture of the serpent
 - i. Isa 27:1. In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.
 - ii. Ezek 29:3. Behold, I am against you, Pharaoh king of Egypt, the great dragon that lies in the midst of the streams, that says, “My Nile is my own; I made it for myself.”
 - c. The original exodus account already compared Pharaoh to the serpent.
 - i. Gen 3:15. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.
 - ii. Exod 4:3–4. And [the LORD] said, “Throw [your staff] on the ground.” So [Moses] threw it on the ground, and it became a **serpent**, and Moses ran from it. ⁴ But the LORD said to Moses, “**Put out your hand** and catch it by the tail.”
 - iii. Exod 9:15. For by now I could have **put out my hand** and struck you and your people with pestilence, and you would have been cut off from the earth.
 - iv. Exod 15:11–12. Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? ¹² You **stretched out your right hand**; the earth swallowed them up.
 - d. The certain triumph
 - i. Rom 16:20. The God of peace will soon crush Satan under your feet.
 - ii. Rev 20:2, 7, 10. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years.... ⁷ And

when the thousand years are ended, Satan will be released from his prison....¹⁰ And the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

3. The Hope: A Second Exodus with the Complete Defeat of the Serpent (51:11)—Realization in the Life of Christ
 - a. Matt 1:21–23. “She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”²² All this took place to fulfill what the Lord had spoken by the prophet Isaiah:²³ “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us).
 - b. Isa 7:14. Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and *shall call his name Immanuel*.
 - c. Isa 9:6. For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
 - d. Isa 11:6–12. The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and *a little child shall lead them*.⁷ The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox.⁸ The *nursing child* [= tender shoot; cf. Isa 53:2] shall play over the hole of the cobra, and the weaned child shall put his hand on the adder’s den.⁹ They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.¹⁰ In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.¹¹ In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people....¹² He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. (Cf. Isa 2:2–4; Jer 23:5–8)
 - e. Matt 2:13–15. Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.”¹⁴ And he rose and took the child and his mother by night and departed to Egypt¹⁵ and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “*Out of Egypt I called my son*.”
 - f. Hos 11:1, 5, 10–12. When Israel was a child, I loved him, and out of Egypt I called my son....⁵ They shall not return to the land of Egypt, but Assyria shall be their king, because they have refused to return to me....¹⁰ They shall go after the LORD; he will roar like a lion; when he roars, his children shall come trembling from the west;¹¹ they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the LORD.

- g. Luke 9:30–31. And behold, two men were talking with him, Moses and Elijah, ³¹ who appeared in glory and spoke of *his exodus*, which he was about to accomplish at Jerusalem.
- h. Rev 12:9–11. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. ¹⁰ And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. ¹¹ And *they have conquered him by the blood of the Lamb* and by the word of their testimony, for they loved not their lives even unto death.

J. 52:1–12: Good News! Engage in the Second Exodus (cf. Rom. 10:15)

1. Outline of 52:1–12
 - a. The corporate response to God’s reign and salvation (52:1–6)
 - i. The call for Jerusalem to wake up, strengthen herself, and dress like a priest (5:1)
 - ii. The call for Jerusalem to remove her fetters (5:2–6)
 - b. The personal response to God’s reign and salvation (52:7–12)
 - i. The messenger’s good news of God’s reign and salvation (5:7)
 - ii. The watchmen’s call to respond to God’s reign and salvation (5:8–12)
2. Overview of 52:7–10:
 - a. Peace *with God* is possible (v. 7)
 - b. Happiness, joy, and celebration at Yahweh’s return (vv. 7, 8, 9)
 - c. Salvation (vv. 7, 10)
 - d. “Your God reigns” (v. 7)
 - e. Comfort has come for those in waste places (v. 9)
 - f. God has redeemed Jerusalem (v. 9)
 - g. Yahweh has worked mightily before the eyes of the nations (v. 10)
3. The corporate response to God’s reign and salvation (52:1–6)
 - a. The call for Jerusalem to wake up, strengthn herself, and dress like a priest (5:1)
 - i. The call itself (52:1a–d)
 - (1) The ideal—a royal priestly people: Exod 19:5–6. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a holy nation.
 - (2) The failure: Hos 4:6. My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.
 - (3) The hope—“Put on beautiful garments ... holy city”: priestly clothing
 - (a) Exod 28:2. And you shall make holy garments for Aaron your brother, for glory and for beauty.

- (b) Zech 3:1–4. Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. ² And the LORD said to Satan, “The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?” ³ Now Joshua was standing before the angel, clothed with filthy garments. ⁴ And the angel said to those who were standing before him, “Remove the filthy garments from him.” And to him he said, “Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments.”
- ii. The reason for the call: God has forever removed Jerusalem’s uncleanness (52:1e)
 - (1) Uncleanness overran the 1st Jerusalem
 - (2) The new Jerusalem is now ready for a 2nd exodus:
 - (a) Exod 12:43–44. This is the statute of the Passover: no foreigner shall eat of it, ⁴⁴ but every slave that is bought for money may eat of it after you have circumcised him.
 - (b) Heb 12:22–24. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³ and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, ²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.
 - (c) Rev 21:27. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb’s book of life.
- b. The call for Jerusalem to remove her fetters (5:2–6)
 - i. The call itself (52:2)
 - (1) In 49:1–55:13 the focus shifts from God’s deliverance of Israel from Babylon to the Servant-Savior’s deliverance of the world from sin.
 - (a) Isa 49:6. It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.
 - ii. The reason for the call: God has made a way for his people to know him (52:3–6)
 - (1) Sold for nothing (52:3): Judg 2:14. So the anger of the LORD was kindled against Israel, and he gave them over to plunderers, who plundered them. And he sold them into the hand of their surrounding enemies, so that they could no longer withstand their enemies. Cf. 3:8; 4:2.
 - (2) Redeemed for something other than money (52:3):

- (a) Cf. 52:9; 54:5–6, which frame 52:13–53:12
 - (b) 1 Pet 1:18–19. You were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot.
- (3) The people have misrepresented God's "name" (52:5).
 - (a) Rom 2:23–24. You who boast in the law dishonor God by breaking the law.²⁴ For, as it is written, "The name of God is blasphemed among the Gentiles because of you."
 - (b) Isa 37:23. Whom have you mocked and reviled [O, Sennacherib, king of Assyria]? ... Against the Holy One of Israel!
 - (c) Ezek 36:20. But when they came to the nations, wherever they came, they profaned my holy name, in that people said of them, "These are the people of the LORD, and yet they had to go out of his land."
- 4. The personal response to God's reign and salvation (52:7–12)
 - a. The messenger's good news of God's reign and salvation (5:7)
 - i. The role of the messenger: 2 Sam 18:27. The watchman said, "I think the running of the first is like the running of Ahimaaz the son of Zadok." And the king said, "He is a good man and comes with good news."
 - ii. The background to the message:
 - (1) Is 1:4–8. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.⁵ Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint.⁶ From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil.⁷ Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners.⁸ And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.
 - (2) Isa 1:21–24. How the faithful city has become a whore, she who was full of justice! Righteousness lodged in her, but now murderers.²² Your silver has become dross, your best wine mixed with water.²³ Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow's cause does not come to them.²⁴ Therefore the Lord declares, the LORD of hosts, the Mighty One of Israel: "Ah, I will get relief from my enemies and avenge myself on my foes."

- (3) Isa 42:19–22. Who is blind but my servant, or deaf as my messenger whom I send? Who is blind as my dedicated one, or blind as the servant of the LORD? ²⁰ He sees many things, but does not observe them; his ears are open, but he does not hear. ²¹ The LORD was pleased, for his righteousness' sake, to magnify his law and make it glorious. ²² But this is a people plundered and looted; they are all of them trapped in holes and hidden in prisons; they have become plunder with none to rescue, spoil with none to say, “Restore!”

“What is sin?

It is the glory of God not honored.
 The holiness of God not revered.
 The greatness of God not admired.
 The power of God not praised.
 The truth of God not sought.
 The wisdom of God not esteemed.
 The beauty of God not treasured.
 The goodness of God not savored.
 The faithfulness of God not trusted.
 The commandments of God not obeyed.
 The justice of God not respected.
 The wrath of God not feared.
 The grace of God not cherished.
 The presence of God not prized.
 The person of God not loved.
 That is sin.”

—John Piper

- (4) Rom 6:23. The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord!
- (5) Isa 25:6–9. On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. ⁷ And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸ He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. ⁹ It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”
- iii. The nature of the message: “Good news” > peace, happiness, salvation, “Your God reigns.” Isa 40:9–11. Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to

the cities of Judah, “Behold your God!”¹⁰ Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him.¹¹ He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young.

iv. The identification of the messenger:

- (1) YHWH? “It is I who speak” (v. 6)
- (2) The Servant Savior: “The LORD has bared his holy arm” (v. 10; cf. 53:1)
 - (a) Isa 61:1–2. The Spirit of the Lord GOD is upon me because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;² to proclaim the year of the LORD’s favor, and the day of vengeance of our God.” (Cf. Luke 4:18–19)
 - (b) Luke 4:43. I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.

v. The power of the good news for salvation:

- (1) Rom 1:16. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
- (2) *Past salvation*: Eph 2:8. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God
- (3) *Present salvation*: 1 Cor 1:18. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.
- (4) *Future salvation*: Rom 5:9. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

b. The watchmen’s call to respond to God’s reign and salvation (5:8–12)

i. A call to rejoice (vv. 8–10)

- (1) “All the ends of the earth shall see the salvation of our God.
 - (a) Luke 2:29–32 (Simeon). Lord, now you are letting your servant depart in peace, according to your word;³⁰ for **my eyes have seen your salvation³¹ that you have prepared in the presence of all peoples,**³² a light for revelation to the Gentiles, and for glory to your people Israel.” (Cf. Isa 49:6 with 52:10)
 - (b) Luke 3:4–6. The voice of one crying in the wilderness: “Prepare the way of the Lord, make his paths straight.⁵ Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways,⁶ and **all flesh shall see the salvation of God.**” (Cf. Isa 40:3–5 with 52:10)

- (2) The watchmen appropriate the Servant's mission.
 - (a) Acts 13:30–33. But God raised him from the dead,³¹ and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.³² And **we bring you the good news** that what God promised to the fathers,³³ this he has fulfilled to us their children by raising Jesus.
 - (b) Rom 10:13–15. For everyone who calls on the name of the Lord will be saved.”¹⁴ How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?¹⁵ And how are they to preach unless they are sent? As it is written, “**How beautiful are the feet of those who preach the good news!**”
 - (c) Cf. Isa 49:6 > Acts 26:22–23 > 13:46–47
 - (d) Cf. Eph 6:14–18(15) < Isa 52:7 with 11:5 / 59:17
- ii. A call to depart and be purified (52:11–12)
 - (1) *The nature*: A new exodus and pilgrimage
 - (2) *The focus*: Departure from a sphere (sin) and not a place (Babylon).
 - (3) *The people*: The new priests of the Lord (52:1; cf. Num 1:50–51)
 - (a) Isa 56:6–7. And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.
 - (b) Isa 66:20–21. And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD.²¹ And some of them also I will take for priests and for Levites, says the LORD.
 - (c) 1 Pet 2:5, 9. You yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ....⁹ But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.
 - (d) 2 Cor 6:16–18. What agreement has the temple of God with idols? For we are the temple of the living God; as God said,

“I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.

¹⁷ Therefore **go out from their midst, and be separate from them, says the Lord, and touch no unclean thing;** then I will welcome you, ¹⁸ and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty.” (Cf. Lev 26:12; Ezek 37:27; Isa 52:11; 43:6)

- (4) *The qualification: no haste or flight (52:12ab). Exod 12:11, 33, 39.* In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it **in haste**. It is the LORD’s Passover.... ³³ The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” ... ³⁹ And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

- (5) *The reason for the qualification: God is with them (52:12cd)*

K. 52:13–53:12 (Servant Song 4: biographical): The Servant’s Global Exaltation and Reward through Substitutionary Suffering

1. Outline:

- a. Yahweh Foresees His Servant’s Global Exaltation through Substitutionary Suffering (52:13–15)
 - i. The declaration of his exaltation (52:13)
 - ii. The means of his exaltation (52:14–15)
- b. The Prophet Describes the Servant’s Substitutionary Suffering (53:1–10)
 - i. A–The Servant’s Divine-Human Nature and Homeliness (53:1–2)
 - ii. B–The Servant’s Experience of Suffering (53:3)
 - iii. C–The Substitutionary Nature of the Servant’s Suffering (53:4–6)
 - iv. B’–The Servant’s Humble Response to His Suffering (53:7)
 - v. A’–The Human and Divine Perspective on His Suffering (53:8–10)
- c. Yahweh Promises to Reward His Servant’s Substitutionary Suffering with the Prize of a Global People (53:11–12)

2. Overview:

- a. The exaltation and triumph of the Servant is certain (52:13; 53:11–12).
- b. The mystery of the Servant: poor appearance (52:14) yet global awe (v. 15).
- c. The Servant is despised and rejected by all (53:1–3).
- d. The purpose of the Servant’s rejection and suffering is vicarious: he is divinely smitten for our sin and to win us peace (53:4–6); Yahweh caused our sin to fall on him.
- e. The Servant’s suffering is divinely imposed, but the positive results are guaranteed; Yahweh was pleased to crush him and to make him prosper for the justification of many and his own ultimate exaltation (53:7–10).
- f. Many are accounted righteous through the Righteous One, the servant, who bears the iniquities of many and makes intercession for them (53:11–12).

L. 61:1–3: Good News!

1. *The Messenger's Preparation.* The Spirit of Yahweh has anointed this messenger to proclaim good news to the “poor” (i.e., afflicted in any way, even over sin, Ps. 25:16–21) (v. 1)
 - a. John Oswalt (*The Book of Isaiah, Chapters 40–66*, 565): “Who are the poor? Those who are so broken by life that they have no more heart to try; those who are so bound up in their various addictions that liberty and release are a cruel mirage; those who think that they will never again experience the favor of the Lord, or see his just vengeance meted out against those who have misused them; those who think that their lives hold nothing more than ashes, sackcloth, and the fainting heaviness of despair. These are they to whom the Servant/Messiah shouts ‘Good news!’”
 - b. Jesus came to announce good news not to those comfortable and in control but to those in trouble.
 - i. Matt. 9:12–13. But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.” (Cf. Mark 2:17; Luke 5:31–32.)
2. *The Messenger's Task.* This proclamation is now viewed as a commissioning to six tasks:
 - a. To bind up the broken-hearted—i.e. broken over sin (v. 1)
 - i. Isa. 1:4–6. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken Yahweh, they have despised the Holy One of Israel, they are utterly estranged. ⁵Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. ⁶From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil.
 - ii. Isa. 57:15. For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite.
 - b. To proclaim liberty to captives (v. 1)
 - c. To proclaim the year of Yahweh's favor and the day of God's vengeance (v. 2)—an announcement of Jubilee and freedom
 - d. To comfort all who mourn, specifically over sin (v. 2)
 - i. Isa. 40:1–2. Comfort, comfort my peoples, says your God. ²Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from Yahweh's hand double for all her sins.
 - ii. Isa. 49:13. Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For Yahweh has comforted his people and will have compassion on his afflicted.
 - e. To grant to those who mourn in Zion (v. 3)
 - f. To replace their brokenness with joy (v. 3)
3. *The Result of the Messenger's Work.* “...that they may be called *oaks of righteousness*, the planting of Yahweh, that he may be glorified” (v. 3)
 - a. We become what we worship (so G. K. Beale). In contrast to the life of idolatry and self-exaltation, which results in withering and death, humility before God results in life and strength.

- i. Isa. 1:29–31. For they shall be ashamed of the oaks that you desired; and you shall blush for the gardens that you have chosen. ³⁰For *you shall be like an oak* whose leaf withers, and like a garden without water. ³¹And the strong shall become tinder, and his work a spark, and both of them shall burn together, with none to quench them.
- ii. Isa. 57:4–5. Whom are you mocking? Against whom do you open your mouth wide and stick out your tongue? Are you not children of transgression, the offspring of deceit, ⁵*you who burn with lust among the oaks*, under every green tree, who slaughter your children in the valleys, under the clefts of the rocks?
- iii. Ps. 1:1–3. Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; ²but his delight is in the law of Yahweh, and on his law he meditates day and night. ³He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. The wicked are no so, but are like chaff that the wind drives away.
- iv. Ps. 72:16. May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field!
- v. Ps. 144:12–15. May our sons in their youth be like plants full grown, our daughters like corner pillars cut for the structure of a palace; ¹³ may our granaries be full, providing all kinds of produce; may our sheep bring forth thousands and ten thousands in our fields; ¹⁴ may our cattle be heavy with young, suffering no mishap or failure in bearing; may there be no cry of distress in our streets! ¹⁵ Blessed are the people to whom such blessings fall! Blessed are the people whose God is the LORD!
- b. The righteousness is what the substitutionary death of the Servant, the Righteous Branch, secured for us.
 - i. Isa. 53:11. By his knowledge shall the righteous one, my servant, make many to be accounted righteous.
 - ii. Rom. 1:16–17. For I am not ashamed of *the gospel*, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. ¹⁷For in it the *righteousness of God* is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

M. Conclusions:

1. The Gospel is primarily about God’s reign through his Messiah that is exerted on behalf of all who trust in him; the treasure of the good news is God in Christ, and the salvation, peace, comfort, and joy is only experienced in relation to him. I would summarize the gospel this way: The reigning God saves and satisfies believing sinners through Christ Jesus’ life, death, and resurrection.
2. Jesus is Israel, Isaiah’s “Servant”
 - a. The One Representing the Many
 - i. Evidence from Isaiah:
 - (1) Isaiah’s “servant” the nation must be distinguished from his “servant” the Messiah, who represents the people:
 - (a) A nation, the singular servant is portrayed with spiritual blindness and disobedience (42:16, 18–19; 43:8); as a person, the servant is guiltless and without sin (50:9; 53:9)
 - (b) The Servant *Israel* (the man) (49:3) will restore *Israel* (the nation) and the nations (49:5–6), empowering them to be *servants* (54:17; 56:6; 63:17; 65:23).
 - (2) Both Isaiah’s kingly Messiah and the Servant:
 - (a) Will bring justice to the nations (9:7; 42:1–4).

- (b) Will grow up as a tender shoot (11:8; 53:2; cf. 6:13; 11:1), with stress made that the Messiah will particularly come from the stump of Jesse.
 - (c) Will have the blessing of God's Spirit (11:2; 42:1).
 - (d) Will function as a great light (9:2; 42:6; 49:6) that will bring joy to all mankind throughout the world (9:3; 42:10–13; 49:13).
 - (3) The singular “servant” (20x) in Isa 40–53 expands to plural (11x) in Isa 54–66 directly after the penal substitution text! Both restored Israelites (63:17) and Gentiles (56:6) will become God's *servants*, joined together as his offspring (54:17; 65:13 with 23).
- ii. Corporate solidarity was established in Israel through kingship, where the one represented the many.
 - (1) Israel as God's son; God as Israel's father
 - (a) Exod. 4:22–23. Then you shall say to Pharaoh, “Thus says Yahweh, Israel is my firstborn son, and I say to you, ‘Let my son go that he may serve me.’”
 - (b) Deut. 32:6. Do you thus repay Yahweh, you foolish and senseless people? Is not he your father, who created you, who made you and established you?
 - (2) The king as God's son
 - (a) 2 Sam. 7:12–15. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴*I will be to him a father, and he shall be to me a son*. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.
 - (b) Ps. 2:7–8. I will tell of the decree: Yahweh said to me, “*You are my Son*”; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.”
- iii. “Servant” as representative is an echo of “David, my servant” (Isa 37:35; cf. 2 Sam. 7:5, 8, 20–21, 25–29), which becomes shorthand for the Messiah.
 - (1) Jer. 33:25–26. If I have not established my covenant with day and night and the fixed order of heaven and earth, then I will reject the offspring of Jacob and *David my servant* and will not choose one of his offspring to rule over the offspring of Abraham, Isaac, and Jacob. For I will restore their fortunes and will have mercy on them.”
 - (2) Ezek. 34:23–24. And I will set up over them one shepherd, *my servant David*, and he shall feed them: he shall feed them and be their shepherd. And I, Yahweh, will be their God, and *my servant David* shall be prince among them.
 - (3) Ezek. 37:25. They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and *David my servant* shall be their prince forever.
 - (4) Cf. Pss. 78:70; 89:3, 20; 132:10, 11; 144:10; Luke 1:69
- b. Later Old Testament and Extra-biblical Perspectives:
 - i. Zechariah brings together Isaiah's messianic “branch” and “servant” language with the concept of atonement.

- (1) Zech. 3:8–9. Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring *my servant the Branch*.... And I will remove the iniquity of this land in a single day.
- ii. There is evidence in the DSS that speaks of the wounding and death of the “Branch of David” (R. Eisenmann & M. Wise, *The Dead Sea Scrolls Uncovered*, 1992).
- c. NT Fulfillment:
 - i. Simeon views baby Jesus as the fulfillment of the hopes of Isaiah’s Servant Songs (Luke 2:32; cf. Isa 42:6; 49:6; 52:10).
 - (1) Luke 2:30–32. My eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.
 - (2) Isa. 42:6. I am Yahweh; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations.
 - (3) Isa. 49:6. It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.
 - (4) Isa. 52:10. Yahweh has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.
 - ii. Jesus’ opens his ministry with the “Good News” text of Isa 61:1–4, declaring the inauguration of “the year of Yahweh’s favor” (Luke 4:17–21). Question: Is there any theological significance related to where Jesus ended his quotation of Isaiah 61?
 - (1) Luke 4:17–21. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, ¹⁸“The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹to proclaim the year of the Lord’s favor.” ²⁰And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. ²¹And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”
 - (2) Isa. 61:1–4. The Spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ²to proclaim the year of Yahweh’s favor, and the day of vengeance of our God; to comfort all who mourn; ³to grant to those who mourn in Zion—to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of Yahweh, that he may be glorified. ⁴They shall build up the ancient ruins; they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations.
 - iii. Matthew saw Jesus as Isaiah’s Servant (Matt. 12:15–21; Isa. 42:1–3; cf. 61:1–2).
 - (1) Matt. 12:15–21. Jesus ... withdrew from there. And many followed him, and he healed them all ¹⁶ and ordered them not to make him known. ¹⁷ This was to fulfill what was spoken by the prophet Isaiah: ¹⁸ “Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. ¹⁹ He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; ²⁰ a bruised

reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; ²¹ and in his name the Gentiles will hope.”

- (2) Isa. 42:1–3. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.

iv. Matthew connected Jesus to Isaiah’s the “light” to the nations texts (Isa. 9:1–2 in Matt. 4:15–16).

- (1) Matt. 4:12–16. Now when [Jesus] heard that John had been arrested, he withdrew into Galilee. ¹³And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴so that what was spoken by the prophet Isaiah might be fulfilled: ¹⁵“The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles—¹⁶the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.”

- (2) Isa. 9:1–2. But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. ²The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.

v. Peter explicitly calls Jesus God’s servant, called “to bless you by turning every one of you from your wickedness” (Acts 3:26).

- (1) Acts 3:24–26. And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, “And in your offspring shall all the families of the earth be blessed.” God, *having raised up his servant*, sent him to you first, to bless you by turning every one of you from your wickedness.”

vi. Philip interprets Isaiah 53 messianically to the Ethiopian Eunuch.

- (1) Acts 8:27–35. And there was an Ethiopian, a eunuch.... He had come to Jerusalem to worship ²⁸and ... was reading the prophet Isaiah. ²⁹And the Spirit said to Philip, “Go over and join this chariot.” ³⁰So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?” ³¹And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him. ³²Now the passage of the Scripture that he was reading was this: “Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. ³³In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.” ³⁴And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” ³⁵Then Philip opened his mouth, and beginning with this Scripture he told him *the good news about Jesus*.

vii. Peter saw Jesus as the Suffering Servant of Isaiah 53:

- (1) 1 Pet. 2:21–25. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, *neither was deceit found in his mouth*. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. *He himself bore our sins* in his body on the tree, that we might die to sin and live to righteousness. *By his*

wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

- (2) Isa. 53:4–9. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵*But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.* ⁶*All we like sheep have gone astray; we have turned—every one—to his own way; and Yahweh has laid on him the iniquity of us all.* ⁷He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. ⁸By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? ⁹And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was *no deceit in his mouth.*

3. The Church in Messiah Jesus is Israel, Isaiah's "Servant"

- a. Paul believed Jesus commissioned him to carry on the mission of Isaiah's Servant (Acts 26:23; cf. Isa. 42:6–7).
- i. Acts 26:15–18, 22–23. And the Lord said, "I am Jesus whom you are persecuting. ¹⁶But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as *a servant* and witness to the things in which you have seen me and to those in which I will appear to you, ¹⁷delivering you from your people and from the Gentiles—to whom I am sending you ¹⁸to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me." ²²To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: ²³that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles."
 - ii. Isa. 42:6–7. I am Yahweh; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.
 - iii. NOTE: Acts opens by declaring the Gospel of Luke only contained "all that Jesus *began* to do and teach" (Acts 1:1), suggesting that the rest of Acts contains what Jesus, through his Spirit, continues to do and to teach through his Church (cf. Acts 1:8; 16:7).
- b. Paul's missional focus away from the Jews to the Gentiles was viewed as a fulfillment of Isaiah's Servant's mission to the nations (Acts 13:47; cf. Isa. 49:6).
- i. Acts 13:45–48. But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. ⁴⁶And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. ⁴⁷For so the Lord has commanded us, saying, "'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.'" ⁴⁸And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.
 - ii. Isa. 49:6. It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.
 - iii. Cf. Isa. 42:6; 45:22

- c. Paul saw the mission of the entire Church to be a fulfillment of the good news proclamation that Isaiah anticipated (Rom. 10:15; cf. Isa. 52:7).
 - i. Rom. 10:13–17. For “everyone who calls on the name of the Lord will be saved.”¹⁴How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?¹⁵And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of *those* who preach the good news!”¹⁶But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?”¹⁷So faith comes from hearing, and hearing through the word of Christ.
 - ii. Isa. 52:7. How beautiful upon the mountains are the feet of *him* who brings good news, who publishes peace, who brings good news of happiness, who publishes.
- d. After asserting that “we are ambassadors for Christ, God making his appeal through us” (2 Cor 5:21), and after echoing the substitutionary atonement imagery of Isaiah 53, Paul cites the servant song from Isa 49:8 and then call him and his co-laborers “servants of God” (2 Cor 6:2–4).
 - i. 2 Cor 5:17–6:4. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.¹⁸ All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation;¹⁹ that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.²⁰ Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.^{6:1} Working together with him, then, we appeal to you not to receive the grace of God in vain.² For he says, “In a favorable time I listened to you, and in a day of salvation I have helped you.” Behold, now is the favorable time; behold, now is the day of salvation.³ We put no obstacle in anyone’s way, so that no fault may be found with our ministry, ⁴ but as servants of God we commend ourselves in every way.
 - ii. Isa 49:1–9. Listen to me, O coastlands, and give attention, you peoples from afar. The LORD called me from the womb, from the body of my mother he named my name.² He made my mouth like a sharp sword; in the shadow of his hand he hid me; he made me a polished arrow; in his quiver he hid me away.³ And he said to me, “You are my servant, Israel, in whom I will be glorified.”⁴ But I said, “I have labored in vain; I have spent my strength for nothing and vanity; yet surely my right is with the LORD, and my recompense with my God.”⁵ And now the LORD says, he who formed me from the womb to be his servant, to bring Jacob back to him; and that Israel might be gathered to him— for I am honored in the eyes of the LORD, and my God has become my strength—⁶ he says: “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.”⁷ Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: “Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.”⁸ Thus says the LORD: “In a time of favor I have answered you; in a day of salvation I have helped you; I will keep you and give you as a covenant to the people, to establish the land, to apportion the desolate heritages,⁹ saying to the prisoners, ‘Come out,’ to those who are in darkness, ‘Appear.’”

VII. Isaiah’s Vision of the Inclusion of a Remnant from the Nations (Isa. 2:2–5; 9:1[?]; 11:10, 12, 14[?]; 14:1–2; 16:3–5; 18:7; 19:16–25; 45:14, 20–23; 49:6, 22–23; 51:4–5; 52:15; 54:3[?]; 55:5; 56:1–8; 60:3, 4–7, 8–16; 61:5–9; 66:12, 18–23)

VIII. Isaiah and the Future

A. 5 Key Texts, Progressively Portraying the Future Zion (Isa 2:1–4; 4:2–6; 11:1–10; 25:6–12; 65:17–25)

1. Isa 2:1–4. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. ² It shall come to pass in the latter days that the mountain of the house of Yahweh shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, ³ and many peoples shall come, and say: “Come, let us go up to the mountain of Yahweh, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go the law, and the word of Yahweh from Jerusalem. ⁴ He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
 - a. 2:1 – “latter days”
 - i. The days of the royal deliverer
 - (1) Gen 49:1, 8, 10. The Jacob called his sons and said, “Gather yourselves together, that I may tell you what shall happen to you in the latter days. . . . ⁸ Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father’s sons shall bow down before you. . . . ¹⁰ The scepter shall not depart from Judah nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.
 - (2) Num 24:14, 17, 19. Come, I will let you know what this people will do to your people in the latter days. . . . ¹⁷ I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. . . . ¹⁹ And one from Jacob shall exercise dominion and destroy the survivors of cities!
 - ii. The days of when Israel experiences the curse of exile. Deut 31:29. For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded. And in the latter days evil will befall you, because you will do what is evil in the sight of Yahweh, provoking him to anger through the work of your hands.
 - iii. The days of the restoration after exile
 - (1) Deut 4:30–31. When you are in tribulation, and all these things come upon you in the latter days, you will return to Yahweh your God and obey his voice. ³¹ For Yahweh your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.
 - (2) Hos 3:5. Afterward the children of Israel shall return and seek Yahweh their God, and David their king, and they shall come in fear to Yahweh and to his goodness in the latter days.

- iv. The present days of the Spirit's power. Acts 2:16–17. But this is what was uttered through the prophet Joel: ¹⁷ “And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.”
- v. The present days since Jesus' first coming. Heb 1:1. Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ² but in these last days he has spoken to us by his Son.
- b. 2:2 – “the mountain of the house of Yahweh”
 - i. Echoes of the garden of Eden. Gen 2:10. A river flowed out of Eden to water the garden, and there it divided and became four rivers . . . the Pishon . . . the Gihon . . . the Tigris . . . the Euphrates.
 - ii. Echoes of the Promised Land. Exod 15:17. You will bring them in and plant them on your own mountain, the place, O Yahweh, which you have made for your abode, the sanctuary, O Lord, which your hands have established.
 - iii. Anticipations already being fulfilled today. Heb 12:22. You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering.
 - iv. Anticipations that will be fulfilled completely at the consummation. Rev 21:2. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- c. 2:2–3 – “that he may teach us his ways . . . the law”
 - Isa 51:4. Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set justice for a light to the peoples.
 - Isa 42:4. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
 - Matt 28:19–20. Go therefore and make disciples of all nations, . . . teaching them to observe all that I have commanded.
- 2. Isa. 4:2–6. In that day the branch of Yahweh shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel. ³ And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, ⁴ when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. ⁵ Then Yahweh will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. ⁶ There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain.
 - a. 4:2 – “the branch of Yahweh” (cf. 6:13; 11:1; 53:2)
 - b. 4:5 – “over all the glory there will be a canopy”
 - i. Jer 3:16–17. And when you have multiplied and increased in the land, in those days, . . . they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind or be remembered. . . . ¹⁷ At that time Jerusalem shall be called the throne of the LORD, and all nations

- shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart.
- ii. Zech 2:4–5. Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it. ⁵ And I will be to her a wall of fire all around, declares the LORD, and I will be the glory in her midst.
 - iii. Rev 21:22–24. And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. ²³ And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. ²⁴ By its light will the nations walk, and the kings of the earth will bring their glory into it.
3. Isa. 11:1–10. There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. ² And the Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of Yahweh. ³ And his delight shall be in the fear of Yahweh. He shall not judge by what his eyes see, or decide disputes by what his ears hear, ⁴ but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. ⁵ Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. ⁶ The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. ⁷ The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. ⁸ The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. ⁹ They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of Yahweh as the waters cover the sea. ¹⁰ In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.
- a. 11:2 – “the Spirit of the LORD shall rest upon him.” Isa 61:1–2. The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ² to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn. (Cf. Luke 4:18–19.)
 - b. 11:9 – “they shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.”
 - c. 11:10 – “the nations shall inquire”
 - d. 11:11 – “to recover the remnant that remains of his people”
4. Isa. 25:6–12. On this mountain Yahweh of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. ⁷ And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸ He will swallow up death forever; and the Lord Yahweh will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for Yahweh has spoken. ⁹ It will be said on that day, “Behold, this is our God; we have waited for

him, that he might save us. This is Yahweh; we have waited for him; let us be glad and rejoice in his salvation.”¹⁰ For the hand of Yahweh will rest on this mountain, and Moab shall be trampled down in his place, as straw is trampled down in a dunghill.¹¹ And he will spread out his hands in the midst of it as a swimmer spreads his hands out to swim, but Yahweh will lay low his pompous pride together with the skill of his hands.¹² And the high fortifications of his walls he will bring down, lay low, and cast to the ground, to the dust.

- a. 25:6, 7, 10 – “On this mountain” (cf. Isa 2:2–3; 11:9; 27:13; 30:29; 57:13; 65:25)
 - b. 25:8 – “He will swallow up death forever, and the Lord GOD will wipe away tears from all faces.” Rev 21:4. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.
5. Isa. 65:17–25. “For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.¹⁸ But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy, and her people to be a gladness.¹⁹ I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.²⁰ No more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days, for the young man shall die a hundred years old, and the sinner a hundred years old shall be accursed.²¹ They shall build houses and inhabit them; they shall plant vineyards and eat their fruit.²² They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands.²³ They shall not labor in vain or bear children for calamity, for they shall be the offspring of the blessed of Yahweh, and their descendants with them.²⁴ Before they call I will answer; while they are yet speaking I will hear.²⁵ The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent’s food. They shall not hurt or destroy in all my holy mountain,” says Yahweh.
- a. 65:17 – “I create new heavens and a new earth”
 - i. Rev 21:1. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.
 - ii. 2 Cor 5:17. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.
 - iii. Gal 6:15. For neither circumcision counts for anything, nor uncircumcision, but a new creation.
 - b. 65:25 – “my holy mountain” (cf. note on 25:6, 7, 10 above)

B. Figures of Speech and the Future

1. The age of the messiah and the ingathering of the nations: no fear, for the lion is a vegetarian
 - Isa 11:1, 6–9. There shall come forth a shoot from the stump of Jesse. . . .⁶ The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them.⁷ The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox.⁸ The nursing

child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. ⁹ They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

2. The age of the return to Zion: no fear, for the lion is not present
 - Isa 35:8–10. And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray. ⁹ No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. ¹⁰ And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
3. The new creation: no fear, for the lion is a vegetarian
 - Isa 65:17, 25. For behold, I create new heavens and a new earth. . . . ²⁵ The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain.

C. Synthesis:

1. Isaiah's sees that in the latter days the centrality and importance of the new Jerusalem rise in the eyes of the world.
2. There God's law will go forth through the instrument of his messianic servant, who will establish both justice and peace.
3. There God's glory will both permeate and protect, and the boundaries of the city will expand to hold all the redeemed from the world.
4. To there the nations will gather as the culmination of a second exodus and new creation.
5. At that time, death and pain will be destroyed, and a new heavens and earth will be enjoyed by the preserved ones of the earth who have sought refuge in Yahweh and the Davidic king.
6. This messianic age of hope, where the curse is abolished is *already* and *not yet*.
 - a. It has truly been inaugurated already in the first coming of Christ; we are a new creation and are living in the last days and have already come "to Mount Zion and to the city of the living God, the heavenly Jerusalem." Our lives are already hidden with Christ, who is seated at the right hand of God (Col 3:1, 3). The Great Commission is seeing the ingathering of the nations to the heavenly Jerusalem, and the law of God has gone forth through his Servant, Jesus Christ.
 - b. But while the new creation is inaugurated, it has not yet been consummated. While death and the curse have been conquered, we await to see their complete eradication. While hope today exists through tears and pain, we look ahead to the day when tears and pain and all curse will be no more. We long for the day when we, with John, "will see the holy city, new Jerusalem, coming down out of heaven from God" (Rev 21:2).

IX. The Glory of God in Isaiah: A Sampling

- Isa. 24:15–16. Therefore in the east *give glory* to Yahweh; in the coastlands of the sea, give glory to the name of Yahweh, the God of Israel. ¹⁶From the ends of the earth we hear songs of praise, of glory to the Righteous One.
- Isa 40:5. And *the glory of Yahweh* shall be revealed, and all flesh shall see it together, for the mouth of Yahweh has spoken.
- Isa. 42:8, 12. I am Yahweh; that is my name; *my glory* I give to no other, nor my praise to carved idols.... Let them give *glory* to Yahweh, and declare his praise in the coastlands.
- Isa. 43:5–7. The haughty looks of man shall be brought low, and the lofty pride of men shall be humbled, and Yahweh alone will be exalted in that day. ⁶I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, ⁷everyone who is called by my name, whom I created for *my glory*, whom I formed and made.”
- Isa. 44:23. Sing, O heavens, for Yahweh has done it; shout, O depths of the earth; break forth into singing, O mountains, O forest, and every tree in it! For Yahweh has redeemed Jacob, and will *be glorified* in Israel.
- Isa. 48:9, 11. For my name’s sake I defer my anger, for the sake of my praise I restrain it for you, that I may not cut you off. ¹¹For my own sake, for my own sake, I do it, for how should my name be profaned? *My glory* I will not give to another.
- Isa. 49:3. And he said to me, “You are my servant, Israel, in whom *I will be glorified*.”
- Isa. 61:1, 3. The Spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the poor ... that they may be called oaks of righteousness, the planting of Yahweh, *that he may be glorified*.
- Isa. 66:18–19. For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see *my glory*, and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen *my glory*. And they shall declare *my glory* among the nations.

X. Guided Reading for Isaiah:

A. Points of Focus:

1. Key chapters: Isa. 6, 7, 9, 11, 36–37, 40, 44, 52:13–53:12, 65–66
2. Key persons: Ahaz, Cyrus, David, Hezekiah, Holy One of Israel, Immanuel, Isaiah son Amoz, Jesse, Rabshakeh, Sennacherib, the Servant

B. Questions:

1. Isaiah was a contemporary of which other prophets? Under which Judean king did Isaiah have his greatest influence? Which world power confronted Judah during Isaiah’s life and ministry?
2. Read the story in Isaiah 36–37 in order to better discern the role of the messenger of a king (whether of an ambassador of an earthly king or a prophet of God). What was the name of the foreign king that tormented Jerusalem during the time of Isaiah? What was the name of his messenger sent to the king of Judah? In the king of Judah’s prayer to God for deliverance, what does he state will be the

ultimate outcome of God's acting on his people's behalf? On what basis does Yahweh declare he will fight against the foreign oppressor?

3. Isaiah is made up of two parts. What are the titles given to these "books," and what chapters are associated with each?
4. What is the term given to the awful judgment that will be unleashed at the end of the age upon Israel and all the nations that defy God?
5. In Isaiah 6, Yahweh asked, "Whom shall I send, and who will go for us?" Isaiah answered, "Here am I. Send me!" The prophet's mission is then described. Was his mission one of hope or judgment? What was Isaiah being asked to do?
6. The biblical term "gospel" or "good news" finds its theological basis in the book of Isaiah. Read Isaiah 40:9–11; 52:7–10; 61:1–3 and list all the things that Isaiah regarded as the "good news." Now read Paul's quotation of Isaiah 52:7 in Romans 10:15. What does he change in the quotation, and why is this change significant?
7. How does Isaiah characterize the "new Messianic age," and what title does Isaiah apply to both the coming Messianic King and to Israel as a nation? Now read Isaiah 7, 9, and 11 and make two lists: the first including all you learn about the royal child of hope and the second detailing what you learn about the age of restoration.
8. Summarize in one sentence the main points of each of the following passages: Isaiah 40, 44, and 52:13–53:12.
9. Write down all you learn about the new heavens and new earth in Isaiah 65:17 and 66:18–24. What special role will some of the "nations" play at this time? How does Isaiah's depiction of the new heavens and new earth compare or contrast to John's description in Revelation 21:1–8?
10. "Have you not known? Have you not heard? Yahweh is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for Yahweh shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint." In what chapter are these words found?
11. "The Spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the poor; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of Yahweh's favor; and the day of vengeance of our God; to comfort all who mourn." In what chapter are these words found?
12. ESSAY: Isaiah 7:14 – "Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel." Matthew declared this prophecy to be fulfilled through the incarnation of God in Jesus (Matt. 1:23; cf. Luke 1:31–34). How are we to understand this use of the Old Testament? What elements of Isaiah 7–8 did the prophet anticipate fulfillment within *his own lifetime*, and what elements did he himself likely anticipate only long-range fulfillment?