

ISAIAH'S SERVANT SONGS

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I. Global Salvation and the New Creation (40:1–66:24)

Fig. 16.2. Global Salvation and the New Creation (Isa 40–66)

<i>Outline</i>	<i>Texts</i>	<i>Gospel Message or Servant Song</i>
I. Comfort and redemption for Zion and the world	40–55	
A. Universal consolation <ul style="list-style-type: none"> • Of Zion • Of the whole world 	40:1–42:17 <ul style="list-style-type: none"> • 40:1–41:20 • 41:21–42:17 	Gospel (40:9–11) Song 1 (42:1–9)
B. Promises of two-stage redemption: <ol style="list-style-type: none"> 1. The two stages <ul style="list-style-type: none"> • Release from Babylon • Forgiveness of sins 2. The two agents <ul style="list-style-type: none"> • Cyrus: liberation • Servant: atonement 	42:18–44:23 <ul style="list-style-type: none"> 42:18–44:23 <ul style="list-style-type: none"> • 42:18–43:21 • 43:22–44:23 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 charge <ul style="list-style-type: none"> • To Zion • To the whole world 	54:1–55:13 <ul style="list-style-type: none"> • 54:1–17 • 55:1–13 	
II. The Servants of Yahweh and the New Creation	56–66	Gospel (61:1–4)
<i>Adapted from Gentry and Wellum, Kingdom Through Covenant, 2nd ed., 490–91.</i>		

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

1. Main idea: The servant-person will give justice to the nations and be empowered by Yahweh as a covenant for people and light for nations.
2. 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)
3. 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).
 - 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)
- 4. 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) Isa 49:8–9. 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, saying to the prisoners, “Come out,” to those who are in darkness, “Appear.”
 - (2) 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 1:68–69, 79; 2:30–32; Acts 26:22–23)
 - (1) Isa 49:6 [from Yahweh]. 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 1:68–69, 79 [from Zechariah]. Blessed be the Lord God of Israel, for he has visited and redeemed his people and raised up a horn of salvation for us in the house of his servant David ... to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.
 - (3) Luke 2:30–32 [from Simeon]. 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.
 - (4) Acts 26:22–23 [from Paul]. 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.
 - iii. The goal of his covenant and light roles:
 - (1) To open the eyes that are blind (35:5; 42:16; 49:8–9; cf. Luke 4:18)
 - (a) Isa 35:5. Then the eyes of the blind shall be opened, and the ears of the deaf unstopped.
 - (b) Isa 42:16. And I will lead the blind in a way that they do not know, in paths that they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I do, and I do not forsake them.
 - (c) Isa 49:8–9. 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, saying to the prisoners, “Come out,” to those who are in darkness, “Appear.”

- (d) Luke 4:18. 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.
- (2) To set free the prisoners (Isa 61:1; cf. Matt 4:23; Luke 4:18; Heb 2:14–15).
 - (a) 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 proclaim liberty to the captives, and the opening of the prison to those who are bound.
 - (b) 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.
 - (c) Luke 4:18. 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.
 - (d) 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, and deliver all those who through fear of death were subject to lifelong slavery.
- 5. 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).
- B. 49:1–13 (Servant Song 2: autobiographical): The Servant's Mission**
 - 1. Main idea: The servant calls the coastlands to receive the good news of his mission and for the universe to respond with joy.
 - 2. 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)
 - 3. 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).
 - 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 “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:*
 - 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 disciples³ 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."

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

C. **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.
- D. 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).
 3. Identified persons (ESV):
 - a. *Yahweh God* (“my” 52:13; 53:11; “LORD” 53:1, 6, 10; “him/he” 53:2, 10; “God” 53:4; “I” 53:12)
 - b. *The suffering and exalted Servant* (“servant” 52:13; 53:11; “he/his/him” 52:13–15; 53:2–12; “arm of the LORD” 53:1; “man” 53:3; “righteous one” 53:11)
 - c. *Jewish peoples* (“you” 52:14; “who/whom” 53:1, 8; “he” 53:1; “people” 53:8; “they” 53:9)
 - d. *Certain peoples from many nations* (“many” 52:14–15; 53:11–12; “nations” 52:15; “kings” 52:15; “they” 52:15; “their” 53:12; “strong” 53:12)
 - e. *All peoples* (“men” 53:3; “their” 53:3; “living” 53:8; “transgressors” 53:12)

- f. *Believing remnant of proclaimers of good news including the prophet* (“us” 53:1, 5; “we” 53:2–6; “our” 53:4–5; “all” 5:6; “offspring” 53:10)
- g. *The prophet alone* (“my” 53:8)
- 4. Yahweh Foresees His Servant’s Global Exaltation through Substitutionary Suffering (52:13–15)
 - a. The declaration of his exaltation (52:13)
 - i. He will act “wisely.” Isa 11:2. 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.
 - ii. What does it mean that he will be “high and lifted up”?
 - (1) What are the two options?
 - (a) *His crucifixion*. John 3:14–15. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,¹⁵ that whoever believes in him may have eternal life.
 - (b) *His enthronement*. Phil 2:8–9. He humbled himself by becoming obedient to the point of death, even death on a cross.⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name.
 - (2) How do we decide? ... Isa 6:1 and 57:15 point to his enthronement.
 - (a) Isa 6:1. In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple.
 - (b) 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. The means of his exaltation (52:14–15)
 - i. “Marred beyond human semblance” (v. 14)
 - (1) *Tortured suffering*. Isa 50:6. I gave my back to those who strike, and my cheeks to those who pull out the beard; I had not my face from disgrace and spitting.
 - (2) *Like a blemished animal not acceptable for sacrifice*. Mal 1:14. Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is **blemished**. For I am a great King, says the LORD of hosts, and my name will be feared among the nations. (Cf. 1 Cor 5:21)
 - ii. “He shall sprinkle many nations” (v. 15) for cleansing from sin and for holiness:
 - (1) *Under the Mosaic law*:
 - (a) Lev 14:7. And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field.
 - (b) Lev 16:18–19. Then he shall go out to the altar that is before the LORD and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.¹⁹ And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it and consecrate it from the uncleannesses of the people of Israel.

- (c) Heb 9:22. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.
- (2) *Through Christ in the new covenant:*
 - (a) Heb 9:13–14. For if the blood of goats and bulls, and **the sprinkling of defiled persons** with the ashes of a heifer, sanctify for the purification of the flesh,¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.
 - (b) Heb 10:19, 22. Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, ...²² let us draw near with a true heart in full assurance of faith, with **our hearts sprinkled clean** from an evil conscience.
 - (c) Heb 12:22–24. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, ...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.
- iii. “Nations ... kings ... see and understand” (v. 15)
 - (1) Isa 49:7. 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.
 - (2) 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.”
 - (3) Rom 15:4. For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.
- 5. The Prophet Describes the Servant’s Substitutionary Suffering (53:1–10)
 - a. The Servant’s Divine-Human Nature and Homeliness (53:1–2)
 - i. The identity of the “who” and “whom”—the initial audience of the servant’s ministry (v. 1)?
 - (1) Contrast 52:15 and compare the “we” or “our” of vv. 2, 3, 5, 6 and the “my people” of v. 8.
 - (2) John 12:37–41. Though he had done so many signs before them, they still did not believe in him,³⁸ so that the word spoken by the prophet Isaiah might be fulfilled: “Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?”³⁹ Therefore they could not believe. For again Isaiah said,⁴⁰ “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.”⁴¹ Isaiah said these things because he saw his glory and spoke of him.
 - (3) Rom 10:15–21. 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!”¹⁶ But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?”¹⁷ So faith comes from hearing, and hearing through the word of Christ.¹⁸ But I ask, have they not heard? Indeed they have, for “Their voice has gone out to all the earth, and their words to the ends of the world.”¹⁹ But I ask, did Israel not understand? First Moses says, “I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.”²⁰ Then Isaiah is so bold as to say, “I have been found by those who did not seek me; I have shown myself to those who did not ask for me.”²¹ But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”
 - ii. The servant’s divine nature as “the arm of the LORD”

- (1) Isa 40:10. Behold, the Lord GOD comes with might, and his arm rules for him.
 - (2) Isa 52:10. The LORD 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.
- iii. The servant's homely human nature (v. 2)
- (1) "*A young plant*": Isa 11:8–9. 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. (Cf. Isa 7:14; 9:6)
 - (2) "*A root*": Isa 11:1, 10. There shall come forth a shoot from the stump of Jesse, and a branch from its **roots** shall bear fruit....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. (Cf. Rom 15:12)
- b. The Servant's Experience of Suffering (53:3)
- i. His own nation despises him.
 - (1) 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."
 - (2) John 1:10–11. He was in the world, and the world was made through him, yet the world did not know him.¹¹ He came to his own, and his own people did not receive him.
 - ii. A man of sorrows (pains) and grief (suffering)
 - (1) Matt 16:21. From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.
 - (2) Matt 26:38–39. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me."³⁹ And going a little farther he fell on his face and prayed, saying, "My Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as you will."
 - (3) Heb 5:7–8. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.⁸ Although he was a son, he learned obedience through what he suffered.
- c. The Substitutionary Nature of the Servant's Suffering (53:4–6)
- i. The structure:
 - (1) Thesis (v. 4ab): Surely *our* griefs (sufferings) and sorrows (pains) he bore.
 - (2) Incomplete human perspective (v. 4c): God smote and afflicted him (for his own sins, like Job)
 - (3) Complete divine perspective (vv. 5–6): He was punished *for us*—our due punishment became his that we might be healed.
 - (4) 1 Cor 1:18. 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.
 - ii. Our punishable state
 - (1) "All we like sheep have gone astray/erred" (v. 6a)

- (a) Jer 50:6. My people have been lost sheep. Their shepherds have led them astray, turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold.
 - (b) Ezek 34:4–6. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. ⁵ So they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; ⁶ they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them.
- (2) “Our transgressions ... our iniquities” (v. 5ab)
- (a) We have all actually sinned:
 - (i) Rom 3:10–11. None is righteous, no not one; ¹¹ no one understands; no one seeks for God.
 - (ii) Rom 3:23. For all have sinned and fall short of the glory of God.
 - (b) We are all guilty in Adam and therefore under God’s wrath from conception:
 - (i) Isa 43:27. Your first father sinned, and your mediators transgressed against me.
 - (ii) John 3:36. Whoever believes in the Son has eternal life, whoever does not obey the Son shall not see life, but the wrath of God remains on him.
 - (iii) Eph 2:1–3. And you were dead in the trespasses and sins ² in which you once walked ... ³ and were by nature children of wrath, like the rest of mankind.
 - (iv) Rom 5:17–19. Because of one’s man’s trespass, death reigned through that one man.... ¹⁸ One trespass led to condemnation for all men.... ¹⁹ 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. Full substitution:
- (1) What Christ underwent:
 - (a) “He was pierced for our transgressions”
 - (i) Ps 22:16. For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet.
 - (ii) Zech 12:10. And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.
 - (iii) John 19:34. But one of the soldiers pierced his side with a spear, and at once there came out blood and water.
 - (b) “With his wounds [bruises/slashes] we are healed”
 - (i) Isa 1:6. 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.
 - (ii) Matt 27:26. Then [Pilate] released for them Barabbas, and having scourged Jesus, delivered him to be crucified.
 - (iii) John 19:1. Then Pilate took Jesus and flogged him.
 - (2) *Negative imputation*—Christ’s punishment was for our faults, not his:
 - (a) He has borne *our* griefs (v. 4a)

- (b) He has carried *our* sorrows (v. 4b)
- (c) He was pierced for *our* transgressions (v. 5a)
- (d) He was crushed for *our* iniquities (v. 5b)
- (e) *We* went astray, but he carried the iniquity of *us* all (v. 6)
- (3) *Positive imputation*—the peace and healing Christ should have known became ours:
 - (a) His chastisement brought *us* peace (v. 5c)
 - (b) With his wounds *we* are healed (v. 5d)
- iv. Full substitution brings *spiritual healing*—full reconciliation with God:
 - (1) Rom 4:25. [Jesus our Lord] was delivered up for *our* trespasses and raised for *our* justification.
 - (2) 2 Cor 5:21. For *our* sake [God] made [Christ] to be sin who knew no sin, so that in him we might become the righteousness of God.
 - (3) 1 Pet 2:24–25. [Christ] 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.** ²⁵ **For you were straying like sheep** [Isa 53:5d–6a], but have now returned to the Shepherd and Overseer of your souls.
- v. Full substitution secures *physical healing*—full freedom from the curse:
 - (1) Matt 8:16–17. That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. ¹⁷ This was to fulfill what was spoken by the prophet Isaiah: **“He took our illnesses and bore our diseases”** [Isa 53:4].
 - (2) Jas 5:13–15. Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. ¹⁴ Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. ¹⁵ And the prayer of faith will save [heal] the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.
 - (3) Matt 11:4–6. 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.”
- d. The Servant’s Humble Response to His Suffering (53:7)
 - i. What others did: Oppress and afflict
 - ii. The Servant’s response: Silence
 - (1) *Before Caiaphas and the council*. Mark 14:60–61. And the high priest stood up in the midst and asked Jesus, “Have you no answer to make? What is it that these men testify against you?” ⁶¹ But he remained silent and made no answer. Again the high priest asked him, “Are you the Christ, the Son of the Blessed?”
 - (2) *Before Pilate*. Mark 15:4–5. And Pilate again asked him, “Have you no answer to make? See how many charges they bring against you.” ⁵ But Jesus made no further answer, so that Pilate was amazed.
 - (3) *Before Herod*. Luke 23:8–9. When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. ⁹ So he questioned him at some length, but he made no answer.

iii. *The Servant is Jesus.*

- (1) Acts 8:32–35. Now 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.³³ In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.”³⁴ And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?”³⁵ Then Philip opened his mouth, and **beginning with this Scripture he told him the good news about Jesus.**
- (2) John 1:29. The next day [John the Baptist] saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!”

iv. *The synthesis and unexpected call*

- (1) 1 Pet 2:21–25. 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.²⁵ For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.
- (2) Rev 13:5–10. And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months.⁶ It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven.⁷ Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation,⁸ and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of **the Lamb who was slain.**⁹ If anyone has an ear, let him hear:¹⁰ If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain. **Here is a call for the endurance and faith of the saints.**

e. The Human and Divine Perspective on His Suffering (53:8–10)

i. The Human Perspective (vv. 8–9)

- (1) “Who considered/protested?”
 - (a) *Jesus’s perspective.* Luke 23:34. And Jesus said, “Father, forgive them, for **they know not what they do.**”
 - (b) *Peter’s perspective.* Acts 3:14–15, 17–18. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you,¹⁵ and you killed the Author of life, whom God raised from the dead. To this we are witnesses....¹⁷ And now, brothers, I know that **you acted in ignorance, as did also your rulers.**¹⁸ But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled.
 - (c) *Paul’s perspective.* 1 Cor 2:8. **None of the rulers of this age understood this [wisdom of God found in the cross],** for if they had, they would not have crucified the Lord of glory.
- (2) “They made his grave with the wicked.” Matt 27:38. Then two robbers were crucified with him, one on the right and one on the left.

- (3) “They made his grave ... with a rich man.” Matt 27:57–60. When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus.⁵⁸ He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him.⁵⁹ And Joseph took the body and wrapped it in a clean linen shroud⁶⁰ and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away.
- ii. The Divine Perspective (v. 10)
- (1) *Yahweh’s desire for the Servant’s suffering*
- (a) Luke 22:22. For the Son of Man goes **as it has been determined**, but woe to that man by whom he is betrayed!” (Cf. 24:26.)
- (b) Acts 4:27–28. For truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,²⁸ to do **whatever your hand and your plan had predestined to take place**. (Cf. 2:23.)
- (2) *Yahweh’s purpose for the Servant’s suffering*
- (a) The condition: “If you offer as a *guilt offering* his soul...” Lev 6:2–7. If anyone sins and commits a breach of faith against the LORD ..., ⁵ he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. ⁶ And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent for **a guilt offering**. ⁷ And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty.
- (b) The result/goal: “Then ...
- (i) He shall see offspring;
- (ii) He shall prolong days;
- (iii) The will of Yahweh will prosper through him.”
- (c) Implications
- (i) Implication 1: *Resurrection!*
- Luke 24:46. *Thus it is written*, that the Christ should suffer and on the third day rise from the dead.
 - 1 Cor 15:4. He was raised on the third day *in accordance with the Scriptures*.
- (ii) Implication 2: *Christ had motivation to endure!* Heb 12:2. [Look] 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.
- (d) “He shall see offspring.”
- (i) Heb 2:10. For it was fitting that [God], for whom and by whom all things exist, in **bringing many sons to glory**, should make the founder of their salvation perfect through suffering.

- (ii) *Offspring of God's Servant, Israel the person*
- Isa 45:25. In the LORD **all the offspring of Israel** shall be justified and shall glory.
 - 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) *Offspring of Abraham in Christ. Gal 3:16, 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.... ²⁹ And if you are Christ's, then **you are Abraham's offspring**, heirs according to promise.
- (iv) *Children of Jerusalem that is above. Gal 4:26–27*. 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 ware not in labor! For the children of the desolate one will be more than those of the one who has a husband." (Cf. Isa 54:1 with 2–3.)
- (e) "He shall prolong days."
- (i) Deut 17:18–20. And when [the king] sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. ¹⁹ And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, ²⁰ that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that **he may continue long** in his kingdom, he and his children, in Israel.
- (ii) 2 Sam 7:16. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.
- (iii) Ps 21:4[5]. He asked life of you; you gave it to him, **length of days** forever and ever. (Cf. Ps 16:10 with Acts 2:25–28 and 13:35.)
- (iv) Rev 11:15. The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.
- (f) "The will of the LORD will prosper through him."
- (i) 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.
- (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) Isa 50:7–9. But the Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like a flint, and I know that I shall not be put to shame. ⁸ He who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. ⁹ Behold, the Lord GOD

helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up.

- (iv) John 17:14. I glorified you on earth, having accomplished the work that you gave me to do.
6. Yahweh's Promises to Reward His Servant's Substitutionary Suffering with the Prize of a Global People (53:11–12)
- a. The reason for his reward (53:11)
- i. *His suffering leads to known future satisfaction.* Heb 12:2. [Look] 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.
- ii. *The definition of his satisfaction: the great exchange with "the many"*
- (1) Some of God's earlier promises:
- (a) Isa 1:27. Zion shall be redeemed by justice and those in her who repent by righteousness.
- (b) Isa 45:25. In the LORD all the offspring of Israel shall be justified and shall glory.
- (c) 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.
- (d) 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. (Cf. 50:8 with 53:1.)
- (e) See also Isa 49:8; cf. 2 Cor 5:21–6:2
- (2) Fulfillment:
- (a) Matt 20:28. The Son of Man came not to be served but to serve, and to give his life as a ransom for **many**.
- (b) Rom 5:15, 19. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for **many**....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.
- (c) Cf. 2 Cor 5:21–6:2 with Isa 49:8; Phil 3:8–9; Tit 3:5–7; 1 John 1:9–21
- b. The nature of his reward (53:12)
- i. *The makeup of his reward declared (53:12ab).*
- (1) Isa 53:12ab (DeRouchie): Therefore I will give a share to him in the many, and strong ones he shall apportion as spoil.
- (2) John 6:37. All that the Father gives me will come to me, and whoever comes to me I will never cast out.
- (3) Eph 1:4–5. In love⁵ he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will,⁶ to the praise of his glorious grace, with which he has blessed us in the Beloved. (Cf. Isa 44:2 LXX.)
- (4) Isa 44:1–3. But now hear, O Jacob my servant, Israel whom I have chosen!² Thus says the LORD who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshurun [LXX = "Beloved Israel"] whom I have chosen.³ For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants.
- ii. *The basis of his reward restated (53:12c–f)*
- (1) He poured out his soul to death. Phil 2:8–9. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.⁹ Therefore God has highly

exalted him and bestowed on him the name that is above every name. (Cf. 52:13.)

- (2) He was numbered with the transgressors.
 - (a) Luke 22:37. I tell you that this Scripture must be fulfilled in me: “And he was numbered with the transgressors.” For what is written about me has its fulfillment.
 - (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.
- (3) He bore the sins of many. Rom 5:19. 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.
- (4) He makes intercession for transgression.
 - (a) Rom 8:34. 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.
 - (b) 1 John 2:1. My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.

II. Conclusions Regarding the Gospel and the Messiah in Isaiah:

A. The Gospel Defined. 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 eternally saves and satisfies believing sinners through Christ Jesus’ life, death, and resurrection.

B. Jesus is Israel, God’s “Servant”

1. The One Representing the Many
 - a. Evidence from Isaiah:
 - i. Isaiah’s “servant” the nation must be distinguished from his “servant” the Messiah, who represents the people:
 - (1) 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)
 - (2) 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).
 - ii. Both Isaiah’s kingly Messiah and the Servant:
 - (1) Will bring justice to the nations (9:7; 42:1–4).
 - (2) 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.
 - (3) Will have the blessing of God’s Spirit (11:2; 42:1).
 - (4) 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).
 - iii. 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).

- b. Corporate solidarity was established in Israel through kingship, where the one represented the many.
 - i. Israel as God's son; God as Israel's father
 - (1) 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.’”
 - (2) 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?
 - ii. The king as God's son
 - (1) 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.
 - (2) 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.*”
 - c. “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.
 - i. 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.”
 - ii. 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.
 - iii. 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.
 - iv. Cf. Pss. 78:70; 89:3, 20; 132:10, 11; 144:10; Luke 1:69
2. Later Old Testament and Extra-biblical Perspectives:
- a. Zechariah brings together Isaiah's messianic “branch” and “servant” language with the concept of atonement.
 - i. 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.
 - b. 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).
3. NT Fulfillment:
- a. 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).
 - i. 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.
 - ii. 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.

- iii. 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.
- iv. 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.
- b. 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?
 - i. 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."
 - ii. 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.
- c. Matthew saw Jesus as Isaiah's Servant (Matt. 12:15–21; Isa. 42:1–3; cf. 61:1–2).
 - i. 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."
 - ii. 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.
- d. Matthew connected Jesus to Isaiah's the "light" to the nations texts (Isa. 9:1–2 in Matt. 4:15–16).
 - i. 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."

- ii. 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.
- e. Peter explicitly calls Jesus God’s servant, called “to bless you by turning every one of you from your wickedness” (Acts 3:26).
 - i. 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.”
- f. Philip interprets Isaiah 53 messianically to the Ethiopian Eunuch.
 - i. 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 the 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*.
- g. Peter saw Jesus as the Suffering Servant of Isaiah 53:
 - i. 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.
 - ii. 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*.

C. Members of Messiah’s Jesus’s Church are Israel, God’s Servants

- 1. Paul believed Jesus commissioned him to carry on the mission of Isaiah’s Servant (Acts 26:23; cf. Isa. 42:6–7).
 - a. 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.”
- b. 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.
 - c. 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).
2. 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).
 - a. 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.
 - b. 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.
 - c. Cf. Isa. 42:6; 45:22
 3. 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).
 - a. 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.
 - b. 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.
 4. 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).
 - a. 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.

- b. 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.’”

D. A Synthesis of the Messiah in Isaiah: King, Servant, and Anointed Conqueror

1. 26 different descriptions of the Messiah in Isaiah:
 - a. *Yahweh’s Branch* (Isa 4:2). His ministry will give rise to a new creation.
 - b. *The holy Lord seated on his throne* (Isa 6:1). John notes that Isaiah “saw [Jesus’s] glory and spoke of him.”
 - c. *A Son born to a virgin and named Immanuel during a new “Assyrian” invitation* (Isa 7:14; 8:8, 10). Matthew marks the fulfillment of this prediction in the birth of Jesus, who is “God with us” (Matt 1:22–23).
 - d. *A Sanctuary, a Stone of offense, and a Rock of stumbling* (Isa 8:14; cf. 28:16). Paul (Rom 9:32–33) and Peter (1 Pet 2:4, 8) associate this image with Jesus, over whom many Israelites stumble by rejecting him.
 - e. *A great Light that overcomes the darkness* (Isa 9:2; cf. 60:1–3). Matthew associates this prediction with Jesus’s ministry in Galilee (Matt 4:13–17).
 - f. *Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace* (Isa 9:6). As Wonderful Counselor, he can implement any plan he chooses (11:2). As Mighty God, he is nothing less than God to whom a remnant will return (10:21). As Eternal Father, he will have offspring who belong to him forever (45:25; 53:10; 59:21; 66:22). As Prince of Peace, he will bring about lasting rest and wholeness for all of his kingdom (cf. Ps 72:7; Mic 5:5).
 - g. *A new King on the throne of David* (Isa 9:7). He will enjoy ever-expanding, lasting peace and rule by which he will reign in justice and righteousness over an eternal kingdom.
 - h. *A Shoot from the stump of Jesse* (11:1). By the Spirit, the new David will rule justly and usher in the new creation causing the Lord’s kingdom to fill the entire world (11:1–9).
 - i. *A Root of Jesse* (11:10). The Davidic Messiah will be a place of safety during God’s eschatological war (i.e., a battle standard) ensuring that all of

- the nations who submit to him will enjoy a new exodus salvation (Isa 11:10–12:6; cf. Rom 15:12).
- j. *A royal Judge who seeks justice* (16:5). The Messiah will descend from David and do justice and righteousness over a multi-ethnic kingdom in the wake of God’s defeat of his enemies (16:3–5).
 - k. *A global Savior who will make Yahweh known* (Isa 19:20–21): Just as God used Moses to rescue Israel from Egypt, Yahweh will send his Messiah to Egypt as a Savior to rescue them so that they will praise him. In that day, Egypt will be God’s people, Assyria God’s work, and Israel God’s inheritance (19:24–25).
 - l. *A tested Cornerstone as a foundation for the new Zion* (Isa 28:16). The Messiah is the cornerstone of the eschatological temple (Eph 2:20); while many will stumble over him through their rejection (Isa 8:14–15; cf. Rom 9:33; 1 Pet 2:6), the temple will fill the entire world (Isa 11:9).
 - m. *A King who will reign in righteousness* (Isa 32:1) *and who will be beautiful* (33:17). The Messiah will reign with just rulers under him, whose oversight will be like a shelter from the storm (32:2). He will open the eyes of the blind, the ears of the deaf, and the mind of the confused (32:3–4). And the open eyes will see the king in his beauty and the vast new creation of Jerusalem, now free from all oppression (33:17–22).
 - n. *Yahweh’s revealed glory* (Isa 40:5). The Messiah will be God’s earthly ruler, bringing his salvation and kingdom.
 - o. *Yahweh’s chosen Servant and new Moses upon whom rests God’s Spirit* (42:1–4; 50:10; 51:16; 59:21). By God’s Spirit, he will establish justice, be gentle with the weak, and give a new law as a new Moses (cf. Deut 18:18). God has put his words in the Messiah’s mouth to reclaim Israel as God’s people, and people must obey his voice in order to live.
 - p. *A covenant of peace for the people and witness for the peoples* (42:6–7; 49:8–12; 54:10; 55:3–5). The obedience of Yahweh’s servant-person will embody a covenant of peace between God and his people—a covenant that will equally serve as a light for nations/peoples, all in order to give sight to the blind and to set captives free. Jesus is the mediator of the new covenant (Heb 9:15; 12:24), which he initiated through his shed blood (Luke 22:20; 1 Cor 11:25).
 - q. *Yahweh’s word to which all will bow and that will not return void* (45:23; 55:11).
 - r. *Yahweh’s Servant-Person, Israel, who will be a saving light for both a remnant from Israel and the nations* (49:3, 6; cf. 45:25). He will be abhorred by his own nation, making his labors feel in vain (49:4, 7), but, as in 42:1–7, he is God’s “chosen” (49:7) and will stand as a “covenant” for God’s people to deliver the captive (49:8–12). Paul identified how Jesus fulfills this ministry (Acts 26:22–23), as do all who are in him (13:46–47).
 - s. *Yahweh’s suffering disciple whom God will declare righteous and whose teaching demands obedience* (50:4–11).
 - t. *Yahweh’s Spirit-empowered anointed One who announces the good news of God’s end-times victory and reign* (52:7–8; 61:1). The Messiah announces

the good news (52:7), which in turn moves those who hear to proclaim to others that the new exodus has begun (52:8–12; cf. Rom 10:15) and that there is now healing to the broken, freedom for the captive, vengeance against the enemy, and comfort to the mourning, all of which will generate new creation to the glory of God (61:1–3).

- u. *Yahweh's suffering, substitutionary, righteous Servant* (Isa 52:13–53:12). He acts wisely and prospers, and he cleanses many nations of their sins (52:13–15). Though rejected, he bears the sins of many in order to see an offspring, prolong his reign, and have God's will prosper (53:1–10). He is Yahweh's righteous One who knowingly bears the iniquity of many in order to account many as righteous, and God rewards him with the many as a result of his victorious battle (53:11–12).
 - v. *Yahweh's warring and saving arm who works God's vengeance* (53:1; cf. 52:10; 59:15b–20; 63:1–6). The very suffering Servant is none other than "Yahweh's arm" by which God brings salvation to the ends of the earth through warring against all that remains hostile to God.
 - w. *The new obedient David whose obedience creates the everlasting covenant* (55:3–5). His faithfulness creates the everlasting covenant by which he will serve as a witness for peoples, lead peoples, and draw foreign nations into relationship with God (cf. Dan 9:26–27).
 - x. *A Redeemer for Zion and for all in Jacob who repent* (59:20).
 - y. *A new Joshua, from whom God's words will not depart from his mouth* (59:21; cf. Josh 1:8).
 - z. *Zion's light and Yahweh's glory* (60:1–3; cf. 9:2). The Messiah bring new creational light into the darkness that covers the earth.
2. Isaiah's Portrayal of the Messiah:
- a. An Adamic or new creational figure (Isa 4:2; 9:2; 11:1, 10; 60:1–3; cf. 51:3)
 - i. Isa 11:1. There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.
 - ii. 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.
 - b. An Abrahamic figure bringing blessing to nations (42:6–7; 49:3, 6, 8–12; 54:10; 55:3–5)
 - i. Isa 44:3. For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants.
 - 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.
 - c. A Spirit-endowed temple figure (Isa 8:14; 11:2; 28:16; 42:1; 61:1)
 - i. Isa 11:2. 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.
 - ii. Isa 42:1. 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.
 - iii. 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.
 - d. A Mosaic prophetic figure as deliverer and law giver (11:10–12, 16; 19:20–

21; 45:23; 50:4–11; 51:16; 55:11; 59:20–21)

- Isa 11:10–12, 16. 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.... 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.
- e. A Davidic royal figure operating as judge, warrior, priestly mediator, and proclaimer of peace (Isa 9:7; 11:1, 10; 16:5; 32:1, 17; 52:7–8; 52:13–53:12; 55:3–5; 61:1)
- i. Isa 9:7. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.
 - ii. Isa 53:11. 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.
- f. A divine figure of glory and sovereignty (Isa 6:1; 7:14; 9:6; 11:2; 40:5; 42:1–4; 53:1; 52:10; 59:15b–2; 60:1–3; 61:1; 63:1–6)
- i. 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.
 - ii. Isa 11:2. 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.

III. Summary of Isaiah: Into a world where the curse devastates through darkness and imprisons through spiritual inability, the good news is that Yahweh reigns through his messianic servant-person's victory over sin and death and newly creates and saves an international offspring of believing servants.