

LECTURE 16: ISAIAH

“The God who saves”

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Contents for Lecture 16a		
I.	Orienting Data	1
	A. Prophet and Audience	1
	B. Date of Prophetic Activity	1
	C. Historical Background	1
	D. Content	2
	E. Emphases	2
II.	Outline	2
III.	The Composition, Unity, and Authorship of Isaiah	3
	A. Introductory Comments	3
	B. Arguments for Authorship by Isaiah of Jerusalem	4
	C. Conclusion	6
IV.	Excursus: Isaiah Wrote His Book for Christians	6
	A. The NT Authors Believed the OT Prophets Wrote for <i>Our</i> Instruction	6
	B. Isaiah Believed His Book Was for Us, <i>Not</i> His Contemporaries	7
	C. Isaiah’s Book Was for <i>Us</i> , Who See and Hear	8
V.	Introduction: Israel’s Problem and Yahweh’s Answer (Isaiah 1)	8
	A. Introductory Issues	8
	B. The Lasting Message—Seeing and Savoring Christ and the Gospel from Isaiah 1	10
VI.	Punishment and Hope for Judah and the World (2:1–39:8)	14
	A. Matthew’s Messianic Hope from Isaiah	14
	B. Isaiah 2:2–4—The Latter Days Ingathering of the Nations to Zion	14
	C. Isaiah 4:2–6—The Elevated Eschatological Mountain as God’s New Temple-City	17
	D. Isaiah 6:1–13—The Prophet’s Mission of Holy Judgment	17
	E. Isaiah 7:14–16—A Sign to the House of Israel That Exile Is Over	22
	F. Isaiah 9:1–7—The Dawning of Light and Joy	25
	G. Isaiah 11:1–12:6—The Spirit-Empowered King	31
	1. Outline	31
	2. Background: Fire & Destruction	32
	3. The Rise of the Spirit-Empowered King (11:1–9)	32
	4. The World’s Delight in the Spirit-Empowered King (11:10–12:6)	34
	H. Isaiah 24–27—God’s Desolation and Recreation of His World/Garden City	41

I. Orienting Data

- A. **Prophet and Audience:** Isaiah (“Yahweh is salvation”) of Jerusalem to Judah
- B. **Date of Prophetic Activity:** 740–700 B.C.
- C. **Historical Background:**
 1. Ministered in Judah during the reigns of four kings—Uzziah/Azzariah (792–740), Jothan (750–732), Ahaz (735–716), and Hezekiah (716–687) (Isa. 1:1)
 2. Called as a prophet in ch. 6
 3. Witnessed the rise of the Neo-Assyrian empire and dismemberment of the northern kingdom.

4. Served as Yahweh's covenant enforcer against faithless Ahaz and stood as the faithful confidant and friend of the good king Hezekiah
 5. A contemporary of Micah (in Judah), as well as Amos and Hosea (in Israel)
- D. Content:** Yahweh's sovereign majesty and redemptive love, revealed in his dealings with his chosen people the Israelites, who are destined for both judgment and salvation, in which the nations will also be included
- E. Emphases:**
1. The character of God expressed on behalf of the world
 - a. His holiness, majesty, and righteousness
 - b. His compassion and saving mercy
 2. The redemptive role of God's (suffering) servant, and the central role of Israel and Zion in Yahweh's plans for the nations and the world
 3. The glorious final future God has in store for those who are his

II. Outline

A. Introduction (1:1–31)

B. Punishment and Hope for Judah and the World (2:1–39:8)

1. Concerning Judah and Zion (2:1–12:6)
 - a. Zion's future exaltation (2:1–4)
 - b. The punishment and transformation of Zion (2:5–4:6)
 - c. The punishment of the vineyard and the coming child-king (5:1–12:6)
2. Concerning All the World's Nations (13:1–39:8)
 - a. Oracles against the nations (13:1–23:18)
 - b. Yahweh's future victory and salvation (24:1–27:13)
 - c. Woes against evil doers mixed with hope for a remnant (28:1–35:10)
 - d. An example of hope mixed with caution (36:1–39:8)

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

1. Comfort and Redemption for Zion and Her Multi-Ethnic Offspring (40:1–55:13)
 - a. Universal consolation (40:1–42:17)
 - i. Of Zion (40:1–41:20)
 - ii. Of the whole world (41:21–42:17)
 - b. Promises of two-stage redemption (42:18–53:12)
 - i. The two stages (42:18–44:23)
 - (1) Release from exilic imprisonment (42:18–43:21)
 - (2) Reconciliation with God (43:22–44:23)
 - ii. The two agents (44:24–53:12)
 - (1) Cyrus: liberation (44:24–48:22)
 - (2) The Servant: atonement (49:1–53:12)
 - c. Charges for redeemed Zion to celebrate and for her future multi-ethnic offspring/servants to seek the Lord (54:1–55:13)
2. The Multi-Ethnic Offspring Serve Yahweh at His New Creational Zion (56:1–66:24)
 - a. Multi-ethnic servants as priests at Yahweh's mountain (56:1–8)
 - b. Yahweh's deliverance of Zion from sin through his Redeemer (56:9–59:21)
 - c. Zion's good news and coming glory (60:1–62:12)
 - d. Yahweh's day of vengeance against sin and his new creation of Zion (63:1–66:17)

- e. Multi-ethnic offspring as priests at Yahweh's new creational mountain (66:18–24)

Fig. 16.1. Isaiah's Mini-Bible, both in Structure and Message (so Walter C. Kaiser Jr.)

<p>Book of Judgment with 39 chapters (Isa. 1–39) parallels the 39 books of Old Testament</p> <p>Book of Comfort with 27 chapters (Isa. 40–66) parallels the 27 books of the New Testament</p> <ul style="list-style-type: none"> • Begins with John the Baptist (ch. 40) • Centered on the atonement (ch. 53) • Ends with the glorious image of God and restored creation (chs. 65–66)

III. The Composition, Unity, and Authorship of Isaiah

A. Introductory Comments:

1. Until the last two centuries, Jewish and Christian interpreters alike regarded Isaiah son Amoz of Jerusalem (Isa. 1:1) to be the “author” of the entire book. This does not mean someone else could not have collected his sermons, but it does mean that all the oracles in the book were originally given through this eighth century prophet (740–700 B.C.).
2. In the last two centuries, numerous scholars have questioned the unity of the book, proposing at least two authors for the whole: (1) from Isaiah of Jerusalem (chs. 1–39); (2) from “Deutero-Isaiah” of the exilic period (chs. 40–66). Others have added a “Trito-Isaiah” (chs. 56–66), which they place in the post-exilic period.
3. Three reasons for this view (highlighted by Longman and Dillard, *An Introduction to the Old Testament*, 2nd ed., 303–306):
 - a. *The historical situation*: Most of the first half of the book assumes the Assyrian crisis (but see chs. 13–14), whereas the second half addresses a group already in Babylonian exile (48:20), who are anticipating imminent judgment on their captors (43:14–15; 47:1–15; 48:14; 49:24–26; 51:21–23) and imminent restoration to Zion (40:9–11; 42:1–9; 43:1–7; 44:24–28; 48:12–22; 49:8–23; 51:11; 52:1–12), which includes the reconstruction of Jerusalem and the temple (e.g., 45:13; 51:3; 54:11–14; 58:12; 60:10; 61:4).
 - b. *Theological differences*: The first half emphasizes God's majesty, points to a king descended from David, highlights the faithful remnant, and offers numerous historical details as the context for the oracles. The second half focuses on the universal dominion and eternity of God, points to a Servant of Yahweh with no explicit mention of the Davidic dynasty (but see Isa. 53:3), speaks of the remnant much less, and does not include historical details with the oracles, including no mention of Isaiah himself.
 - c. *Language and style*
4. In more recent days, scholars have recognized the remarkable unity and coherence of the whole book, though most (including many “evangelicals”) have still affirmed that multiple authors had their hands in shaping the whole. Many have spoken of “prophetic schools” working long after Isaiah of Jerusalem who affirmed his teaching and built upon it, much like Pastor John Piper has built on Jonathan Edwards. A key difference, however, is that John Piper has never written words and then attributed them to Edwards, as would be the case here!

- B. Arguments for Authorship by Isaiah of Jerusalem:** There are solid reasons for believing that the whole book originated with the 8th century prophet Isaiah, who actually foretold the Assyrian destruction of the north, the Babylonian destruction of the south, and the return of the exiles under the guidance of Cyrus, king of Persia:
1. The book itself only asserts that it contains the messages of the 8th century Isaiah (1:1), and no one questions that the other latter prophets--all of which use similar introductory formulas--contain messages from those prophets.
 2. In a context so thoroughly against false prophecy, I question whether pseudonymous writings would truly be present, for they by nature make an attribution of authorship that is false.
 3. The NT quotes from both halves of the book attributing it to the singular 8th century prophet Isaiah. For example:

1:9	Rom 9:29
6:9–10	Matt 13:14–15; John 12:40–41; Acts 28:25–27
9:1–2	Matt 4:15–16
10:22–23	Rom 9:27–28
11:10	Rom 15:12
29:13	Matt 15:8–9; Mark 7:6–7
40:3–5	Matt 3:3; Mark 1:3; Luke 3:4–6; John 1:23
42:1–4	Matt 12:18–21
53:1	John 12:38; Rom 10:16
53:4	Matt 8:17
53:7–8	Acts 8:32–33 with 28
61:1–2	Luke 4:18–19
65:1–2	Rom 10:20–21

- a. Luke tags the entire volume in which we find Isa 40:3–5 “the book of the words of Isaiah the prophet” (Luke 3:4–6).
 - b. Luke affirms that when the Ethiopian eunuch read from Isa 53:7–8, he was reading “the prophet Isaiah” (Acts 8:28).
 - c. John cites Isa 6:10 and 53:1 in consecutive verses, calling them “the words spoken by the prophet Isaiah” and affirming that “Isaiah said these things” (John 12:38–41).
 - d. Regarding Isaiah 65:1–2, Paul tells us that “Isaiah is so bold as to say...” (Rom 10:20–21). He similarly introduces his citation of Isa 11:10 with, “And again Isaiah says...” (Rom 15:12).
4. A number of prophets living in the midst of the Babylonian crisis (Nahum, Zephaniah, and Jeremiah) all appear to use the second half of Isaiah’s book, which would necessitate it being complete by their time.
 5. Numerous themes and vocabulary can be shown to be aligned across both halves.
 6. Chapters 13–14 already anticipate the Babylonian crisis and are introduced as a vision “Isaiah son of Amoz saw” (13:1).
 7. One of the key arguments in Isaiah 40–55 is that Yahweh is God *because* he is able to foretell the future and the idols can’t. If you place the book’s second half

during or after the events it speaks about, you lose the entire force of the argument.

- a. Isa 43:8–13. Bring out the people who are blind, yet have eyes, who are deaf, yet have ears! ⁹ All the nations gather together, and the peoples assemble. *Who among them can declare this, and show us the former things?* Let them bring their witnesses to prove them right, and let them hear and say, It is true. ¹⁰ “You are my witnesses,” declares the LORD, “and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. ¹¹ I, I am the LORD, and besides me there is no savior. ¹² I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses,” declares the LORD, “and I am God. ¹³ Also henceforth I am he; there is none who can deliver from my hand; I work, and who can turn it back?”
- b. Isa 44:24–28. Thus says the LORD, your Redeemer, who formed you from the womb: “I am the LORD, who made all things, who alone stretched out the heavens, who spread out the earth by myself, ²⁵ who frustrates the signs of liars and makes fools of diviners, who turns wise men back and makes their knowledge foolish, ²⁶ *who confirms the word of his servant and fulfills the counsel of his messengers, who says of Jerusalem, ‘She shall be inhabited,’ and of the cities of Judah, ‘They shall be built, and I will raise up their ruins’; ²⁷ who says to the deep, ‘Be dry; I will dry up your rivers’; ²⁸ who says of Cyrus, ‘He is my shepherd, and he shall fulfill all my purpose’; saying of Jerusalem, ‘She shall be built,’ and of the temple, ‘Your foundation shall be laid.’”*
- c. Isa 45:1–7. Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed: ² “I will go before you and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron, ³ I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the LORD, the God of Israel, who call you by your name. ⁴ *For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me.* ⁵ I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know me, ⁶ that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. ⁷ I form light and create darkness; I make well-being and create calamity; I am the LORD, who does all these things.”
- d. Isa 45:20–21. Assemble yourselves and come; draw near together, you survivors of the nations! They have no knowledge who carry about their wooden idols, and keep on praying to a god that cannot save. ²¹ *Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the LORD?* And there is no other god besides me, a righteous God and a Savior; there is none besides me.
- e. Isa 46:8–11. Remember this and stand firm, recall it to mind, you transgressors, ⁹ remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, ¹⁰ *declaring the end from the beginning and from ancient times things not yet done, saying, “My counsel shall stand, and I will accomplish all my purpose,” ¹¹ calling a bird of prey from the east, the man of my counsel from a far country. I have spoken, and I will bring it to pass; I have purposed, and I will do it.*
- f. Isa 48:3–8. *The former things I declared of old; they went out from my mouth, and I announced them; then suddenly I did them, and they came to pass. ⁴ Because I know that you are obstinate, and your neck is an iron sinew and your forehead brass, ⁵ I declared them to you from of old, before they came to pass I announced them to you, lest you should say, “My idol did them, my carved image and my metal image commanded them.” ⁶ You have heard; now see all this; and will you not declare it? From this time forth I announce to you new things, hidden things that you have not known. ⁷ They are created now, not long ago; before today you have never heard of them, lest you should say, “Behold, I knew them.” ⁸ You have never heard, you have never known, from of old your ear has not been opened. For I knew that you would surely deal treacherously, and that from before birth you were called a rebel.*

C. Conclusion:

1. Tremper Longman III and Raymond Dillard assert, “The question of the authorship of Isaiah probably should not be made a theological ... test of orthodoxy” (*An Introduction to the Old Testament*, 2nd ed., 311). In support, they compare the question of the authorship of Isaiah with that of the Deuteronomy. “Recognizing that the setting of Deuteronomy 34 [the mention of Moses’ death] requires an author living later than Moses, the author traditionally assigned to the book, is not materially different from recognizing that the background of Isaiah 40–66 presumes an author living during the exile.”
2. In contrast, the issue in Deuteronomy *is very different* than that described for the book of Isaiah.
 - a. Deuteronomy never asserts that Moses finalized what we call Deuteronomy. It only asserts that the sermons shaping the body of the book came from the prophet Moses. In contrast, all of the book of Isaiah is attributed to the 8th century prophet Isaiah.
 - b. While Moses could have predicted his death, there is nothing in the book that would suggest his death account is to be read this way. Rather, it is straight narrative, suggesting that some other hand, living *after* Moses and *within* the Promised Land, put Deuteronomy in the shape we now have it. In contrast, given God’s ability to foretell the future, nothing in the book of Isaiah demands that someone later than the 8th century prophet prophesied the material. And indeed, the explicit statements call us to read it all as coming from the mouth of Isaiah of Jerusalem.
 - c. Because the narrator’s intent in Deuteronomy was clearly to create a context for *Moses’ actual words to be heard*, it is *not* an error for later biblical authors to attribute to Moses the words in Deuteronomy. There is no sign that the prophet’s original voice has been altered or added to at all. In contrast, what Longman and Dillard are suggesting is the book of Isaiah actually attributes messages to the 8th century prophet that *did not actually originate with him*. This is a problem, for it calls the doctrine of inerrancy into question.
3. *One’s view on the authorship of Isaiah is a legitimate test of theological orthodoxy.* The reality of a sovereign God and of prophetic inspiration means that Isaiah of Jerusalem could have foretold accurately and in detail any events of the future, including all those recorded in the book of Isaiah. The book itself and the rest of Scripture attribute the material to the 8th century prophet, which suggests that the only biblical, true, God-honoring approach is to affirm that the book in its entirety has its origin in Isaiah of Jerusalem. Any alternative perspective calls into question the doctrine of inerrancy.

IV. Excursus: Isaiah Wrote His Book for Christians

A. The NT Authors Believed the OT Prophets Wrote for *Our* Instruction

1. 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. (Cf. Ps 69:9)
2. 1 Cor 10:11. Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.

3. 1 Pet 1:10–12. Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. **It was revealed to them that they were serving not themselves but you**, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

B. Isaiah Believed His Book Was for Us, *Not* for His Contemporaries

1. The spiritual disability of Isaiah's contemporaries:
 - a. Isa 42:20. He sees many things, but does not observe them; his ears are open, but he does not hear.
 - b. Isa 43:8. Bring out the people who are blind, yet have eyes, who are deaf, yet have ears!
 - c. Isa 44:18. They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand.
2. Isaiah's mission of judgment:
 - a. Isa 6:9–10. And [the LORD] said, "Go, and say to this people: "Keep on hearing, but do not understand; keep on seeing, but do not perceive." ¹⁰ Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."
 - b. Mark 4:11–12. And [Jesus] said to [his disciples], "To you has been given the secret of the kingdom of God, but for those outside everything is in parables, ¹² so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven."
3. Isaiah's contemporaries could *not* read his book.
 - a. Isa 29:9–11. Astonish yourselves and be astonished; blind yourselves and be blind! ... ¹⁰ For the LORD has poured out upon you a spirit of deep sleep, and has closed your eyes (the prophets), and covered your heads (the seers). ¹¹ And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, "Read this," he says, "I cannot, for it is sealed."
 - b. Rom 11:7–8. Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, ⁸ as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."
4. Isaiah's book was for future generations that would *see* and *hear*:
 - a. 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.
 - b. Isa 30:8, 20–21. 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.... **Your Teacher will not hide himself anymore**, but **your eyes shall see** your Teacher. And **your ears shall hear** a word behind you, saying, "This is the way, walk in it."
 - c. NOTE: The blindness and deafness would be overcome when the Teacher shows up.
5. When would eyes see and ears hear?
 - a. *In the latter days*. 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.
 - b. *When God has established a covenant of peace and teaches all*. Isa 54:2–3, 7–8, 10, 13. "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.... ⁷ For a brief moment I deserted you, but with great compassion I will gather you. ⁸ In overflowing anger for a moment I hid my face from you, but with everlasting love **I will have compassion on you,**" says the LORD, your

Redeemer....¹⁰ “For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and **my covenant of peace** shall not be removed,” says the LORD, who has compassion on you....¹³ “**All your children shall be taught by the LORD**, and great shall be the peace of your children.”

- c. *In the days of the royal servant.*
- i. Isa 42:1, 4, 6–7. 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....⁴ He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for **his law**....⁶ 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.
 - ii. Isa 51:4–5. Give attention to me, my people, and **give ear** to me, my nation; for a **law will go out from me**, and I will set my justice for a light to the peoples.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.
- d. *Jesus is the royal servant through whom eyes see and ears here.*
- i. John 6:44–45. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.⁴⁵ It is written in the Prophets, “And they will all be taught by God.” Everyone who has heard and learned from the Father comes to me. (Cf. Isa 54:13)
 - ii. Luke 4:18–19. The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,¹⁹ to proclaim the year of the Lord’s favor. (Cf. Isa 61:1)
 - iii. Matt 4:13–17. And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali,¹⁴ so 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—¹⁶ the 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.”¹⁷ From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.” (Cf. Isa 9:1–2)

C. Isaiah’s Book Was for Us, Who See and Hear

1. 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.
2. Isa 30:8, 20–21. 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.... Your Teacher will not hide himself anymore, but your eyes shall see your Teacher. And your ears shall hear a word behind you, saying, “This is the way, walk in it.”

V. Introduction: Israel’s Problem and Yahweh’s Answer (1:1–31)

A. Introductory Issues:

1. Isaiah as Yahweh’s mouthpiece:
 - a. “Vision” (1:1)
 - b. “The LORD has spoken” (1:2)
 - c. “Hear the word of the LORD ... to the teaching of our God” (1:10)
 - d. “Says the LORD” (1:11, 18)
 - e. “Me/I” (1:11–17)
 - f. “The mouth of the LORD has spoken” (1:20)
 - g. “Declares the LORD” (1:24)
2. Forthtelling vs. Foretelling:

- a. Foretelling = Isa 1:2–23 (76.67%)
- b. Forthtelling = Isa 1:24–31 (23.33%)
3. Think in terms of oracles:
 - a. Indictment (Isa 1:2–4, 21–23)
 - b. Instruction (Isa 1:10–17)
 - c. Warning/Punishment (Isa 1:5–9, 20, 24–25, 28–31)
 - d. Hope/Salvation (Isa 1:18–19, 26, 27)
4. Pay attention to history:
 - a. Clue 1: Isa 1:1
 - b. Clue 2: Isa 1:7–8 (cf. Isa 36–37)
 - c. Clue 3: Isa 1:19–20
5. Remember the covenants and the canon:
 - a. Using study Bible cross references to assess how Isaiah may be using the earlier covenant materials in the Pentateuch:

		ESVSB	NIVZSB
Indictment (1:2–4, 21–23)	v. 2	Deut 4:26; 32:1, 6, 10, 15	Deut 4:26
	v. 3		Gen 42:27; Deut 32:28
	v. 4	Deut 32:15	Deut 32:15
	v. 21	Exod 34:15	
	v. 23	Exod 23:8	Exod 23:8; Deut 19:14
Instruction (1:10–17)	v. 10	Deut 32:32	Gen 13:13
	v. 12		Exod 23:17; Deut 31:11
	v. 13	Exod 12:16; Lev 23:36	Num 10:10
	v. 14		Exod 12:16; Lev 23:1–44; Num 28:11; 29:39; Deut 16:1–17
	v. 15		Exod 9:29; Deut 1:45; 31:17
	v. 17		Exod 22:22; Deut 14:29
Warning/ Punishment (1:5–9, 20, 24–25, 28–31)	v. 6		Deut 28:35
	v. 7	Deut 28:51–52	Lev 26:16, 31, 34; Deut 29:23
	v. 9		Gen 19:24; 45:7
	v. 20	Num 23:19	Num 23:19
	v. 24	Deut 32:41	Gen 49:24; Deut 32:43
	v. 25		Deut 28:63
Hope/ Salvation (1:18–19, 26, 27)	v. 26		Gen 32:28

- b. The ESVSB tells us that Paul cites Isa 1:9 in Rom 9:29
 - Rom. 9:22–29. What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,²³ in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—²⁴ even us whom he has called, not from the Jews only but also from the Gentiles?²⁵ As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’”²⁶ “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”²⁷ And Isaiah cries out concerning Israel: “Though the

number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,²⁸ for the Lord will carry out his sentence upon the earth fully and without delay.”²⁹ *And as Isaiah predicted, “If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah.”*

B. The Lasting Message—Seeing and Savoring Christ and the Gospel from Isaiah 1:

1. Content Outline of Isaiah 1:
 - a. Title (1:1)
 - b. The national crisis (1:2–9)
 - c. The religious situation (+ note of hope) (1:10–20)
 - d. The social problem (1:21–23)
 - e. Resolution (threat + hope) (1:24–31)
2. The problem that needs fixing:
 - a. *Israel are sinful children, separated from God. Isa 1:4.* Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.
 - Anticipations of God’s solution: God will make a new seed through the Messiah’s death and resurrection. Isa 53:10. But 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.
 - b. *Israel is sick, in need of a physician. Isa 1:5–6.* Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. 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.
 - Anticipations of God’s solution: God will bind up the wounds through the ministry of his Messiah. 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. *Israel’s land is in ruins. Isa. 1:7–8.* Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners. And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.
 - Anticipations of God’s solution: He will make a new creation through the Messiah’s work.
 - (1) Isa. 35:1–2. The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God.
 - (2) Isa. 51:3. For the LORD comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.
 - (3) Isa. 65:17. For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.
 - d. *Yahweh does not delight in their offerings in light of their hard hearts. Isa. 1:11.* What to me is the multitude of your sacrifices? says the LORD; I have

had enough of burnt offerings of rams and the fat of well-fed beasts; **I do not delight** in the blood of bulls, or of lambs, or of goats.

- i. Anticipation of God's solution: The Lord will delight in offering his righteous Servant-King on behalf of the many. Isa. 53:10. Yet it was **the will [i.e., delight] 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.
- e. *Israel can't meet the demands to cleanse themselves. Isa 1:16–20*. Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause. Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be eaten by the sword; for the mouth of the LORD has spoken.
 - i. Both snow and wool are naturally white, which suggests a new creation.
 - ii. However, the old covenant makes lasting life contingent on perfect obedience, which is impossible for Israel.
 - (1) Lev. 18:5. You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.
 - (2) Deut. 8:1. The whole commandment that I command you today you shall be careful to do, that you may live and multiply, and go in and possess the land that the LORD swore to give to your fathers.
 - (3) Deut. 30:15–16. See, I have set before you today life and good, death and evil.¹⁶ If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it.
 - iii. Anticipations of God's solution: God will pardon their sin, count them righteous, open their ears, and teach them.
 - (1) Isa. 35:5. Then the eyes of the blind shall be opened, and the ears of the deaf unstopped;
 - (2) Isa. 53:11. After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.
 - (3) Isa. 54:13. All your children will be taught by the LORD, and great will be their peace.
- f. *Israel is full of unrighteousness and injustice. Isa 1:21–23*. How the faithful city has become a whore, she who was full of **justice! Righteousness^a** lodged in her, but now murderers.²² Your silver has become dross, your best wine mixed with water.²³ Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. **They do not bring justice to the fatherless, and the widow's cause does not come to them.^b**
 - i. *NIVZSB*: ^a Isa 5:7; 46:13; 59:14; ^b Isa 10:2.
 - ii. Isa 59:4, 9, 14. No one enters suit justly; no one goes to law honestly; they rely on empty pleas, they speak lies, they conceive mischief and give birth to iniquity....⁹

Therefore **justice is far from us, and righteousness does not overtake us**; we hope for light, and behold, darkness, and for brightness, but we walk in gloom....¹⁴

Justice is turned back, and righteousness stands far away; for truth has stumbled in the public squares, and uprightness cannot enter.

- iii. **Solution:** God will work justice and righteousness on behalf of his own, and he will do so through his messianic Servant-King. Isa 1:26–27. And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called **the city of righteousness,^a the faithful city.^b** ²⁷ **Zion shall be redeemed by justice, and those in her who repent,^c by righteousness.^d**

(1) *NIVZSB*:

(a) ^a Isa 32:16; **33:5; 46:13**; 48:18; **61:11**; 62:1

(b) ^b Isa 4:3; 48:2; 52:1; 60:14; 62:2; 64:10

(c) ^c Isa 30:15; 31:6; **59:20**

(d) ^d Isa 35:10; 41:14; 43:1; 52:3; 62:12; 63:4

(2) Isa 33:5–6. The LORD is exalted, for he dwells on high; **he will fill Zion with justice and righteousness,**⁶ and he will be the stability of your times, abundance of salvation, wisdom, and knowledge; the fear of the LORD is Zion's treasure.

(3) 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.”

(4) Isa 59:16–18, 20. Truth is lacking, and he who departs from evil makes himself a prey. The LORD saw it, and it displeased him that there was no **justice**. He saw that **there was no man**, and wondered that there was no one to intercede; then **his own arm brought him salvation, and his righteousness upheld him.**¹⁷ He put on **righteousness** as a **breastplate**, and a **helmet** of salvation on his head; he put on **garments** of vengeance for clothing, and wrapped himself in zeal as a **cloak.**¹⁸ According to their deeds, so will he repay, wrath to his adversaries, repayment to his enemies....²⁰ And a Redeemer will come to Zion, **to those in Jacob who turn from transgression.**

(5) Isa 61:11. For as the earth brings forth its sprouts, and as a **garden** causes what is sown in it to **sprout up**, so the Lord GOD **will cause righteousness and praise to sprout up** before all the nations. Cf. **1:29–30**

3. The divine solution embellished:

- a. *Whom will God save?* Those who turn from transgression and repent (see 59:20 above; cf. 1:27).
- b. *How will God save?* See 59:16–18, 20 above.
- i. By supplying what man cannot bring on his own: “there was no man” (v. 16).
- ii. By his own “arm” and as a warrior king, dressed for battle: “his own arm brought him salvation, and his righteousness upheld him ... breastplate ... helmet ... garments ... cloak” (vv. 16–17). Cf. 63:4–5
- iii. *ESVSB* note on Isa 59:17: “On the ‘armor of God’ (Eph. 6:11–17) as the equipment of the Messiah, see note on Isa. 11:5.”
- c. *The specific means of God’s deliverance:*
- i. As a Spirit-empowered warrior King: Isa 11:1–5. There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. 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. 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, 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. **Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.**

- ii. By his “arm” and through a young plant:
- (1) Isa 53:1–3. Who has believed what he has heard from us? And to whom has **the arm of the LORD** been revealed? For he grew up before him like **a young plant**, and like **a root** out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. 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.
 - (2) Isa 61:11. For as the earth brings forth its sprouts, and as a **garden** causes what is sown in it to **sprout up**, so the Lord GOD **will cause righteousness and praise to sprout up** before all the nations. Cf. 1:29–30
 - (3) Isa 11:1–2. There shall come forth **a shoot from the stump of Jesse**, and **a branch from his roots shall bear fruit**. And the Spirit of the LORD shall rest upon him.
- iii. Through his righteous one:
- (1) Isa 53:5, 10–11. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed....¹⁰ 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.
 - (2) Isa 1:26–27. And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called **the city of righteousness**, the faithful city.²⁷ Zion shall be redeemed by justice, and those in her who repent, **by righteousness**.
- iv. By his will:
- (1) Isa 53:5, 10–11. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed....¹⁰ 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.
 - (2) Isa 1:11. What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of well-fed beasts; **I do not delight** in the blood of bulls, or of lambs, or of goats.
- v. Through his king-child: Isa 9:6–7. 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.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.
- vi. Through his Spirit-empowered servant:
- (1) 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... ³A bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.

- (2) Isa 61:1–3. 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 prison to those who are bound; to proclaim the year of the LORD’s favor, and the day of vengeance of our God; to comfort all who mourn; to 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 the LORD; that he may be glorified.**
- (3) Cf. 1:6, 26–27, 30; Luke 4:18–19

VI. Punishment and Hope for Judah and the World (2:1–39:8)

A. Matthew’s Messianic Hope from Isaiah

1. The birth narrative (Matt 1:21–23)
 - Matt 1:21–23. “She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” ²² All this took place to fulfill what the Lord had spoken by the prophet: ²³ “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel.” (Cf. Isa 7:14; cf. 8:8, 10.)
2. John’s announcement (Matt 3:1–3)
 - Matt 3:1–3. In those days John the Baptist came preaching in the wilderness of Judea, ² “Repent, for the kingdom of heaven is at hand.” ³ For this is he who was spoken of by the prophet Isaiah when he said, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’” (Cf. Isa 40:3.)
3. The dawn of Jesus’ ministry (Matt 4:13–17)
 - Matt 4:13–17. And leaving Nazareth [Jesus] went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴ so 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—¹⁶ the 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.” ¹⁷ From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.” (Cf. Isa 9:1–2; cf. 42:7.)

B. Isaiah 2:2–4—The Latter Days Ingathering of the Nations to Zion

1. Main Idea: In the latter days the nations will gather to the exalted Zion where they will enjoy God’s law and justice and peace.
2. The Great Ingathering (vv. 2b–3g)
 - a. The latter day exaltation of Zion (v. 2a–c)
 - i. *The Location*: God’s mountain dwelling
 - (1) Eden (Gen 2:10–14; cf. Isa 51:3; Ezek 36:35)
 - (2) Reversal of Babel (Gen 11:1–9)
 - (3) The Promised Land/Zion. Exod 15:17–18. You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established. ¹⁸ The LORD will reign forever.
 - (4) Mount Zion transformed after the day of the Lord (Isa 4:2–6)
 - ii. *The Timing*: The latter days
 - (1) *Judah’s royal elevation above his brothers and over his enemies.* Gen 49:1, 8–10. Then Jacob called his sons and said, “Gather yourselves together, that I may tell you what shall happen to you **in days to come [lit., in the latter days]**.... ⁸ Judah, your brothers shall praise you; your hand shall be

on the neck of your enemies; your father's sons shall bow down before you...
¹⁰ The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples."

- (2) *The rise of the conquering "star."* Num 24:14, 17–19. Come, I will let you know what this people [Israel] will do to your people [Moab] **in the latter days**....¹⁷ I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth....¹⁹ And one from Jacob shall exercise dominion and destroy the survivors of cities!
 - (3) *The inauguration of new covenant restoration.* Deut 4:30–31. When you are in tribulation, and all these things come upon you **in the latter days**, you will return to the LORD your God and obey his voice.³¹ For the LORD your God is a merciful God.
 - (4) *The destruction of Israel (exile).* Deut 30:29. For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And **in the days to come [lit., in the latter days]** evil will befall you, because you will do what is evil in the sight of the LORD, provoking him to anger through the works of your hands.
 - (5) *A new exodus during the reign of the new David.* Hos 3:5. Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they shall come in fear to the LORD and to his goodness **in the latter days**.
- b. The ingathering of the nations to Zion (2:2d–3g)
- i. *The purpose of their ingathering: gain God's teaching/guidance*
 - (1) Isa 19:23–25. In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians.²⁴ In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth,²⁵ whom the LORD of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance."
 - (2) Isa 56:6–8. And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples."⁸ The Lord GOD, who gathers the outcasts of Israel, declares, "I will gather yet others to him besides those already gathered."
 - (3) Isa 66:18–21. For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see my glory,¹⁹ and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen my glory. And they shall declare my glory among the nations.²⁰ And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD.²¹ And some of them also I will take for priests and for Levites, says the LORD.
 - ii. *The reason for the ingathering: God's law will go forth.* Isa 51:4. Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples.

3. The centrality of Jesus in the ingathering
 - a. The nations will gather *to* the royal servant to hear *his* law.
 - i. Isa 11:10. 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.
 - ii. 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. It is the days of Christ and his church that are the last days:
 - i. Acts 2:17. And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;
 - ii. Heb 1:1–2. Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
 - iii. 1 Pet 1:5, 20–21. [You are those] who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time. . . . ²⁰ He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you, ²¹ who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.
 - iv. 1 John 2:18. Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour.
 - c. In Jesus, Jerusalem is our mother, and we have *already* gathered to the heavenly Zion.
 - i. Gal 4:26. But the Jerusalem above is free, and she is our mother.
 - ii. Heb 12:22, 28–29. But you *have come* to Mount Zion and to the city of the living God, the heavenly Jerusalem. . . . ²⁸ Therefore let us be grateful for receiving *a kingdom that cannot be shaken*, and thus let us offer to God acceptable worship, with reverence and awe, ²⁹ for our God is a consuming fire.
4. The fruit of justice and peace (Isa. 2:4)
 - a. God promises to let justice and peace accompany his giving of the law. Isa 2:4. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
 - b. The imagery is parallel to Hosea’s new creational covenant, which he associates with both the new David and the latter days. Hos 2:18–19; 3:5. And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety. ¹⁹ And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. . . . ^{3:5} Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they shall come in fear to the LORD and to his goodness in the latter days.
 - c. God would bring his law, justice, and peace through his royal servant. Isa 42:3–4. 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.
 - d. As for law, Christ is the teacher to whom we must listen.
 - i. Matt 17:5. He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased; listen to him.”
 - ii. Matt 28:18–20. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰

teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

- iii. 1 Cor 9:21. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.
- e. As for justice and peace, Christ is the agent of both.
 - i. 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. Matt 12:18–20. 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.
 - iii. Rom 5:9. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.
 - iv. 1 John 1:9. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
- f. Complete and everlasting peace and justice will come in Christ.
 - i. God has completely purged Zion of its filth and instructs his people through his Son.
 - ii. He is gathering the complete number of nations who will join the survivors of Israel and magnify the Lord in Zion. Rev 7:15–17. Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. ¹⁶ 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.

C. **Isaiah 4:2–6—The Elevated Eschatological Mountain as God’s New Temple-City**

1. “In that day” (v. 2): The timing is the day of the Lord.
2. “The Branch of the LORD shall be beautiful and glorious” (v. 2): new creational imagery.
3. “He who is left in Zion ... everyone who has been recorded for life in Jerusalem” (v. 3): includes “all the nations / many peoples” from 2:2–3 (cf. Ps 87).
4. “A spirit of judgment ... and burning” is the means for cleansing from sin (v. 4).
5. Yahweh glory “cloud” will rest on “the whole site of Mount Zion” (v. 5), thus recalling the comparable imagery in Jer 3:16–18 where the prophet envisioned after exile Yahweh’s presence reigning *not* from the ark of the covenant but from the whole city of Jerusalem, which will be inhabited from those from the nations, including a reunited Israel-Judah.
6. “For a refuge and a shelter” (v. 6): All in the city will know peace (cf. 2:4).

D. **Isaiah 6:1–13—The Prophet’s Mission of Holy Judgment**

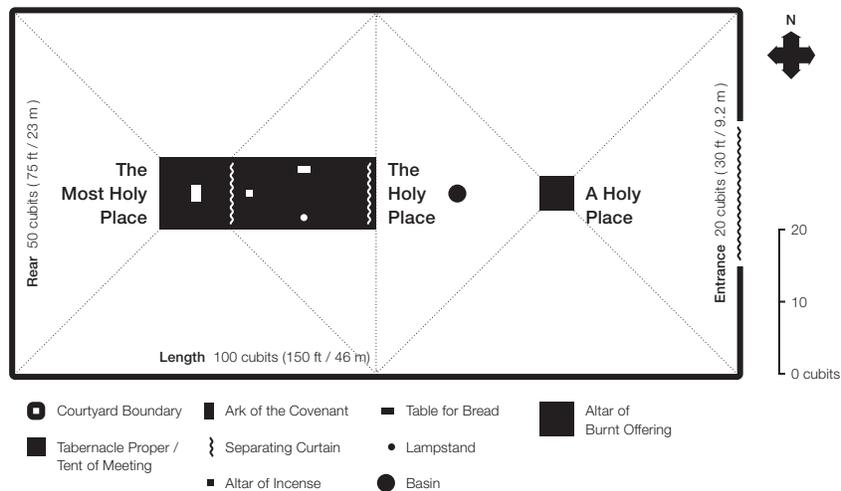
1. *The Background to the Prophetic Mission:*
 - a. Syncretism shown in pride, oppression of others, and idolatry will give rise to judgment and then mercy.
 - i. Israel does not know Yahweh and has rejected his law (1:2–4; 5:24).
 - ii. Israel is full of self-exaltation and pride, materialism and idolatry, all resulting in partiality and injustice (1:23; 2:6–8; 5:20–23).
 - iii. Yahweh promises to bring them low (2:11–12, 18–19).

- iv. Afterward, Yahweh also promises to exalt a remnant from both Israel and the nations (1:24–27; 2:2–5; 4:2–6).
- b. The coming day of the LORD as punishment for the proud but grace for the forgiven.
 - i. A day of humbling the proud (cf. 2:12)
 - (1) A day of recognizing the hopelessness of idolatry and a day of reading Yahweh (2:20–21)
 - (2) A day of lack (3:7)
 - (3) A day of death (3:18–26)
 - (4) A day of shame (4:1)
 - ii. A day of Yahweh’s exaltation and boasting only in his Messiah (cf. 2:17; 4:2). The result ... Those who surrender will be:
 - (1) Called “holy” and have a lasting name (4:3)
 - (2) Forgiven and cleansed (4:4)
 - (3) Protected by the ever-present God (4:5–6)
 - iii. The Song of the Vineyard—God’s garden is unproductive (Isa 5:1–7, 13–17, 20, 24–25, 26, 30)
- 2. *Outline of Isa 6:1–13:*
 - a. The context for Isaiah’s mission (6:1–7)
 - i. Sovereign Yahweh’s holiness with its dooming consequence (6:1b–5)
 - ii. Sovereign Yahweh’s atonement, bringing cleansing and restoration (6:6–8)
 - b. The essence of Isaiah’s mission (6:8–13)
 - i. Its nature (6:9–10)
 - ii. Its duration (6:11–12)
- 3. *The Context the Prophetic Mission (6:1–7):*
 - a. Overview:
 - i. Yahweh, the Sovereign Holy God, initiates an encounter with Isaiah, giving the prophet eyes to see divine glory and ears to hear the glory proclaimed (6:1–4).
 - ii. At 6:1, the text is not clear which “Sovereign’s” throne Isaiah envisions, for the Hebrew term rendered “temple” is the same as “palace.” However, when we read of the “seraphim” (= burning ones) in 6:2, we are drawn to envision what Ezekiel saw in chapter 1. We are, therefore, likely seeing a vision of the heavenly temple made without hands (Heb 9:11–12; cf. Mark 14:58).
 - iii. Because Isaiah saw the “Lord/Sovereign One” seated on the throne with the train of his robe filling the “palace/temple,” and because no one has “seen the Father except he who is from God” (John 6:46), it appears that the one Isaiah sees is the visible pre-incarnate Son exalted over all. This is just what John tells us when, after citing Isa 6:10 in 6:40, he declares, “Isaiah said these things because he saw his glory and spoke of him” (John 12:41).
 - iv. The link between the “Lord” on the throne in 6:1 (cf. 6:8, 11) and holy “Yahweh of hosts” in 6:3 (cf. 6:5) identifies that the one we know as Christ is none other than the visible manifestation of Yahweh. A true

encounter with Yahweh’s holiness manifest in glory humbles Isaiah, creating a deep sense of unworthiness (6:5).

- v. True repentance and recognition of a universal need is matched with divine mercy (6:6–7)
- b. God’s holiness and glory (6:1–7)
 - i. Key texts:
 - (1) Exod. 15:11. Who is like you, O Yahweh, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?
 - (2) 1 Sam. 2:2. There is none holy like Yahweh; there is none besides you; there is no rock like our God.
 - (3) Ps. 77:13. Your way, O God, is holy. What god is great like our God?
 - (4) Isa. 40:25. “To whom then will you compare me, that I should be like him?” says the Holy One.

Fig. 16.2. Israel’s Tabernacle



Prepared by Jason S. DeRouchie; adapted from Jacob Milgrom, *Leviticus*, CC (Minneapolis: Fortress, 2004), 19.

- ii. **Holiness**: The “Godness of God”—The reality and value of God’s fullness, expressed in:
 - (1) His self-sustainability
 - (2) His absoluteness and soleness
 - (3) His excellence and worth
 - (4) The beautiful harmony of all his acts with his fulness
- iii. **Glory**: The visual display of God’s holiness
- 4. *The Essence of the Prophetic Mission (6:9–13)*:
 - a. *Its nature (6:9–10)*: work spiritual blindness and deafness!
 - i. In Isaiah’s day: Isa. 6:9–10. And [Yahweh] said, “Go, and say to this people: ‘Keep on hearing, but do not understand; keep on seeing, but do not perceive.’ Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed.”
 - ii. In Jesus’ day:
 - (1) Matt. 13:13–16. This is why he spoke to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in

their case the prophecy of Isaiah is fulfilled that says: “You will indeed hear but never understand, and you will indeed see but never perceive. For this people’s heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.” But blessed are your eyes, for they see, and your ears, for they hear.

- (2) John 12:37–41. Though [Jesus] had done so many signs before them, they still did not believe in him, 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?” Therefore they could not believe. For again Isaiah said, “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.” Isaiah said these things because he saw his glory and spoken of him.
- (3) Cf. Acts 28:25–27
- (4) Is. 29:9–11, 18–19. Astonish yourselves and be astonished; blind yourselves and be blind! Be drunk, but not with wine; stagger, but not with strong drink!¹⁰ For the LORD has poured out upon you a spirit of deep sleep, and has closed your eyes (the prophets), and covered your heads (the seers).¹¹ And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, “Read this,” he says, “I cannot, for it is sealed.” ...¹⁸ In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.¹⁹ The meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel.
- (5) Rom. 11:7–8. What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,⁸ as it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”

iii. **Biblical context: What you revere you will resemble, whether for restoration or ruin; we are what we worship (so G. K. Beale).**

- (1) Deut. 29:4. But to this day Yahweh has not given you a heart to understand or eyes to see or ears to hear.
 - (2) Ps. 115:4–8. Their idols are silver and gold, the work of human hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. *Those who make them become like them; so do all who trust in them.*
 - (3) 2 Kgs. 17:15. They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. *They went after false idols and became false*, and they followed the nations that were around them, concerning whom Yahweh had commanded them that they should not do like them.
 - (4) Jer. 2:5. What wrong did your fathers find in me that they went far from me, and *went after worthlessness, and became worthless?*
 - (5) Isa. 44:18. They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand.
 - (6) Rom. 1:22–28. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity.... God gave them up to dishonorable passions.... And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done.
- b. *Its duration (6:11–13):* Until exile comes and the land is decimated, so that only the “holy seed-stump” remains. God will destroy his corrupt garden (cf. 1:28–31), leaving a holy shoot (cf. 4:3).

- Isa. 6:11–12. Then I said, “How long, O Lord?” And he said: “Until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste, and Yahweh removes people far away, and the forsaken places are many in the midst of the land.
- c. *Its hope:*
- i. The surface “hope” of the mission.
 - (1) Isa. 1:18–20. Come now, let us reason together, says Yahweh: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be eaten by the sword; for the mouth of Yahweh has spoken.
 - (2) Ezek. 33:18–19. When the righteous turns from his righteousness and does injustice, he shall die for it. And when the wicked turns from his wickedness and does what is just and right, he shall live by this. (Cf. 18:26–28)
 - (3) Jer. 18:7–10. If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it.
 - ii. The surface “hope” is no hope at all, because God has not enabled a heart change.
 - (1) Deut. 29:4. But to this day Yahweh has not given you a heart to understand or eyes to see or ears to hear.
 - (2) Isa. 43:8. Bring out the people who are blind, yet have eyes, who are deaf, yet have ears!
 - (3) Isa. 44:18. They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand.
 - (4) Rom. 11:7–8. What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, ⁸ as it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”
 - iii. The ultimate hope of the mission: God will preserve a “holy seed-stump,” which the reader would initially connect to the “holy” people identified with the transformed Jerusalem in 4:3 but which we soon discover is first to be identified with the Messianic royal deliverer who will redeem a remnant from both Israel and the nations and rule with equity, justice, and peace.
 - (1) Isa. 6:13. And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled.” *The holy seed is its stump.*
 - (2) Isa. 11:1–12:6, esp. 11:1–5, 10. *There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.* And the Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of Yahweh. And his delight shall be in the fear of Yahweh. And he shall not judge by what his eyes see, or decide disputes by what his ears hear, 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. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.... 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. 4:2; 60:21; 61:3)

- (3) Isa. 53:2–6. *For he grew up before [Yahweh] like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. ³He 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. ⁴Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. 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. 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.*

E. Isa 7:14–16—A Sign to the House of Israel that Exile Is Over: The Child-King’s Rise

1. Isaiah 7:14 is generally thought to be a prophecy of the virgin birth. However, some assert that this verse does not imply virginity in the original Hebrew. They claim that the *‘almāh* in 7:14 means only “young woman” and does not imply virginity, whereas the Hebrew term for “virgin” is *b[‘]tūlāh*, as found in Genesis 24:16, Leviticus 21:14, Deuteronomy 22:15–19, and Isaiah 62:5.
2. This is a good question that has been wrestled with in various ways for years. This alternative position is regularly expressed, but I do not believe the evidence is so cut and dry. I will explain the ambiguity present in the word meanings and then note a possible explanation of the Isaiah passage. For a more general statement of my tentative view, scroll to the bottom and read my Conclusion.
3. The meaning of *‘almāh*:
 - a. Some claim that the Hebrew term *‘almāh* in Isaiah 7:14 does not imply virginity. In contrast, they say *b[‘]tūlāh* is the normal term for “virgin.” These indeed are the most frequent translations of the two words in their various contexts.
 - b. A number of things are noteworthy regarding the meaning of *‘almāh* and *b[‘]tūlāh*.
 - i. *‘almāh* is typically rendered “a young woman of marriageable age.” But as has frequently been noted, among the word’s seven uses in the OT, not one points to a married woman and each one may in fact be rendered “virgin”—especially because in Hebrew society (sadly in contrast to today) a sexually mature but unmarried young woman would have usually been a virgin. [The only possible exception is Prov 30:19, though even here the mystery of vv. 18–19 is heightened if the “maiden” of v. 19 points to one who has no sexual experience.] While we do not have enough examples to say *‘almāh* means “virgin,” we can at least say that “virgin” is probably in its semantic range.
 - ii. As to *b[‘]tūlāh*, it is traditionally rendered “virgin.” But some passages seem to make a translation of “virgin” impossible for *b[‘]tūlāh*, suggesting that the word may point more to a woman’s age irrespective of marital status (i.e., a woman of maturity able to bear children) rather than to “virginity.” For example, in Joel 1:8 the one referred to as a *b[‘]tūlāh* is a widow longing for the husband of her youth; she is thus probably not a virgin! This understanding would

also explain why passages like Genesis 24:16 adds an explanation or clarification clause following *b^etûlāh*: “no man had ever lain with her.” Such a phrase would seem unnecessary if *b^etûlāh* already meant “virgin.” I suggest with others that a meaning of “menstruating woman” (i.e., a woman of maturity able to bear children) fits every biblical context well.

- iii. The Greek translation of the OT usually renders the Hebrew *b^etûlāh* with PARTHENOS, and two of the instances of *‘almāh* (including Isa 7:14) are translated with this word. While originally the word may have been used to mean “a girl of marriageable age,” it came to have the meaning it does throughout the NT of “virgin” (so Matt 1:18, 23, 25).
- iv. Christophe Rico and Peter J. Gentry have argued that *b^etûlāh* means “virgin” and *almāh* mean “young virgin,” much in the same way classical English has “girl” (for *young girl*), “maid” (for *young virgin*), and “virgin” (for *virgin*). Comparable distinctions are found in Russian, classical French, classical Spanish, Catalan, Classical Italian, Japanese, and Arabic (another Semitic language). See Christophe Rico and Peter J. Gentry, *The Mother of the Infant King, Isaiah 7:14—‘almā and Parthenos in the World of the Bible: A Linguistic Perspective* (Eugene, OR: Wipf and Stock, 2020). For an abridged argument, see Peter J. Gentry, “Isaiah 7:12–16—Cutting Down the Davidic Tree: Pivotal Point in the Israelite Monarchy,” *JBTS* 4.1 (2019): 54–66.
- c. Why did Isaiah choose *‘almāh* over *b^etûlāh* In view of my above comments, it seems *b^etûlāh* may be the more ambiguous term, being able to point to a woman irrespective of marital status, whereas *‘almāh*, at least in the seven biblical occurrences, all refer to unmarried women. This distinction alone could have led Isaiah to use *‘almāh*, if he wanted to emphasize that the one who would get pregnant had not known a man (i.e., was not married yet).
4. Does the Hebrew *‘almāh* points to miraculous virgin conception as the Greek translation of the OT and the NT both suggest? While most conservative scholars disagree with me, I agree with Gentry that Isaiah was making a direct prophecy regarding a (young) virgin bearing a son, who would in turn serve as a sign for the whole house of Israel.
 - a. The context of the prophecy is a judgment oracle against the “house of David,” who has turned from God. In the presence of King Ahaz, Yahweh promises to give the house of Israel (“you” pl) a judgment “sign” about the future—a virgin would bear a son whom she would name “Immanuel” (“God with us”), and before he was even old enough to distinguish good from evil the divided kingdom will have come to an end (Isa 7:14–16).
 - b. Support from 7:15–16:
 - i. The translation difficulty in v. 16:

- (1) ESV vv. 16: “For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted.”
 - (2) Gentry/DeRouchie v. 16: “For before the boy knows how to refuse the evil and choose the good, the land that you are tearing apart will be forsake of the presence of her two kings.”
 - (3) The Hebrew identifies that the “two kings” are clearly associated with a single “land,” which can only refer to the divided kingdom of Israel-Judah. Ahaz’s actions are impacting the land of both kingdoms, and by the time the messianic child-king arises, God will have desolated the whole.
 - ii. The mention of “curds and honey” identifies that the once cultivated land has now been overcome, so that pastoralists have replaced farmers. Thus, Christ was born into a land dominated by foreign rulers, and while in exile the boy Jesus reached an age of accountability.
- c. While all scholars would agree that the prophecy’s ultimate fulfillment is here, I am saying that Christ is the only fulfillment and that Ahaz did not expect anything or receive any hint of this sign in his day.
- i. This would mean that the sign functions not as present persuader before judgment but as a confirmation after judgment. “Just know that the Messianic deliverer will only rise up *after* punishment has come.” In this view, we can easily read *‘almāh* as “virgin,” and in this view God’s link of the Messiah to Ahaz’s lack of faith serves to connect Isaiah’s immediate context with the future.
 - ii. Support for my view that Isaiah is focused on an event that will happen much after Ahaz is that the judgment is not against Ahaz in particular but against the “house of David” in general—a house that would not be dissolved for 150 years after Ahaz’s reign. Jesus shows up and serves as confirmation that God’s word is true, and his mission is to restore the broken pieces of the house of David. He comes as their king of kings, God with us.
 - iii. Some struggle, believing that *‘almāh*’s meaning “virgin” in Isa 7:14 would have distracted the hearers from Isaiah’s main point—judgment. That is, the mention of a miracle of this magnitude would have caused people to miss what Isaiah was saying. As such, they say that what the Greek translators of the OT and NT do with the verse is not how Isaiah or his hearers would have understood *‘almāh*. God inspired a fuller meaning to the past prophecy, showing that it pointed to Christ. I would disagree here. So much of what Isaiah says about the coming King is unique. He is the promised Immanuel (7:14) who will possess the land (8:8), thwart all opponents (8:10), appear in Galilee of the Gentiles (9:1) as a great light to those in the land of the shadow of death (9:2). He is the child and son called “Wonder Counselor, Mighty God, Everlasting Father, Prince of Peace” (9:6), whose government and peace will never end as he reigns on David’s throne forever (9:7). These elements all would have stood as amazing to any reader.

Because of this, I do not find it difficult that of this coming sign of God's judgment would also be mention of a miraculous virgin conception. Moreover, Ahaz was to ask for a “sign,” which in and of itself can mean a “miracle.” This is indeed what God would give.

5. *Summary of conclusions:*
 - a. Every occurrence of *‘almāh* in the OT could be rendered “virgin,” but to say that each requires this meaning is going too far. With so few occurrences the precise meaning is ambiguous to us but may mean “virgin.”
 - b. A number of instances of *b‘tūlāh* in the OT do not easily allow a translation of “virgin,” for the word is used with both married and unmarried people. As such, it seems more likely that the word refers to age or maturity—i.e., a woman old enough to bear children, irrespective of marital status.
 - c. “Virgin” is likely the meaning Isaiah attached to his use of *‘almāh* in Isa 7:14, resulting in the view that the Greek Translator of the Isaiah and the NT authors all understood the passage correctly.
 - d. Isaiah looked ahead to a miraculous coming of a great king, and in this context a miraculous virgin conception aligns with the miracle nature of this king’s nature and mission. Before he would rise in power, though, Israel would have already been decimated, and “God with us” would inherit only a broken nation (8:8–10). This reality, therefore, simply reaffirms what Isaiah 6:11–13 declared to be true.

F. **Isa 9:1–7—The Dawning of Light and Joy**

1. *Overview:*
 - a. Outline:
 - i. The declaration of light and joy (9:2–3)
 - ii. The reasons for light and joy (9:4–7)
 - b. Main idea: For those once in darkness, Yahweh has caused light and joy to increase because his raising up a divine king ensures the downfall of every enemy and relief from every oppressor.
2. *Background: Darkness & Gloom*
 - a. Recalling Isaiah’s mission (6:9–13): “Until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste, and the LORD removes people far away, and the forsaken places are many in the midst of the land. And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled.” The holy seed is its stump.
 - i. Nature? (6:9–10)
 - ii. Duration? (6:11–13)
 - b. The judgment oracle against Ahaz and the long-range sign to the house of Israel (ch. 7).
 - i. The promise of the northern kingdom’s destruction and the question of Ahaz’s faith (7:8–9)
 - (1) 723 BC: Israel’s destruction (see 2 Kgs 17:6)
 - (2) 671 BC: foreign settlers (see 2 Kgs 17:24)
 - ii. The long-range “sign” of judgment: **Immanuel** (7:14–16)
 - iii. The certainty of both Israel and Judah’s downfall (7:17)

c. The “signs” of Isaiah and his children as hope for the remnant (ch. 8)



3. *The light dawns (9:1)*
 - a. *The “former time”*: gloom, anguish, contempt on the north—the lands of Zebulun and Naphtali: 1 Kgs 15:29. In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali, and he carried the people captive to Assyria.
 - b. *The “latter time”*: no gloom, glory on Galilee of the nations/Gentiles
 - i. Gentile presence (Judg 1:30, 33; 1 Kgs 9:11)
 - ii. Highlight of global hope (Isa 2:2–3)
4. *The declaration of light and joy (9:2–3)*
 - a. *The encounter with light and joy (v. 2)*
 - i. “Thick darkness” with “no dawn” (8:20, 22)
 - ii. Those who refused the appeal of 2:5
 - iii. Fulfillment of hope (8:17) and new creation (Gen 1:3; 2 Cor 4:6)
 - iv. All through the coming Messiah
 - (1) Isa 42:6. I will give you as a covenant for the people, a light for the nations.
 - (2) 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.
 - b. *The source of light and joy (9:3ab)*
 - i. Isa. 54:1–5. “Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married,” says the LORD. ² “Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. ³ For you will spread abroad to the right and to the left, and your offspring will possess the nations and will people the desolate cities. ⁴ Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. ⁵ For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.
 - ii. Cf. 26:15; 49:20–21; 66:7–14
 - c. *The experience of light and joy (9:3cd)*. Joy in both abundant harvest and military victory
 - i. Isa 29:19. The meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel.
 - ii. Isa 35:10. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
 - iii. Isa 61:7. Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy.
 - d. *New covenant fulfillment in Christ*
 - i. Christ is Immanuel. Matt. 1:20–23. But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. ²¹ She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” ²² All this took place to fulfill what the Lord had spoken by the prophet: ²³ **“Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel”** (which means, God with us).
 - ii. Christ is the world’s joy and peace. Luke 2:10–14. And the angel said to them, “Fear not, for behold, I bring you **good news of great joy** that will be for all

the people. ¹¹ For unto you is born this day in the city of David a Savior, who is Christ the Lord. ¹² And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger.” ¹³ And suddenly there was with the angel a multitude of the heavenly host praising God and saying, ¹⁴ “Glory to God in the highest, and on earth **peace** among those with whom he is pleased!”

iii. In Christ, the world’s light has dawned, but full light is still to come.

- (1) Matt. 4:12–17. Now when he heard that John had been arrested, he withdrew into **Galilee**. ¹³ And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of **Zebulun** and **Naphtali**, ¹⁴ so 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—**¹⁶ **the 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.**” ¹⁷ From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”
- (2) 2 Cor 4:6. For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.
- (3) 1 John 2:8. The darkness is passing away and the true light is already shining. Cf. Rom 13:12; Eph 5:8.
- (4) Rev. 21:23–25. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. ²⁴ By its light will the nations walk, and the kings of the earth will bring their glory into it, ²⁵ and its gates will never be shut by day—and there will be no night there.

5. *The reasons for light and joy (Isa 9:4–7)*

The Structure
<p>God has multiplied the nation’s joy (9:3) <i>For</i> God has delivered (9:4) <i>For</i> all the enemy will be destroyed (9:5) <i>For</i> a king will rise as guide, protector, caregiver, and sovereign (9:6–7)</p>

- a. The certainty of God’s deliverance (9:4; cf. 10:26)
 - i. “As on the day of Midian” (Judg 7:2, 7, 22–25).
 - ii. Judg 7:2. “The LORD said to Gideon, ‘The people with you are too many for me to give the Midianites into their hand, lest Israel boast over me, saying, ‘My own hand has saved me.’”
- b. The promise of enemy destruction (9:5; cf. 2:4). Isa 2:4. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
- c. The rise and reign of the divine king (9:6–7)
 - i. God will give his son to rule (9:6a)
 - (1) “A child is born.” Luke 2:11. For unto you is born this day in the city of David a Savior, who is Christ the Lord.
 - (2) “A son is given”:
 - (a) John 3:16. For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.
 - (b) Isa 7:14. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

- (c) 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.
- (3) “The government ... on his shoulders”:
- (a) Isa 22:22. And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.
- (b) Matt 28:18. And Jesus came and said to them, “All authority in heaven and on earth has been given to me.”
- ii. The four names of Immanuel (“God with us”) (9:6b):
- (1) *Wonderful counselor* (Guide):
- (a) *It means he decrees all*. Isa 14:24–27. The LORD of hosts has sworn: “As I have planned, so shall it be, and as I have purposed, so shall it stand,²⁵ that I will break the Assyrian in my land, and on my mountains trample him underfoot; and his yoke shall depart from them, and his burden from their shoulder.”²⁶ This is the purpose that is purposed concerning the whole earth, and this is the hand that is stretched out over all the nations.²⁷ For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back? (cf. 19:12; 23:8–9)
- (b) *It means he guides wisely*.
- (i) Isa 28:29. This also comes from the LORD of hosts; he is wonderful in counsel and excellent in wisdom.
- (ii) Isa 40:14. Whom did he consult, and who made him understand? Who taught him the path of justice, and taught him knowledge, and showed him the way of understanding?
- (iii) Cf. Isa 41:28. But when I look, there is no one; among these there is no counselor who, when I ask, gives an answer.
- (2) *Mighty God* (Protector):
- (a) Isa 10:20–21. In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the LORD, the Holy One of Israel, in truth.²¹ A remnant will return, the remnant of Jacob, to the mighty God.
- (b) Zeph 3:17. The LORD your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.
- (c) Ps 24:8. Who is this King of glory? The LORD, strong and mighty, the LORD, mighty in battle!
- (d) Cf. Deut 10:17; Jer 32:18; Ps 45:3; Neh 9:32
- (3) *Everlasting Father* (Caregiver):
- (a) Isa 64:8. But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand.
- (b) John 14:9–10. Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.”
- (4) *Prince of Peace* (Sovereign):
- (a) Isa 26:1, 3, 12. In that day this song will be sung in the land of Judah: “We have a strong city; he sets up salvation as walls and bulwarks....³ You keep him in perfect peace whose mind is stayed on you, because he trusts in you,” ... ¹² O LORD, you will ordain peace for us, for you have indeed done for us all our works.

- (b) Isa 66:12. For thus says the LORD: “Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream; and you shall nurse, you shall be carried upon her hip, and bounced upon her knees.”
 - (c) Isa 53:5. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.
 - (d) Luke 2:13–14. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, and on earth peace among those with whom he is pleased!”
- iii. The Nature of Immanuel’s reign
- (1) Eternal greatness on David’s throne (9:7a): “Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom ...”
 - (a) 2 Sam 7:13–14, 16. He 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.... ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.
 - (b) Isa 55:3. Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.
 - (c) Luke 1:30–33. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. ³¹ And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³² He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”
 - (d) John 12:34. So the crowd answered him, “We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?”
 - (2) Justice and righteousness forever (9:7b): “... to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.”
 - (a) Isa 11:4. But with righteousness he shall judge the poor, and decide with equity for the meek of the earth.
 - (b) Isa 16:5. Then a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness.
 - (c) Isa 32:1. Behold, a king will reign in righteousness, and princes will rule in justice.
 - (d) Isa 33:5. The LORD is exalted, for he dwells on high; he will fill Zion with justice and righteousness.
 - (e) 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.

G. Isaiah 11:1–12:6—The Spirit-Empowered King

1. Outline:

- a. The Rise of the Spirit-Empowered King (11:1–9)
 - i. The Promise of His Rise (11:1–5)
 - ii. The Impact of His Rise (11:6–9)
- b. The World’s Delight in the Spirit-Empowered King (11:10–12:6)
 - i. The Gentile Nations Find Hope in Him (11:10)

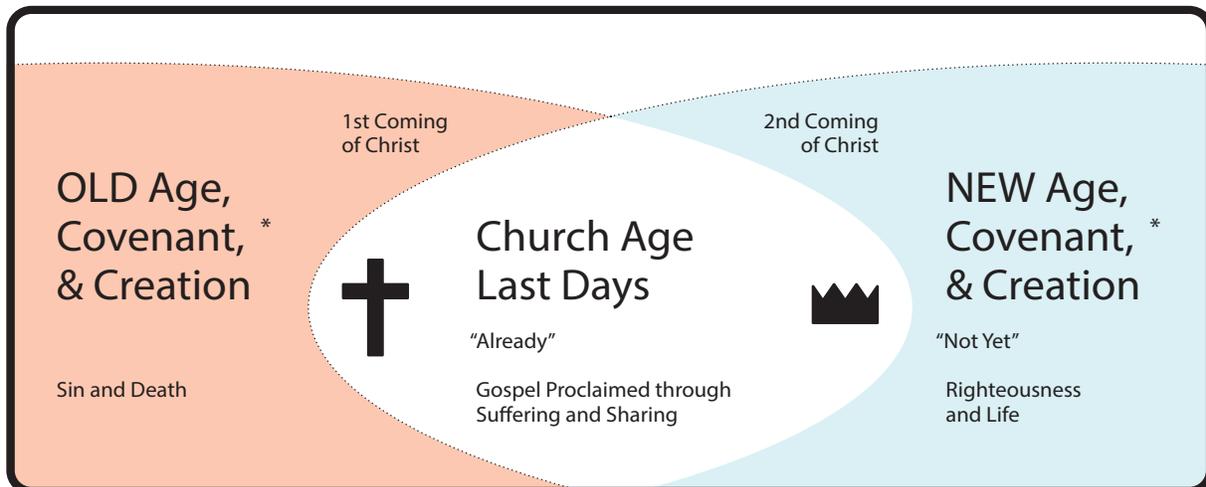
- ii. Yahweh Saves His People and They Celebrate (11:11–12:6)
- 2. *Background: Fire & Destruction*
 - a. *Recalling Isaiah’s mission: How long, O, LORD?* (6:11–13): “Until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste, and the LORD removes people far away, and the forsaken places are many in the midst of the land. And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled.” The holy seed is its stump.
 - b. *Judgment on Israel and Judah* (Isa 9:13–14; 10:1–5, 11)
 - c. *Judgment on Assyria* (Isa 10:12, 17–22), 33–34.
- 3. *The Rise of the Spirit-Empowered King (11:1–9)*
 - a. The Promise of the Spirit-Empowered King (11:1–5)
 - i. *His new creational life and ancestry* (11:1)
 - (1) “A shoot ... a branch”
 - (a) “The branch of the LORD will be glorious” (4:2; cf. Jer 23:5; 33:15; Zech 3:8; 6:12)
 - (b) “The holy seed is its stump” (6:13)
 - (c) “He will grow up like a young plant (53:2)
 - (2) “From the stump of Jesse”
 - (a) 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 and to uphold it with justice and with righteousness from this time forth and forevermore.
 - (b) Ezek 34:23. And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.
²⁴ And I, the LORD, will be their God, and my servant David shall be prince among them. I am the LORD; I have spoken.
 - (c) Cf. Jer 30:9; Hos 3:5
 - ii. *His power source and its result* (11:2–3ab)
 - (1) The Spirit that will rest on him as if he is a moveable temple (11:2; cf. 61:1).
 - (a) This suggests immediate power: Num 11:25–26. Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it. ²⁶ Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp.
 - (b) The sphere of power:
 - (i) Ruling abilities: wisdom and understanding (cf. 1 Kgs 3:9, 12)
 - (ii) Practical abilities: counsel and might (cf. Isa 9:6)
 - (iii) Spiritual abilities: knowledge and fear of the LORD (cf. Prov 2:5)
 - (c) Temple and power in the life of Christ.
 - (i) 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.

- (ii) Isa 61:1–3. *The Spirit of the Lord GOD* is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ² to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn. Cf. Luke 4:18–19
 - (iii) Matt 3:16. And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw *the Spirit of God* descending like a dove and coming to rest on him; and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."
 - (iv) John 1:14. And the Word became flesh and *dwelt among us*, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
 - (v) John 2:19–21. Jesus answered them, "Destroy this temple, and in three days I will raise it up."²⁰ The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"²¹ But he was speaking about *the temple of his body*.
 - (vi) John 14:16–17. And I will ask the Father, and he will give you another Helper, to be with you forever,¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.
- (2) The delight this Spirit will produce (11:3ab)
- iii. *His ethic* (11:3c–5)
- (1) His pattern of judgment (11:3c–4)
- (a) *Working justice* (cf. 2:4):
- (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 and to uphold it with justice and with righteousness from this time forth and forevermore.
 - (ii) Isa 42:3–4. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; ⁴ he will not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope."
 - (iii) 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.
 - (iv) Rom 12:19. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord."
- (b) *Destroying evil*:
- (i) Isa 49:2. 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.
 - (ii) Rev. 19:15. 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.
- (2) His quality of judgment (11:5)
- (a) *The Messiah's armor identifies the qualities of the wearer*:

- (i) Isa 11:5. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.
- (ii) Isa 52:7. How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, “Your God reigns.”
- (iii) Isa 59:17. He put on righteousness as a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in zeal as a cloak. Cf. 61:10
- (b) *Those in Christ bear his armor* (Eph 6:11–17)
- b. The Impact of the Spirit-Empowered King (11:6–9)
 - i. *Perfect peace described* (11:6–8)
 - (1) Two parts:
 - (a) The cohabitation of all wild and domesticated animals under the direction of a child (11:6)
 - (b) The lack of predatory activity under the curse-overcoming work of a child (11:7–8)
 - (2) The description and meaning:
 - (a) *The child*: Isa 7:14; 9:6; cf. “nursing child” (*yônēk*) in 11:8 with “tender shoot” (*yônēk*) in 53:2
 - (b) *Overcoming curse*: 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) *New creational covenant*: Hos 2:18. And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety.
 - ii. *The perfect peace explained* (11:9)
 - (1) The nature of peace: no hurt or destruction (11:9ab). *Question*: Is the peace between animals or nations?
 - (a) Isa 2:4. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
 - (b) Jer 5:6. Therefore a lion from the forest shall strike them down; a wolf from the desert shall devastate them. A leopard is watching their cities; everyone who goes out of them shall be torn in pieces, because their transgressions are many, their apostasies are great.
 - (c) Dan 7:3–7, 13–14, 17–18
 - (2) The reason for peace: universal knowledge of God realized (11:9c; cf. Isa 6:3; Jer 31:34)
 - (3) The timing of peace:
 - (a) *New heavens and new earth*: Isa 65:17, 25. “For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind. . . .²⁵ The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent’s food. They shall not hurt or destroy in all my holy mountain,” says the LORD.

- (b) Already but not yet.
- (i) 2 Cor 5:17. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. Cf. Gal 6:15
 - (ii) Rev 21:1; 22:3. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more....^{22:3} No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.

Fig. 16.3. The Overlap of the Ages



4. *The World's Delight in the Spirit-Empowered King (11:10–12:6)*
- a. *The Gentile Nations Find Hope in the Spirit-Empowered King (11:10)*
 - i. “Root of Jesse” (see 11:1; cf. 9:7)
 - ii. “Signal” or “banner” (see 11:12; cf. 49:22; 62:10)
 - (1) “*I have called you here!*” Isa 5:25–26. Therefore the anger of the LORD was kindled against his people, and he stretched out his hand against them and struck them, and the mountain quaked; and their corpses were as refuse in the midst of the streets. For all this his anger has not turned away and his hand is stretched out still.²⁶ He will raise a *signal* for nations far away, and whistle for them from the ends of the earth; and behold, quickly, speedily they come!
 - (2) “*Salvation is on the way!*” Isa 62:10–11. Go through, go through the gates; prepare the way for the people; build up, build up the highway; clear it of stones; lift up a *signal* over the peoples.¹¹ Behold, the LORD has proclaimed to the end of the earth: Say to the daughter of Zion, “Behold, your salvation comes; behold, his reward is with him, and his recompense before him.”
 - iii. Recast Vision:
 - (1) Isa 11:9–10. They shall not hurt or destroy in all *my holy mountain*....¹⁰ In that day....
 - (2) 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.

- iv. Fulfillment Today. Rom 15:12. And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope” (see LXX).
- b. *Yahweh Saves His People & They Celebrate* (11:11–12:6)
 - i. Yahweh’s global salvation through a second-exodus (11:11–16)
 - (1) The declaration of a second exodus (11:11)
 - (a) “A remnant” (cf. 11:16; cf. 10:21–22; 37:31–32)
 - (i) Isa 37:31–32. And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward.³² For out of Jerusalem shall go a remnant, and out of Mount Zion a band of survivors. The zeal of the LORD of hosts will do this.
 - (ii) Rom 9:27–28. And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,²⁸ for the Lord will carry out his sentence upon the earth fully and without delay.”
 - (iii) Rom 11:5, 25–26. So too at the present time there is a remnant, chosen by grace.....²⁵ I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.²⁶ And in this way all Israel will be saved.



(b) “A second time” (see 11:15–16; cf. Jer 23:5–8; Luke 9:31)

(2) The OT anticipation of a second exodus:

Exodus 15:4–18
15:4 “Pharaoh’s chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea. 15:5 The floods covered them; they went down into the depths like a stone. 15:6 Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy. 15:7 In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble. 15:8 At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea. 15:9 The enemy said, ‘I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.’ 15:10 You blew with your wind; the sea covered them; they sank like lead in the mighty waters.
15:11 “Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? 15:12 You stretched out your right hand; the earth swallowed them.
15:13 “You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode. 15:14 The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia. 15:15 Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away. 15:16 Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have purchased. 15:17 You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established. 15:18 The LORD will reign forever and ever.”

- (a) The biblical narrative suggests that Israel sung this song directly after their deliverance from Egypt (Exod. 15:1, 20–21) but *before* the global terror described in vv. 13–17 would have taken place. Vv. 13–15 even speak as if Israel has already overcome all their enemies and been established in the new Edenic sanctuary on the holy mountain of God (cf. Gen 2:10–14).
- (b) There is something significant here for our understanding of how the biblical author’s viewed redemptive history. Specifically, Israel’s experience of the exodus is here serving as a typological event that predicts or anticipates future victories over all enemies until God’s people are brought (even restored) to complete rest in God’s mountain sanctuary.
- (c) Exegesis of Exodus 15 suggests that a proper interpretation of the first exodus account should lead one to anticipate future deliverances on par with the exodus deliverance. Furthermore, the past grace of the exodus is here seen to establish absolute confidence that future grace will come in the form of needed deliverance (see Rom. 8:31–32: “If God is for us, who can be against us? He who did not spare his

- own Son but gave him up for us all, how will he not also with him graciously given us all things?”).
- (d) The appropriation of the exodus imagery by the prophets in order to depict the new covenant restoration is, therefore, exegetically warranted in the account of the original exodus event! Note especially Isaiah 12:2 and 5, which quotes from Exodus 15:1–2!
- (i) Jer. 16:14–15. Therefore, behold, the days are coming, declares Yahweh, when it shall no longer be said, “As Yahweh lives who brought up the people of Israel out of the land of Egypt,”¹⁵ but “As Yahweh lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.” For I will bring them back to their own land that I gave to their fathers.
- (ii) Jer 23:5–8. Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.⁶ In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: “The LORD is our righteousness.”⁷ Therefore, behold, the days are coming, declares the LORD, when they shall no longer say, “As the LORD lives who brought up the people of Israel *out of the land of Egypt*,”⁸ but “As the LORD lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.” Then they shall dwell in their own land.
- (iii) Ezek. 20:36–38, 41–42. As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the Lord Yahweh.³⁷ I will make you pass under the rod, and I will bring you into the bond of the covenant.³⁸ I will purge out the rebels from among you, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel. Then you will know that I am Yahweh. . . .⁴¹ As a pleasing aroma I will accept you, when I bring you out from the peoples and gather you out of the countries where you have been scattered. And I will manifest my holiness among you in the sight of the nations.⁴² And you shall know that I am Yahweh, when I bring you into the land of Israel, the country that I swore to give to your fathers.
- (iv) Isa. 11:11–12, 15–12:6. 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. . . .¹⁵ And Yahweh will utterly destroy the tongue of the Sea of Egypt, and will wave his hand over the River with his scorching breath, and strike it into seven channels, and he will lead people across in sandals.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.^{12:1} You will say in that day: “I will give thanks to you, O Yahweh, for though you were angry with me, your anger turned away, that you might comfort me.”² “Behold, God is my salvation; I will trust,

and will not be afraid; for Yah–Yawheh is my strength and my song, and he has become my salvation.”³ With joy you will draw water from the wells of salvation.⁴ And you will say in that day: “Give thanks to Yahweh, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted.⁵ “Sing praises to Yahweh, for he has done gloriously; let this be made known in all the earth.⁶ Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel.”

- (v) Mic 7:15. As in the days when you came out of the land of Egypt, I will show them marvelous things.
 - (vi) Zech 10:11–12. He shall pass through the sea of troubles and strike down the waves of the sea, and all the depths of the Nile shall be dried up. The pride of Assyria shall be laid low, and the scepter of Egypt shall depart.¹² I will make them strong in the LORD, and they shall walk in his name,” declares the LORD.
- (e) In the NT, Christ’s redeeming work is magnified as the ultimate exodus from enslavement, the climactic antitype to the original offspring promise (Gen 3:15), the exodus event (wherein Israel as son of God trampled the serpent Egypt), and all other deliverance events built upon them.
- (i) Luke 9:30–31. And behold, two men were talking with [Jesus], Moses and Elijah, 31 who appeared in glory and spoke of his departure [lit., exodus], which he was about to accomplish in Jerusalem.
 - (ii) 1 Cor 5:7. Christ, our Passover Lamb, has been sacrificed.
 - (iii) Eph 1:7. In [Jesus Christ] we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.
 - (iv) Col 1:13–14. [The Father] has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,¹⁴ in whom we have redemption, the forgiveness of sins.
- (3) The process of a second exodus (11:12–16)
- (a) **Action 1:** Yahweh moves to gather a remnant (11:12)—“peoples” vs. “people” in vv. 10–11
 - (b) **Result 1:**
 - (i) The unity of new Israel and the exaltation of Judah as servant leader (11:13). Deut 17:18–20. And when he 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) The people’s overpowering of the enemy, the submission of some foreigners (11:13–14)
 - Isa 49:22–23. Thus says the Lord GOD: “Behold, I will lift up my hand to the nations, and raise my signal to the peoples; and they shall bring your sons in their arms, and

your daughters shall be carried on their shoulders.²³ Kings shall be your foster fathers, and their queens your nursing mothers. With their faces to the ground they shall bow down to you, and lick the dust of your feet. Then you will know that I am the LORD; those who wait for me shall not be put to shame.”

- Zech 8:22–23. Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD.²³ Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, ‘Let us go with you, for we have heard that God is with you.’”
- Amos 9:11–12. “In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old,¹² that they may possess the remnant of Edom and all the nations who are called by my name,” declares the LORD who does this.’
- Acts 15:16–18. After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it,¹⁷ that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things¹⁸ known from of old.

(c) **Action 2:** Yahweh’s defeat of the enemy and his leading his people home (11:15). “Wave his hand ... with his scorching breath”:

- (i) Exod 14:21–22. Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.²² And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.
- (ii) Exod 15:8, 10. At the blast of his nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea....¹⁰ You blew with your wind; the sea covered them; they sank like lead in the mighty waters.

(d) **Result 2:** A highway allowing a safe journey home (11:16)–God to us and us to him!

- (i) Isa 35:8–10. And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray.⁹ No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there.¹⁰ And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
- (ii) Isa 40:3. A voice cries: “In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.”
- (iii) Matt 3:1–3. In those days John the Baptist came preaching in the wilderness of Judea,² “Repent, for the kingdom of heaven is at hand.”³ For this is he who was spoken of by the prophet Isaiah when he said, “The voice of one crying in the wilderness: ‘Prepare the way of **the Lord**; make his paths straight.’”

- ii. The inhabitants of Zion's response to Yahweh's salvation (12:1–6)
- (1) The collective response of all (12:1–2)
- (a) "You were angry" (5:24–25; 9:12, 17, 19, 21; 10:4, 5–6, 25)
- (b) "Your anger turned away that you might comfort me"
- (i) Isa 54:8. In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you," says the LORD, your Redeemer.
- (ii) God turns away his anger from the repentant (6:6–7; 53:4–6) and purposes comfort (40:1; 66:13).
- (iii) Rom 8:1. There is therefore now no condemnation for those who are in Christ Jesus.
- (iv) Rom 5:8–11. But God shows his love for us in that while we were still sinners, Christ died for us. ⁹ Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath to come. ¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹ More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.
- (c) "God is my salvation" (45:17; cf. 51:6; 59:16; 63:5)
- (i) Isa 45:17. But Israel is saved by the LORD with everlasting salvation; you shall not be put to shame or confounded to all eternity.
- (ii) Matt 1:21. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.
- (iii) John 1:29. Behold, the Lamb of God, who takes away the sins of the world!
- (d) Reapplying old songs: Exod 15:2. The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.
- (2) Each individual's response (12:3–6)
- (a) The declaration of joy (12:3)
- (i) "With joy" (12:3; cf. 29:19; 35:10; 51:3, 11; 55:12; 61:3, 7; 65:18–19)
- Isa 35:10. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
 - 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.
 - Isa 65:18–19. But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy, and her people to be a gladness. ¹⁹ I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.
- (ii) "Draw water from the wells of salvation" (12:3; cf. 32:2; 35:6–7; 44:3; 55:1; John 4:13–14; 7:37–39; Rev 7:17; 21:6; 22:17)
- Isa 35:6–7. Then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert; ⁷ the burning

sand shall become a pool, and the thirsty ground springs of water; in the haunt of jackals, where they lie down, the grass shall become reeds and rushes.

- 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.
- John 4:13–15. Jesus said to her, “Everyone who drinks of this water will be thirsty again,¹⁴ but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”
- Rev 22:17 (cf. Isa 55:1). And let the one who is thirsty come; let the one who desires take the water of life without price.

(b) Calling for individual praise (12:4–5)

(i) Global proclamation of God’s greatness (12:4; cf. 2:1–4; 27:6; 37:20; 49:5–6; 52:10; 62:2; 66:18–24)

- Isa 27:6. In days to come Jacob shall take root, Israel shall blossom and put forth shoots and fill the whole world with fruit.
- 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.
- 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.

(ii) Reapplying old songs: Exod 15:1. I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.

(c) Calling for collective praise (12:6)

H. Isaiah 24–27—God’s Desolation and Recreation of His World/Garden City

1. Outline:

- a. The Promise of the Earth’s Desolation and Wasted City (24:1)
- b. The Results (24:2–27:13)
 - i. Result 1 (“And it shall be”): The emptying and plundering of the earth (24:2–17)
 - ii. Result 2 (“And it shall be”): The irreversible destruction of the earth’s wicked (24:18–20)
 - iii. Result 3 (“And it shall be”): The death of death in the reign of God (24:21–27:11)
 - (1) *Description 1* (“In that day”) (24:21–25:12)
 - (2) *Description 2* (“In that day”) (26:1–21)
 - (3) *Description 3* (“In that day”) (27:1)
 - (4) *Description 4* (“In that day”) (27:2–11)
 - iv. Result 4 (“And it shall be”): The great ingathering (27:12)
 - v. Result 5 (“And it shall be”): The remnant’s worship of YHWH at his mountain (27:13)

2. *The Context: The Oracles against the Nations in Chs. 13–23*
 - a. Set 1:
 - i. Babylon (13:1–14:27)
 - ii. Philistia (14:28–32)
 - iii. Moab (15:1–16:14)
 - iv. Syria-Israel alliance (17:1–18:7)
 - v. Egypt
 - b. Set 2:
 - i. Babylon (21:1–10)
 - ii. Edom (21:11–12)
 - iii. Arabia (21:13–17)
 - iv. Jerusalem (22:1–25)
 - v. Tyre (23:1–18)
3. *Result 3 Unpacked, Description 1 (“In that day”): The punishment of the wicked and the salvation of the oppressed (24:21–25:12)*
 - a. Structural overview:
 - i. Stage 1: Restraining the wicked in order to preserve the oppressed (24:21–25:5)
 - (1) The temporary imprisonment (and future punishment) of all those hostile to YHWH’s reign (24:21–23) [**1. The 1,000 years**]
 - (2) The praises from the saved remnant at the humbling of the rebels (25:1–5) [**2. The defeat**]
 - ii. Stage 2: The feast for the saved and the swallowing up of death (25:6–12)
 - (1) The actions of God (25:6–8) [**3. The destruction**]
 - (2) The cry of the saved (25:9–12) [**4. The praise**]
 - b. The restraining of the wicked in order to preserve the oppressed (24:21–25:5)
 - i. The temporary imprisonment and future punishment of all those hostile to YHWH’s reign (24:21–23)
 - (1) “The host of heaven/heights” vs. “the kings of the earth/ground” (v. 21)
 - (2) Imprisoned before punishment (v. 22; cf. 27:1)
 - (a) Isa 27:1. In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.
 - (b) Rev 20:1–6. Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. ² And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, ³ and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. ⁴ Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. ⁵ The rest of the dead did not come to life until the thousand years were ended. This

- is the first resurrection. ⁶ Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.
- (3) The reign and glory of YHWH outshines the luminaries before the elders (v. 23).
- Rev 21:23–25. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp in the Lamb. ²⁴ But its light will the nations walk, and the kings of the earth will bring their glory into it, ²⁵ and its gates will never be shut by day—and there will be no more night.
- ii. The declaration of praise from the saved remnant and of honor from the POWs (25:1–5)
- (1) Praise from the saved remnant (vv. 1–2)
- (a) The declaration (v. 1a)
 - (b) The reason (vv. 1b–2)
 - (i) “Wonderful things” (v. 1; cf. 9:6)
 - (ii) “Plans from old of old (v. 1; cf. 9:6)
 - (iii) “The city” of man (v. 2; cf. 24:10)
- (2) Honor from the POWs (vv. 3–5)
- (a) The declaration
 - (i) Isa 45:23. By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: “To me every knee shall bow, every tongue shall swear allegiance.”
 - (ii) Phil 2:9–11. Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.
 - (b) The reason (vv. 4–5), “A stronghold to the poor” (v. 4; cf. 25:2)
 - (i) *The problem*: Isa 10:1–2. Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the **needy** from justice and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey!
 - (ii) *The gift* (see 26:1–4)
 - (iii) *The means*: Isa 11:4–5. With righteousness he shall judge the **poor**, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. ⁵ Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.
- c. The feast for the saved and the swallowing up of death (25:6–12)
- i. The actions of God (25:6–8)
- (1) The make of “a feast” (v. 6; cf. Rev 19:9)
 - (a) Replacing the sham (see 24:7–11)
 - (b) The fulfillment
 - (i) Isa 55:1–2. Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. ² Why do you spend your money for that which is not bread, and your labor for that which

does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food.

- (ii) Matt 26:29. I tell I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.
 - (iii) Rev 19:7, 9. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready....⁹ Blessed are those who are invited to the marriage supper of the Lamb.
- (c) "For all peoples" (v. 6; cf. 25:13–16a)
- (d) "On this mountain" (v. 6; cf. 24:23; 2:2; 4:5; 11:9)
- (2) "He will swallow up death forever" (v. 8; cf. Rom 6:4–5; 1 Cor 15:54; Rev 7:17; 21:4)
- (a) *The covering over all.*
- (i) Gen 3:17–19. And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."
 - (ii) Rom 5:12. Sin came into the world through one man, and death through sin, and so death spread to all men because all sinned [in Adam].
- (b) *The hope:*
- (i) 1 Cor 15:54. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."
 - (ii) Rev. 21:4. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.
 - (iii) Rev 22:1–3. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb ² through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. ³ No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.
- (3) *All in Christ are made alive.*
- (a) Rom 5:18. As one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.
 - (b) John 11:25. I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live.
 - (c) Rom 6:4–5. We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.
 - (d) "All" (5x in Isa 25:6–8) = salvation in its entirety, yet focused "on this mountain" (v. 6)
- ii. The Cry of the Redeemed (25:9–12)
- (1) The declaration (v. 9)

- (a) “Behold, this is our God!”: Isa 40:1–2, 9. 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.... ⁹ Get you up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, “Behold, your God!”
- (b) “We have waited for him”
 - (i) Isa 64:4. From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who acts for those who wait for him.
 - (ii) Salvation is worth the wait, even it means bearing “reproach” (v. 8)!
- (2) The reason (vv. 10–12)
 - (a) The “all peoples” of vv. 6–8 is not universalism, for God will judge the proud (v. 11).
 - (b) “The dust” = the same fate of the serpent (cf. Gen 3:14; Isa 27:1)

Contents for Lecture 16b (NOTE: You only need to read the black portions)	
VII. Global Salvation and the New Creation (40:1–66:24)	47
A. Introduction	47
B. 40:1–11: Good News!	54
C. Excursus: The Incomparability of Yahweh in Isaiah 40–66	56
D. 42:1–9 (Servant Song 1: biographical): The Servant’s Ministry	56
E. 49:1–13 (Servant Song 2: autobiographical): The Servant’s Mission	58
F. 49:14–26: Yahweh’s Reassurance of Zion’s Restoration	65
G. 50:4–11 (Servant Song 3: autobiographical): The Servant’s Obedient Suffering	72
H. 51:1–8: A Call to Hope in Eternal Salvation	77
I. 51:9–11: A Plea for God to Save as in the Exodus	82
J. 52:1–12: Good News! Engage in the Second Exodus (cf. Rom 10:15)	84
K. 52:13–53:12 (Servant Song 4: biographical): The Servant’s Global Exaltation and Reward through Substitutionary Suffering	90
1. Outline	90
2. Overview	90
3. Identified persons (ESV)	90
4. Yahweh Foresees His Servant’s Global Exaltation through Substitutionary Suffering (52:13–15)	90
5. The Prophet Describes the Servant’s Substitutionary Suffering (53:1–10)	92
6. Yahweh Promises to Reward His Servant’s Substitutionary Suffering with the Prize of a Global People (53:11–12)	98
L. 54:1–17: The Servants’ Proper Response to Their New Covenant Heritage	100
M. 61:1–11: The Gospel-Mission of the Spirit-Empowered King	109
N. 65:17–25: New Creation as the Reason for the Servants’ Future Flourishing	117
VIII. Conclusions Regarding the Gospel and the Messiah in Isaiah	120
A. The Gospel Defined	120
B. Jesus Is Israel, God’s “Servant”	120
C. Members of Messiah Jesus’s Church Are Israel, God’s Servants	124
D. A Synthesis of the Messiah in Isaiah: King, Servant, and Anointed Conqueror	125
IX. Isaiah’s Vision of the Inclusion of a Remnant from the Nations	128
X. Isaiah and the Future	128
A. Seven Key Texts, Progressively Portraying the Future Zion	128
B. Figures of Speech and the Future	133
C. Synthesis	134
XI. The Glory of God in Isaiah: A Sampling	134
XII. Summary	135
XIII. Guided Reading for Isaiah	135
A. Points of Focus	135
B. Questions	135

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

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

Outline	Texts	Gospel Message or Servant Song
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 <ol 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)

Adapted from Gentry and Wellum, *Kingdom Through Covenant*, 2nd ed., 490–91.

A. Introduction:

1. Literary Context: Numerous cycles of punishment to hope, immediate-interim and future-messianic:
 - a. Chs. 2–5 (opened with latter days image of the nations journeying to Zion and ended with the destruction of God’s garden-people),
 - b. Chs. 6–12 (moved through Assyrian crisis to a 2nd exodus led by messianic king)
 - c. Chs. 13–27 (moved through global destruction to 2nd exodus, 27:12–13)
 - d. Chs. 28–37 (moves through Assyrian crisis to 2nd exodus led by Yahweh as king)
 - i. 6 “Woes”: A (28:1–29); B (29:1–14); C (29:15–24); A’ (30:1–33); B’ (31:1–32:20); C’ (33:1–35:10)
 - (1) See 31:1, 8–9; 32:1–3, 33:2, 17, 22; 35:1–10
 - ii. Narrative of immediate hope (36–37)
 - e. Chs. 38–39: Narrative signaling more deliverance is needed (see the coming Babylonian crisis 39:5–8)
2. Key Questions and Isaiah’s Answer:
 - a. Key Questions:
 - i. How can the Words of Judgment give rise to the Words of Comfort?
 - ii. When will Yahweh truly be imaged / glorified among his people so that the nations will know him as King?
 - iii. How can God justly grant comfort to a cursed remnant?
 - b. Key Answer: Good news of God’s reign through his Messiah
3. 4 Aspects of Messianic Expectation in Isaiah:
 - a. King (4:2; 7:1–16; 9:1–7; 11:1–16; 24:21–25; 28:16; 30:19–26)
 - b. Servant (42:1–9; 49:1–7; 50:4–11; 52:13–53:12)

- c. Anointed Conqueror (55:3–5; 61:1–3; 63:1–6)
 - d. Fruit-bearing shoot/branch (6:13; 11:1; 53:2[see 11:8]; cf. 4:2; 60:21; 61:3)
4. Overview of the Servant of Yahweh in the Book of Comfort, Isaiah 40–66
- a. “Servant” occurs 20x in Isa 40–53, always in the singular.
 - b. In chs. 40–48 “servant” occurs 13x with mixed reference (41:8–9; 42:1, 19[2x]; 43:10; 44:1–2, 21[2x], 26; 45:4; 48:20); one text appears to specifically point to the messianic servant (42:1).
 - i. *God has chosen his “servant” Israel, is with him, and will redeem him from punishment. Isa 41:8–10.* But you, Israel, **my servant**, Jacob, whom I have chosen, the offspring of Abraham, my friend; ⁹ you whom I took from the ends of the earth, and called from its 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.
 - ii. *God’s chosen “servant” enjoys God’s presence, will bring forth justice and law to the nations, will minister to the hurting and deliver the captives, and will serve as a covenant mediator for the people [sg] and the nations [pl]. Isa 42:1, 3–4, 6–7.* 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.... 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.... ⁶ 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.
 - iii. *God’s “servant” is a people who bear a terminal spiritual disability, resulting in their sinning against God and his punishing them.*
 - (1) *Isa 42:18–22, 24–25.* Hear, you deaf, and look, you blind, that you may see! ¹⁹ Who is blind but **my servant**, or deaf as my messenger whom I send? Who is blind as my dedicated one, or blind as **the servant** of the LORD? ²⁰ He sees many things, but does not observe them; his ears are open, but he does not hear. ²¹ The LORD was pleased, for his righteousness’ sake, to magnify his law and make it glorious. ²² But this is a people plundered and looted; they are all of them trapped in holes and hidden in prisons; they have become plunder with none to rescue, spoil with none to say, “Restore!” ...²⁴ Who gave up Jacob to the looter, and Israel to the plunderers? Was it not the LORD, against whom we have sinned, in whose ways they would not walk, and whose law they would not obey? ²⁵ So he poured on him the heat of his anger and the might of battle; it set him on fire all around,

but he did not understand; it burned him up, but he did not take it to heart.

- (2) Isa 43:8, 10–11. “Bring out the people who are blind, yet have eyes, who are deaf, yet have ears! ... ¹⁰ You are my witnesses,” declares the LORD, “and **my servant** whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. ¹¹ I, I am the LORD, and besides me there is no savior.”
- (3) Cf. Isa 6:9–10; 29:10–12, 18; 30:8–9.
- iv. *God formed his “servant” and will help him, pouring out his Spirit on his offspring and blessing his descendants, creating new life and allowing new identities.* Isa 44:1–5. “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 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. ⁴ They shall spring up among the grass like willows by flowing streams. ⁵ This one will say, ‘I am the LORD’s,’ another will call on the name of Jacob, and another will write on his hand, ‘The LORD’s,’ and name himself by the name of Israel.”
- v. *God’s has not forgotten his “servant,” Israel, but has committed both to blot out his transgressions and to rebuild Jerusalem through Cyrus.*
- (1) Isa 44:21–22, 26–28. Remember these things, O Jacob, and Israel, for you are **my servant**; I formed you; you are **my servant**; O Israel, you will not be forgotten by me. ²² I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you.... ²⁶ [I am the LORD] who confirms the word of **his servant** and fulfills the counsel of his messengers, who says of Jerusalem, ‘She shall be inhabited,’ and of the cities of Judah, ‘They shall be built, and I will raise up their ruins’; ²⁷ who says to the deep, ‘Be dry; I will dry up your rivers’; who says of Cyrus, ‘He is my shepherd, and he shall fulfill all my purpose’; saying of Jerusalem, ‘She shall be built,’ and of the temple, ‘Your foundation shall be laid.’”
- (2) Isa 45:4–7. For the sake of **my servant** Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me. ⁵ I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know me, ⁶ that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. ⁷ I form light and create darkness; I make well-being and create calamity; I am the LORD, who does all these things.
- vi. *God grieves over his “servant” Jacob’s past rebellion but proclaims his redemption.* Isa 48:17–20. Thus says the LORD, your Redeemer, the Holy One of Israel: “I am the LORD your God, who teaches you to

profit, who leads you in the way you should go. ¹⁸ Oh that you had paid attention to my commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea; ¹⁹ your offspring would have been like the sand, and your descendants like its grains; their name would never be cut off or destroyed from before me.” ²⁰ Go out from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it out to the end of the earth; say, “The LORD has redeemed **his servant** Jacob!”

vii. Synthesis for chs. 40–48:

The Servant is rebellious, and God will punish him.	God will redeem his Servant from rebellion and punishment, forgive his sin, and pour out his Spirit on his offspring.	God will empower his Servant as a covenant mediator to both people and nations.
	41:8–10	
		42:1, 3–4, 6–7
42:18–22, 24–25 43:8, 10–11		
	44:1–5	
	44:21–22, 26–28 48:17–20	

c. In chs. 49–53 “servant” occurs 7x more, all in “Servant Songs” (49:3, 5–7; 50:10; 52:13; 53:11) and all in reference to the messianic Servant.

i. *The chosen Servant-person is rejected by yet represents the servant-people and has a mission to save a remnant from the nation and the world.*

(1) Isa 49:3, 5–7. And he said to me, “You are **my servant**, Israel, in whom I will be glorified.” ... 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.”

(2) Who could this be?

(a) Isa 9:6–7. 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. 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.

- (b) Isa 11:1–5. There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. ² And the Spirit of 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. ⁵ Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.
- (c) 1 Pet 1:10–12. Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, ¹¹ inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. ¹² It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.
- ii. *The “servant” is a teacher taught by Yahweh, is not rebellious, is rejected by others, and is declared righteous by God. Fearing and trusting God, which alone brings life, means we will obey his “servant.”* Isa 50:4–8, 10. The Lord GOD has given me the tongue of those who are taught, that I may know how to sustain with a word him who is weary. Morning by morning he awakens; he awakens my ear to hear as those who are taught. ⁵ The Lord GOD has opened my ear, and I was not rebellious; I turned not backward. 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. ⁷ But the Lord GOD helps me.... ⁸ He who vindicates me is near.... ¹⁰ 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.
- iii. *God’s “servant” serves as Yahweh’s arm of salvation, and God will exalt him and give him the reward of many when he atones many nations through his substitutionary sacrifice.* Isa 52:13–53:11. 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.... ^{53:1} Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? ² For he ... had no form or majesty that we should look at him, and no beauty that we should desire him.... ⁵ But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed... ¹⁰ 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.

d. Synthesis:

- i. “Servant” occurs 20x in the singular in Isaiah 40–53
 - (1) Chs. 40–48 = 13x (mixed reference)
 - (2) Chs. 49–53 = 7x (all referring to the servant person)
 - (3) The 4 “Servant Songs,” all with reference to royal, prophetic, and priestly servant who will serve as a penal substitute on behalf of many from the world (8x):
 - (a) 42:1–9 (v. 1)
 - (b) 49:1–13 (vv. 3, 5, 6, 7)
 - (c) 50:4–11 (v. 10)
 - (d) 52:13–53:12 (52:13; 53:11)
- ii. “Servants” occurs 11x in the plural in Isaiah 54–66. Is there any theological significance to the shift from singular to plural after Isaiah 53? What happens in Isaiah 53 that is significant in creating *servants* of Yahweh among Jew (63:17) and Gentile (56:6) alike? Answer: The Messiah’s substitutionary sacrifice gives birth to a new community identified with him and his mission.
 - (1) Rom 1:1–3. Paul, a **servant** of Christ Jesus, called to be an apostle, set apart for the gospel of God, ² which he promised beforehand through his prophets in the holy Scriptures, ³ concerning his Son.
 - (2) 1 Cor 5:20–6:4. 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: by great endurance, in afflictions, hardships, calamities....

5. Good News in Isaiah and the NT: An Overview:
 - a. Key texts:
 - i. Isa. 40:9–11 (v. 9, 2x)
 - ii. Isa. 52:7–10 (v. 7, 2x)
 - iii. Isa. 61:1–3 (v. 1, 1x)
 - iv. See also Isa. 41:27; 60:6
 - b. NT Usage: Verb (54x) “proclaim the gospel” (*euangelizo*); Noun (76x) “Gospel; good news” (*euangelion*)
 - i. The gospel was the essence of what Jesus taught on earth.
 - Matt. 4:23. And he went throughout all Galilee, teaching in their synagogues and proclaiming the *gospel* of the kingdom and healing every disease and every affliction among the people.
 - Luke 4:43. [Jesus] said to them, “I must preach the good news of the kingdom of God the other towns as well; for I was sent for this purpose.
 - ii. The gospel is about what Jesus accomplished through his death and resurrection.
 - 1 Cor. 15:1–8. Now I would remind you, brothers, of *the gospel I preached* to you, which you received, in which you stand, ²and by which you are being saved, if you hold fast to the word *I preached* to you—unless you believed in vain. ³For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵and that he appeared to Cephas, then to the twelve. ⁶Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. ⁷Then he appeared to James, then to all the apostles. ⁸Last of all, as to one untimely born, he appeared also to me.
 - iii. The gospel finds its source in God, was anticipated by the prophets through the Old Testament, and concerns Jesus Christ as son of David and Son of God.
 - Rom. 1:1–4. Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, ² which he promised beforehand through his prophets in the holy Scriptures, ³ concerning his Son, who was descended from David according to the flesh ⁴ and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.
 - iv. The gospel is the means by which Jew and Gentile are to persevere unto salvation, for in it alone is the righteousness of God revealed.
 - Rom. 1:16–17. For I am not ashamed of the *gospel*, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”
 - v. The end will come after the gospel is preached to all nations.
 - Matt. 24:14. And this *gospel* of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.
6. Preparatory NOTE: As you read through Isaiah’s “gospel” and “Servant” texts, keep in mind the NT call for the church to pattern its living after Christ.
 - Phil. 2:5–8. Have this mind among yourselves, which is yours in Christ Jesus, ⁶who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷but made himself nothing, taking the form of a servant, being born in the likeness of men. ⁸And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

- 1 John 2:5–6; 3:16. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.... By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.
- Heb. 12:1–3. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, ²looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. ³Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.

B. 40:1–11: Good News!

1. Main idea: A voice calls hearers to comfort Jerusalem, to prepare the way of the LORD, and to declare good news in the LORD alone.
2. Structure:
 - a. A voice calls many to comfort Jerusalem (40:1–2)
 - b. A voice calls many to prepare the way of the Lord (40:3–5)
 - c. A voice calls an individual to declare good news in the Lord alone (40:6–11)
3. A voice calls many to comfort Jerusalem (40:1–2)
 - a. The point: sin is pardoned! 40:1–2. Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from Yahweh’s hand double for all her sins.
 - b. 3 words of hope (v. 2):
 - i. Her fixed period of exilic servitude is over.
 - ii. God has pardoned her iniquities (59:2; 53:5, 11).
 - (1) Isa 59:2. But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.
 - (2) Isa 53:5, 11. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.... ¹¹ By his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
 - iii. God has paid out full retribution (tit for tat).
4. A voice calls many to prepare the way of the LORD (40:3–5)
 - a. “In the wilderness” (v. 3)
 - i. *The state of God’s people*: Isa 64:10. Your holy cities have become a wilderness; Zion has become a wilderness, Jerusalem a desolation.
 - ii. *God will bring refreshment*:
 - (1) Isa 32:14–17. For the palace is forsaken, the populous city deserted; the hill and the watchtower will become dens forever, a joy of wild donkeys, a pasture of flocks; ¹⁵ until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. ¹⁶ Then justice will dwell in the wilderness, and righteousness abide in the fruitful field. ¹⁷ And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever.
 - (2) Isa 51:3. For the LORD comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.
 - (3) Cf. 35:1–10; 41:17–20; 43:19–21
 - b. “Prepare the way of the LORD”
 - i. Mark 1:2–4. “Behold, I send my messenger before your face, who will prepare your way, ³ the voice of one crying in the wilderness: ‘Prepare the way of the Lord, make

- his paths straight.”⁴ John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins.
- ii. Isa 11:16. And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.
 - iii. Isa 35:8–10. And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray.⁹ No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there.¹⁰ And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
 - iv. Isa 43:19. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.
- c. “The glory of the LORD shall be revealed” (v. 5)
- i. Isa 6:3. “Holy, holy, holy is the LORD of hosts; the whole earth *shall be* full of his glory!”
 - ii. Isa 11:9. The earth *has become* full of the knowledge of the LORD as the waters cover the sea.
 - iii. Isa 33:17. Your eyes will behold the king in his beauty.
 - iv. Isa 35:1–2. The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus....² They shall see the glory of the LORD, the majesty of our God.
5. A voice call an individual to declare good news in the LORD alone (40:6–11)
- a. A person must declare the surety and constancy of God’s word (40:6–8)
 - i. Isa 40:21–25.
 - ii. 1 Pet 1:23–25. You have been born again, not of perishable seed but of imperishable, through the living and abiding word of God;²⁴ for “All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls,²⁵ but the word of the Lord remains forever.” And this word is the good news that was preached to you.
 - b. A herald of good news must proclaim the coming of Yahweh as shepherd-king (40:9–11)
 - i. “*herald of good news*” (cf. Isa 52:7; 61:1)
 - (1) Isa 52:7. How beautiful upon the mountains are the feet of him who brings **good news**, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, “Your God reigns.”
 - (2) Isa 61:1. The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring **good news** to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.
 - (3) Mark 1:14–15. Now after John was arrested, Jesus came into Galilee, proclaiming **the gospel of God**,¹⁵ and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe **the gospel**.”
 - (4) Rom 1:1–3. Paul, a servant of Christ Jesus, called to be an apostle, set apart for **the gospel of God**,² which he promised beforehand through his prophets in the holy Scriptures,³ concerning his Son.
 - ii. “*Fear not!*”
 - (1) Isa 35:3–6. Strengthen the weak hands, and make firm the feeble knees.⁴ Say to those who have an anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.”⁵ Then the eyes of the blind shall be opened, and the ears of the deaf unstopped;⁶ then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert.

iii. *“Behold your God!”*

(1) His arm rules for him.

- (a) Isa 59:16–17. He saw that there was no man, and wondered that there was no one to intercede; then **his own arm** brought him salvation, and his righteousness upheld him. ¹⁷ He put on righteousness as a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in zeal as a cloak.
- (b) Isa 53:1–3. Who has believed what he has heard from us? And to whom has **the arm** of the LORD been revealed? ² For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should look at him. ³ He was despised and rejected by men.

(2) His reward and recompense are with him.

- (a) Isa 62:10–12. Go through, go through the gates; prepare the way for the people; build up, build up the highway; clear it of stones; lift up a signal over the peoples. ¹¹ Behold, the LORD has proclaimed to the end of the earth: Say to the daughter of Zion, “Behold, your salvation comes; behold, **his reward is with him, and his recompense before him.**” ¹² And they shall be called The Holy People, The Redeemed of the LORD; and you shall be called Sought Out, A City Not Forsaken.
- (b) Rev 22:12. Behold, I am coming soon, bringing **my recompense** with me, to repay everyone for what he has done. Cf. Rom 2:9–10.

(3) He will tend his flock like a shepherd.

- (a) Ezek 36:23. And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.
- (b) John 10:11, 16, 27–28. I am the good shepherd. The good shepherd lays down his life for the sheep.... ¹⁶ And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.... ²⁷ My sheep hear my voice, and I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

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

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

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

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

2. YHWH's declaration that the Servant will bring justice (42:1–4)
 - a. An overview:
 - i. The servant is especially chosen and beloved of God and empowered by him (v. 1).
 - ii. The servant's task is to bring justice to the nations, which he will do "by truth" (vv. 1, 3–4).
 - iii. The servant is empowered by God's Spirit for absolute, global rule (v. 1; cf. 11:2; 61:1)
 - iv. The servant is meek in character but firm in faith (vv. 2–4); whereas he will care for the "bruised" and "faintly burning," he himself will not be "bruised" (discouraged) or "grow faint" (vv. 3–4).
 - v. The servant will provide oversight through his "law/instruction" (v. 4)—a reality for which the furthest reaches of the globe long (v. 4). This suggests that the coastlands have somehow become those for whom justice is good news and not bad news.
 - b. Introduction (42:1abc)
 - i. "Behold" ("you," 41:24; "they," 41:29)
 - ii. "My servant" (41:8)
 - (1) The nation (41:8; 42:18–19; etc.)
 - (2) The royal representative (42:1; cf. 49:3; 50:10; 52:13)
 - iii. "My Spirit ... bring forth justice"
 - (1) Isa 11:2–4. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. ³ And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, ⁴ but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.
 - (2) Isa 61:1. The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.
 - c. The Servant's Bringing Justice for the Nations (42:1d–42:3b)
 - i. Contrast earthly rulers like Cyrus (41:2, 25)
 - ii. Not self-advancing or assertive (42:1d)
 - iii. Not dismissive or abusive (42:3ab).
 - Matt 12:18–21. Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. ¹⁹ He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; ²⁰ a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; ²¹ and in his name the Gentiles will hope."
 - d. The Servant's Bringing Justice by Faithfulness (42:3c–4; cf. Matt 28:20)
3. YHWH's confirmation of the Servant's Ministry (52:5–9)
 - a. An overview:
 - i. With God's help, the servant will bring justice to the entire world and provide a covenant for the people, a light to the nations, and mercy to the oppressed (vv. 5–7).
 - ii. The servant is about glorifying God and destroying idolatry (v. 8).

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

- iii. The servant's name is "Israel," suggesting that he represents the nation.
 - iv. The servant's mission is difficult, but God will vindicate him and be glorified through him (vv. 3–4).
 - v. The servant's mission involves bringing "Israel" and Judah back to God (v. 5).
 - vi. God honors and strengthens his servant (v. 5).
 - vii. The servant will provide light for the nations, which means their salvation (v. 6; see 9:1–7; 42:6).
 - viii. The servant will be abhorred by his own nation while serving rulers, who will prostrate themselves because of YHWH's choice of his servant (v. 7).
 - ix. God preserves his servant through trouble and gives him as a covenant to the people (v. 8; cf. 42:6), resulting in release of captives, sustenance, and a great new exodus (vv. 9–12) led by the servant (v. 10).
- b. God declares the Servant's mission (49:1c–6)
- i. "Coastlands" (49:1ab)
 - ii. God's preparation of the Servant (49:1c–2d)
 - (1) Pairings:
 - (a) Service: called ... mouth ... arrow ... servant
 - (b) Identity: name ... hid ... hid ... Israel/glorified
 - (2) "From the womb ... mother"
 - (a) Isa 7:14. Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.
 - (b) Gen 3:15. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."
 - (c) Psa 22:9–10. Yet you are he who took me from the womb; you made me trust you at my mother's breasts. ¹⁰ On you was I cast from my birth, and from my mother's womb you have been my God.
 - (d) *Significance*: He is fully human, and he is the one God promised would come as a servant of God to fix a human problem.
 - (e) Mic 5:2–4. But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days. ³ Therefore he shall give them up until the time when she who is in labor has given birth; then the rest of his brothers shall return to the people of Israel. ⁴ And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God.
 - (3) "sword ... arrow"
 - (a) Isa 11:4. But with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.
 - (b) Rev 1:16. In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.
 - (c) Rev 19:15, 21. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.... ²¹ And the rest were slain by the sword that came from the mouth of him

who was sitting on the horse, and all the birds were gorged with their flesh.

iii. God’s identification of the Servant and the Servant’s confidence (49:3–4)

- (1) This “servant Israel” in 49:3 is not the nation.
 - (a) The “servant nation” includes multiple people and bears a spiritual disability (42:18–22; 43:8, 10).
 - (b) The “servant Israel” in this text will actually save “Israel” the nation (49:3, 6).
 - Isa 49:3, 6. And he said to me, “You are my servant, Israel, in whom I will be glorified....⁶ It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel.
- (2) The servant’s mission seems vain, but he remains confident in God (49:7; 53:3)

iv. God’s commission of the Servant as a saving light (49:5–6)

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

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

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

must suffer and that, by being the first to rise from the dead, he would **proclaim light both to our people and to the Gentiles.**

- (5) Acts 13:47. The Lord has commanded us, saying, **“I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth”** (see also Isaiah 52:7 in Romans 10:15).

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

- (1) *Initial fulfillment:* God's preservation of a remnant culminating in Christ and his faithfulness to Christ in his life and death unto resurrection
 - (2) *Perpetual fulfillment:*
 - 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."

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

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

1. Outline:

- a. Zion’s Fear that Yahweh Has Forgotten Her (49:14)
- b. Yahweh’s Assurance that He Has Not Forgotten Zion (49:15–26)
 - i. Yahweh’s Claim that He Remembers Zion (49:15)
 - ii. Yahweh’s Proof that He Remembers Zion (49:16–26)
 - (1) The Proof Itself: Yahweh’s Memorial (49:16–18d)
 - (2) The Implications of the Proof (49:18e–26)
 - (a) The promise of beauty and growth (49:18e–20)
 - (b) The promise of an international family (49:21–23)
 - (c) The promise of deliverance (49:24–26)

2. Zion’s fear that Yahweh has forgotten her (49:14)

- a. Isa 1:4–8. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged. ⁵ Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. ⁶ From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil. ⁷ Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners. ⁸ And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.
- b. Isa 3:16–17. The LORD said: Because the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing along as they go, tinkling with their feet, ¹⁷ therefore the Lord will strike with a scab the heads of the daughters of Zion, and the LORD will lay bare their secret parts.

3. Yahweh’s assurance that he has not forgotten Zion (49:15–26)

- a. Yahweh’s Claim that He Remembers Zion, His Bride (49:15)
 - i. Isa 1:27. Zion shall be redeemed by justice, and those in her who repent, by righteousness.
 - ii. Isa 54:5. For your [fs] Maker is your [fs] husband, the LORD of hosts is his name; and the Holy One of Israel is your [fs] Redeemer, the God of the whole earth he is called.
- b. Yahweh’s Proof that He Remembers Zion (49:16–26)
 - i. The Proof Itself: Yahweh’s Memorialized Purpose (49:16–18)
 - (1) The location of the memorial (16a; cf. Deut 6:8; Rev 13:16 and 14:1)
 - (2) The nature of the memorial (16b–18)
 - (a) Its description as if accomplished (16b–17)
 - (i) A vision of rebuilt walls (security) (16b)
 - (ii) A vision of ingathering (family reunion) (17a)
 - (iii) A vision of punishment (peace) (17b)
 - (b) A call to see it (18)
 - ii. The Implications of the Proof (49:18e–26)
 - (1) The Promise of Beauty and Growth (49:18e–20)
 - (a) The adorning of a bride (18e–g)
 - Rev 21:9–10. Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” ¹⁰ And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, ¹¹

having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.

(b) The increase and expansion (19–20)

- (i) Isa 54:1–3. “Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married,” says the LORD. ² “Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. ³ For you will spread abroad to the right and to the left, and **your offspring will possess the nations** and will people the desolate cities.
- (ii) Gal 5:25–28. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶ But the Jerusalem above is free, and she is our mother. ²⁷ For it is written, “Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband.” ²⁸ Now you, brothers, like Isaac, are children of promise.

(2) The Promise of an International Family (49:21–23)

(a) *Three queries*: “Who has borne this multitude? Who brought them up? From where have they come?” (21)

(b) *God’s response by prediction* (22–23):

(i) The nations will gather to Zion (22)

- Isa 2:2–3. It shall come about **in the latter days** that the mountain of the house of the LORD shall be established as the highest of the mountains and shall be lifted up above the hills; and all the nations shall flow to it. ³ And many peoples shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For **out of Zion** shall go forth the law, and the word of the LORD from Jerusalem.
- Acts 2:16–17. But this is what was uttered through the prophet Joel: ¹⁷ “And **in the last days** it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy.”

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

- Isa 11:10–12; 12:4–6. In that day the root of Jesse, who shall stand as a **signal** for the peoples—of him shall the nations inquire, and his resting place shall be glorious. ¹¹ In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. ¹² He will raise a **signal** for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. . . . ^{12:4} And you will say in that day: “Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. ⁵ Sing praises to the LORD, for he has done gloriously; let this be made known in all the earth.

⁶ **Shout, and sing for joy, O inhabitant of Zion,** for great in your midst is the Holy One of Israel.”

- Isa 11:10 (LXX). And there shall be on that day the root of Jesse, even the one who stands up to rule the nations; nations shall hope in him, and his rest shall be honor.
- Rom 15:8–9, 12. I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, ⁹ and in order that the Gentiles might glorify God for his mercy. As it is written, “There I will praise you among the Gentiles, and sing to your name.” ... ¹² And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.” (Cf. Ps 18:49; Isa 11:10)
- **Significance:** The promises are being fulfilled today through the church!

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

- Isa 43:5–7. Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you. ⁶ I will say to the north, Give up, and to the south, Do not withhold; **bring my sons from afar and my daughters from the end of the earth,** ⁷ everyone who is called by my name, whom I created for my glory, whom I formed and made.
- 2 Cor 6:16–7:1. What agreement has the temple of God with idols? For we are the temple of the living God; as God said, “I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. ¹⁷ Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, ¹⁸ and I will be a father to you, and **you shall be sons and daughters to me,** says the Lord Almighty.” ^{7:1} Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

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

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

with their kings led in procession. ¹² For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste. ¹³ The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary, and I will make the place of my feet glorious. ¹⁴ The sons of those who afflicted you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the LORD, the Zion of the Holy One of Israel.... ¹⁶ You shall suck the milk of the nations; you shall nurse at the breast of kings; and you shall know that I, the LORD, am your Savior and your Redeemer, the Mighty One of Jacob.

(v) The nations will be part of the family, requiring a bigger tent (23 with 20)

- Isa 54:1–3. “Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married,” says the LORD. ² “Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. ³ For you will spread abroad to the right and to the left, and **your offspring will possess the nations** and will people the desolate cities.
- Gal 4:26. The Jerusalem above is free, and she is our mother.
- Heb 12:22. You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem.
- Amos 9:11–12. In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old, ¹² that **they may possess the remnant of Edom and all the nations who are called by my name**,” declares the LORD who does this.
- Acts 15:14–19. Simeon has related how God first visited the Gentiles, to take from them a people for his name. ¹⁵ And with this the words of the prophets agree, just as it is written, ¹⁶ “After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, ¹⁷ that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things ¹⁸ known from of old.” ¹⁹ Therefore my judgment is that we should not trouble those of the Gentiles who turn to God.
- **Significance:** The church today is fulfilling Isaiah’s prophecy!
- Ps 87:1–6. On the holy mount stands the city he founded; ² the LORD loves the gates of **Zion** more than all the dwelling places of Jacob. ³ Glorious things of you are spoken, O city of God. *Selah* ⁴ Among those who know me I mention Rahab and Babylon; behold, Philistia and Tyre, with Cush— “This one was born there,” they say. ⁵ And of Zion it shall be said, “This one and that one were born in her”; for the Most High himself will establish her. ⁶ The

LORD records as he registers the peoples, “This one was born there.” *Selah*

- (3) The Promise of Deliverance (49:24–26)
- (a) Earlier promises of physical and spiritual deliverance:
- (i) *Spiritual and physical oppressors overcome.* Isa 24:21–22. On that day the LORD will punish the host of heaven, in heaven, and the kings of the earth, on the earth. ²² They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished.
 - (ii) *Death overcome.* Isa 25:7–9. And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸ He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. ⁹ It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”
 - (iii) *Satan overcome.* Isa 27:1. In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.
- (b) Zion’s spiritual imprisonment: Isa 42:18–22. Hear, you deaf, and look, you blind, that you may see! ¹⁹ Who is blind but my servant, or deaf as my messenger whom I send? Who is blind as my dedicated one, or blind as the servant of the LORD? ²⁰ He sees many things, but does not observe them; his ears are open, but he does not hear. ²¹ The LORD was pleased, for his righteousness’ sake, to magnify his law and make it glorious. ²² But this is a people plundered and looted; they are all of them trapped in holes and hidden in prisons; they have become plunder with none to rescue, spoil with none to say, “Restore!”
- (c) Zion’s coming physical imprisonment: Isa 14:15–17. By you [O king of Babylon] are brought down to Sheol, to the far reaches of the pit. ¹⁶ Those who see you will stare at you and ponder over you; “Is this the man who made the earth tremble, who shook kingdoms, ¹⁷ who made the world like a desert and overthrew its cities, who did not let his prisoners go home?”
- (d) Isaiah’s identification of the deliverer?
- (i) 49:8–9.
 - (ii) Isa 42:6–7. I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, ⁷ to open the eyes

of the blind, **to bring out the prisoners from the dungeon, from the prison those who sit in darkness.**

- (iii) Isa 61:1–2. The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, **to proclaim liberty to the captives, and the opening of the prison to those who are bound;** ² to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn.
- (e) The work of Christ to free prisoners from both spiritual and physical oppression
- (i) **His mission:** Luke 4:18–19. The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord's favor.
- (ii) **His accomplishment:**
- Gal 4:3–5. **When we were children, were enslaved to the elementary principles of the world.** ⁴ But when the fullness of time had come, **God sent forth his Son**, born of woman, born under the law, ⁵ **to redeem** those who were under the law, so that we might receive adoption as sons.
 - Col 2:13–15. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. ¹⁵ **He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him** (cf. 1:13–14).
 - Heb 2:14–15. Since therefore the children share in flesh and blood, he himself likewise partook of the same things, **that through death he might destroy the one who has the power of death, that is, the devil,** ¹⁵ **and deliver all those who through fear of death were subject to lifelong slavery.**
- (iii) **His offense:** Matt 11:2–6. Now when John heard in prison about the deeds of the Christ, he sent word by his disciples ³ and said to him, “Are you the one who is to come, or shall we look for another?” ⁴ And Jesus answered them, “Go and tell John what you hear and see: ⁵ the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. ⁶ And blessed is the one who is not offended by me.”
- (iv) **Spiritual deliverance already (49:25):**
- Matt 12:29. Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. Cf. Mark 3:27.

- Luke 11:21–22. When a strong man, fully armed, guards his own palace, his goods are safe; ²² but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil.
 - Col 2:13. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses.
- (v) **Physical deliverance certain:**
- Rom 12:19–21. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “**Vengeance is mine, I will repay, says the Lord.**” ²⁰ To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” ²¹ Do not be overcome by evil, but overcome evil with good.
 - Phil 1:27–28. Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, ²⁸ and not frightened in anything by your opponents. This is **a clear sign to them of their destruction**, but of your salvation, and that from God.
 - 2 Thess 1:6–8. God considers it just to repay with affliction those who afflict you, ⁷ and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels ⁸ in flaming fire, **inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus.**
- (vi) **Celebration of Our Hope:**
- Isa 33:17–22. ²² For the LORD is our judge; the LORD is our lawgiver; the LORD is our king; he will save us.
 - Isa 35:1–10. ⁴ Say to those with anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.”
 - Isa 43:1–3. Fear not, for I have redeemed you; I have called you by name, you are mine. ² When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. ³ For I am the LORD your God, the Holy One of Israel, your Savior.
- (f) The ultimate goal of deliverance (26de): The glory of God as Savior and Redeemer
- (i) *In the first exodus:*
- Exod 6:7. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.
 - Exod 14:18. And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen.
- (ii) *In the second exodus:*
- *Stage 1 of Cyrus: Isa 45:3, 5–6*. I will give you the treasures of darkness and the hoards in secret

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

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

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

1. Outline:
 - a. The Servant’s Commitment to His Mission of Mercy and Righteousness (50:4–9)
 - b. The Implications of the Servant’s Commitment to His Mission of Mercy and Righteousness (50:10–11)
2. Overview:
 - a. The servant is learned, having been taught by God, and through his ministry of the Word, he will sustain others (v. 4)
 - b. The servant is tenacious in obedience, even through harsh persecution (vv. 5–7)
 - c. Gods will help the servant, who will hope in God’s deliverance (vv. 7–9)
 - d. The servant is guiltless and no accusers will be able to stand against him (v. 9).
 - e. Through his entire ministry, the servant views God as his “master/lord/sovereign” (vv. 5, 7, 9).
 - f. Those who fear Yahweh must heed the voice of Servant; those who stand against him will experience torment (vv. 10–11).
3. The Servant’s Commitment to His Mission of Mercy and Righteousness (50:4–9)
 - a. Initial reasons for the Servant’s commitment (50:4–7a)
 - i. Yahweh has equipped him to teach in a way that sustains the weary (50:4)
 - (1) Who is talking? (see 50:10)
 - (a) Servant Song 1: Isa 42:1–9 (biographical)
 - (b) Servant Song 2: Isa 49:1–6 (autobiographical)
 - (c) Servant Song 3: Isa 50:4–11 (autobiographical)
 - (d) Servant Song 4: Isa 52:13–53:12 (biographical)
 - (2) “those who are taught” (2x):

- (a) Isa 49:2.
 - (b) Isa 8:16. Bind up the testimony; seal the teaching among my *disciples*.
 - (c) Isa 30:8–9. And now, go, write it before them on a tablet and inscribe it in a book that it may be for the time to come as a witness forever. ⁹ For they are a rebellious people, lying children, children unwilling to hear the instruction of the LORD.
 - (d) Isa 29:18–19. In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. ¹⁹ The meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel.
 - (e) Isa 54:13. All your children shall be taught by [= are *disciples* of] the LORD. (Cf. John 6:44–45)
- (3) “Morning by morning”
- (a) Ps 5:3. O LORD, in the morning you hear my voice; in the morning I prepare a sacrifice for you and watch.
 - (b) Ps 88:13. But I, O LORD, cry to you; in the morning my prayer comes before you.
 - (c) Ps 119:47. I rise before dawn and cry for help; I hope in your words.
 - (d) Ps 143:8. Let me hear in the morning of your steadfast love, for in you I trust. Make me know the way I should go, for to you I lift up my soul.
 - (e) Mark 1:35. And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed.
- (4) Jesus taught only what he heard:
- (a) John 5:30. I can do nothing on my own. *As I hear*, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me.
 - (b) John 8:26. I have much to say to you and much to judge, but he who sent me is true, and I declare to the world what I have heard from him.
 - (c) John 15:15. All that I have heard from my Father I have made known to you.
- (5) The purpose of his teaching?
- (a) Isa 40:1–2. Comfort, comfort my people, says your God. ² Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD’s hand double for all her sins.
 - (b) Isa 42:1–4. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. ² He will not cry aloud or lift up his voice, or make it heard in the street; ³ a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. ⁴ He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law. (Cf. Matt 12:18–20)
 - (c) Matt 11:28–30. Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and *learn from me*, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy and my burden is light.
- ii. Yahweh has empowered him to obey even through suffering and is his help (50:5–7a)
- (1) The pattern: Hearing > Fearing > Obeying
 - (2) The intensifying portrayal of the Servant’s suffering:
 - (a) Isa 42:4. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
 - (b) Isa 49:7. Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of

rulers: “Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.”

- (c) Isa 50:5–6. The Lord GOD has opened my ear, and I was not rebellious; I turned not backward. Is. 50:6 I gave my back to those who strike, and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting.
 - (d) Isa 52:14–53:9.
- (3) Fulfillment in Christ’s life?
- (a) Matt 26:67. Then they spit in his face and struck him. And some slapped him.
 - (b) Matt 27:26. Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.
 - (c) Mark 15:19. And they were striking his head with a reed and spitting on him and kneeling down in homage to him.
 - (d) Luke 22:63. Now the men who were holding Jesus in custody were mocking him as they beat him.
- (4) A pattern for us to follow:
- (a) Phil 2:5–8. Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by *becoming obedient to the point of death*, even death on a cross.
 - (b) 1 Pet 2:22–24. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²² *He committed no sin, neither was deceit found in his mouth.* ²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. ²⁴ He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.
- b. The Declaration of the Servant’s Commitment to His Mission of Mercy and Righteousness (50:7b–d)
- i. “Set his face like flint”
 - (1) Isa 42:4. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
 - (2) Isa 49:4. But I said, “I have labored in vain; I have spent my strength for nothing and vanity; yet surely my right is with the LORD, and my recompense with my God.”
 - (3) Luke 9:51–53. When the days drew near for him to be taken up, he set his face to go to Jerusalem. ⁵² And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. ⁵³ But the people did not receive him, because his face was set toward Jerusalem.
- c. Further Reasons for the Servant’s Commitment to His Mission of Mercy and Righteousness (50:7b–d)
- i. The nearness of the Servant’s judicial advocate supplies boldness to invite any accusers to approach (50:8).
 - (1) Many accused Jesus, but Pilate found nothing in him worthy of death. Luke 23:4, 10, 14–15. Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” ... ¹⁰ Then chief priests and the scribes stood by, vehemently accusing him.... ¹⁴ And [Pilate] said to them, “You brought me this man as one who

was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. ¹⁵ Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him.

- (2) Many affirmed his absolute innocence.
- (a) *Jesus himself*: John 8:46. Which one of you convicts me of sin? If I tell the truth, why do you not believe me?
 - (b) *Pilate's wife*: Matt 27:19. Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.
 - (c) *The thief on the cross*: Luke 23:41. And we indeed [are being condemned] justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.
 - (d) *Judas*: Matt 27:3–4. Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, ⁴ saying, “I have sinned by betraying innocent blood.” They said, “What is that to us? See to it yourself.”
- (3) Through the resurrection, God vindicated Christ (i.e., declared him righteous), so that God can now count us righteous in him.
- (a) The pattern in Isaiah:
 - (i) *God promises to justify all the offspring of Israel*. Isa 45:24–25. Only in the LORD, it shall be said of me, are **righteousness** and strength; to him shall come and be ashamed all who were incensed against him. ²⁵ In the LORD **all the offspring of Israel shall be justified** and shall glory.
 - (ii) *The servant-person is Israel*. Isa 49:3, 6. And he said to me, “**You are my servant, Israel**, in whom I will be glorified.... ⁶ It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.
 - (iii) *God will justify Israel the person*. Isa 50:8. He who **vindicates me** [i.e., declares me righteous] is near.
 - (iv) *God will justify all his offspring*. Isa 53:10–11. Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see **his offspring**; he shall prolong his days; the will of the LORD shall prosper in his hand. ¹¹ Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall **the righteous one**, my servant, make many to be accounted righteous, and he shall bear their iniquities.

- (b) The pattern elsewhere:
- (i) Rom 1:4. He was **declared to be the Son of God in power** according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.
 - (ii) Rom 5:18–19. Therefore, as one trespass led to condemnation for all men, so **one act of righteousness** leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made sinners, so by the **one man's obedience** the many will be made righteous.
 - (iii) 1 Tim 3:16. He was manifested in the flesh, **vindicated [i.e., justified/declared righteous] by the Spirit**, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.
 - (iv) 1 Pet 2:22–23. He committed no sin, neither was deceit found in his mouth. ²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued **entrusting himself to him who judges justly**.
 - (v) 1 John 2:1–2. But if anyone does sin, we have an advocate with the Father, **Jesus Christ the righteous**. ² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.
- ii. The reality of Yahweh's help and his innocence supplies certainty that all accusers will fall away (50:9)
- (1) Isa 41:8–10. But you, Israel, my servant ... ⁹ whom I ... called from the farthest corners, saying to you, "You are my servant, **I have chosen you** and not cast you off"; ¹⁰ fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, **I will help you**, I will uphold you with my righteous right hand.
 - (2) Rom 8:33–34. Who shall bring any charge against **God's elect**? It is God who justifies. ³⁴ **Who is to condemn?** Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.
4. The Implications of the Servant's Commitment to His Mission of Mercy and Righteousness (50:10–11)
- a. A charge for all God Fearers who heed the Servant's teaching to trust and rely on God (50:10)
- i. The servant is the teacher:
 - (1) Isa 50:4.
 - (2) Isa 42:4. [My servant] will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
 - (3) Matt 28:19–20. Go therefore and make disciples of all nations, ... ²⁰ teaching them to observe all that I have commanded you.
 - ii. Alternative translations of Isa 50:10:
 - (1) ESV: Who among you fears the LORD and obeys the voice of his servant? Let him who walks in darkness and has no light trust in the name of the LORD and rely on his God.
 - (2) NASB: Who is among you that fears the LORD, that obeys the voice of His servant, that walks in darkness and has no light? Let him trust in the name of the LORD and rely on his God.
 - (3) DeRouchie: Who among you fears the LORD, obeying the voice of his servant who walked in darkness and had no light? Let him trust in the name of the LORD and rely on his God.

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

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

1. Introduction:

- a. *Context:* Isa 50:10. "Who among you fears the LORD and *obeys* [= listens to] the voice of his servant? Let him who walks in darkness and has no light trust in the name of the LORD and rely on his God." (Cf. 50:4)
- b. *Outline:*
 - i. A Charge to Consider How God Can Make Much from Little (51:1-3): "Listen to me" (51:1a) > "Look to the Rock ... Look to Abraham" (51:1b-3)
 - ii. A Charge to Look through Global Punishment to Eternal Salvation (51:4-6): "Pay attention to me" (51:4-5) > "Lift up your eyes" (51:6)
 - iii. A Charge to Not Fear Man's Reproach (51:7-8): "Listen to me" (51:7a) > "Fear not the reproach of men" (51:7b-8)
- c. *Addressees:*
 - i. They are tagged:
 - (1) Pursuers of righteousness [by faith] (51:1a)
 - (2) God's true people [by faith] (51:4-5)
 - (3) Those knowing righteousness [by faith] (51:7a)

- ii. Not primarily addressing Isaiah’s contemporaries:
 - (1) Isa 42:19–20. Who is blind but my servant, or deaf as my messenger whom I send? ... ²⁰ He sees many things, but does not observe them; his ears are open, but he does not hear.
 - (2) Isa 29:11. And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, “Read this,” he says, “I cannot, for it is sealed.”
 - iii. Addressing primarily the future redeemed community:
 - (1) Isa 29:18. In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.
 - (2) Isa 30:8–9. And now, go, write it before them on a tablet and inscribe it in a book, that it may be for the time to come as a witness forever. ⁹ For they are a rebellious people, lying children, children unwilling to hear the instruction of the LORD.
 - iv. The need to pursue righteousness in the right way: Rom 9:30–32. What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; ³¹ but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. ³² Why? *Because they did not pursue it by faith, but as if it were based on works.*
2. A Charge to Consider How God Can Make Much from Little (51:1–3)
- a. A Call for Pursuers of Righteousness to Listen (51:1a)
 - i. The Context: 50:10–11
 - (1) “Pursuers of righteousness” are those who:
 - (a) Fear the LORD (v. 10)
 - (b) Obey [“listen to”] his Servant (v. 10)
 - (c) Trust in God’s name (v. 10)
 - (d) Rely on God (v. 10)
 - (e) Are weary and God-dependent, not self-reliant (vv. 4, 11)
 - (2) To pursue “righteousness” is to follow the “righteous one,” God’s servant (50:8; 53:11)
 - ii. The Background & Foreground:
 - (1) Deut 16:20 (DeRouchie). Righteousness, righteousness you shall pursue.
 - (2) Deut 6:25. And it will be righteousness for us, if we are careful to do all this commandment before the LORD our God, as he has commanded us.
 - (3) Rom 9:30–31. What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; ³¹ but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.
 - b. The Content: A Charge to Consider How God Can Make Much from Little (51:1b–3)
 - i. The Charge to Look to “the Rock” (51:1b)
 - (1) Isa 17:10. For you have forgotten the God of your salvation and have not remembered the Rock of your refuge; therefore, though you plant pleasant plants and sow the vine-branch of a stranger.
 - (2) Isa 26:4. Trust in the LORD forever, for the LORD GOD is an everlasting Rock.
 - (3) Isa 30:29. You shall have a song as in the night when a holy feast is kept, and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the LORD, to the Rock of Israel.

- (4) Isa 44:8. Fear not, nor be afraid; have I not told you from of old and declared it? And you are my witnesses! Is there a God besides me? There is no Rock; I know not any.
- (5) Deut 32:18. You were unmindful of the Rock that bore you, and you forgot the God who gave you birth.
- ii. The Charge to Look to Abraham and Sarah (51:2a)
- iii. The Reason to Look (51:2b–3):
 - (1) From one to many by faith in God’s ability (51:2b)
 - (a) Gen 17:5–6. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you.
 - (b) Rom 4:18–21. In hope [Abraham] believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” ¹⁹ He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. ²⁰ No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹ fully convinced that God was able to do what he had promised.
 - (c) Heb 11:11–12. By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. ¹² Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.
 - (d) Gen 15:5–6. And [the LORD] brought [Abram] outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶ And he believed the LORD, and he counted it to him as righteousness.
 - (2) The lasting significance (51:3)
 - (a) YHWH will comfort Zion.
 - (i) Isa 40:1–2. Comfort, comfort my people, says your God. ² Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD’s hand double for all her sins.
 - (ii) Isa 52:9–10.
 - (b) YHWH will make her like God’s garden in Eden.
 - (i) Isa 58:11. And the LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail.
 - (ii) Ezek 36:35. And they will say, “This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.”
 - (iii) Rev 22:1–3. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb ² through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. ³ No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.
 - (c) Those in Zion will express joy, gladness, thanksgiving, and song.

- (i) Isa 35:10. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
 - (ii) Isa 65:18–19. But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy, and her people to be a gladness. ¹⁹ I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.
 - (iii) Zeph 3:14, 17. Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! ... ¹⁷ The LORD your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.
3. A Charge to Look through Global Punishment to Eternal Salvation (51:4–6)
- a. A Call for God’s True People to Pay Attention (51:4–5)
 - i. The Call to Pay Attention (51:4ab)
 - (1) “My people ... my nation”: A true Israel within Israel, who pursue righteousness *by faith* (cf. 50:10)
 - (a) Ps 73:1. Truly God is good to Israel, to those who are pure in heart.
 - (b) Isa 45:25. In the LORD all the offspring of Israel shall be justified and shall glory. [“Israel” = the Servant person, who has offspring, 49:3; 53:10].
 - (c) Rom 2:28–29. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter.
 - ii. The Reason Why They Should Pay Attention (51:4c–5)
 - (1) God (through his royal Servant) is the only hope for true order and justice in the world (v. 4c).
 - (a) Isa 2:3–4. And many peoples shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ⁴ He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
 - (b) Isa 42:1–4. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. ² He will not cry aloud or lift up his voice, or make it heard in the street; ³ a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. ⁴ He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.
 - (2) God’s righteous, saving arm is near (v. 5).
 - (a) Isa 46:13. I bring near my righteousness; it is not far off, and my salvation will not delay; I will put salvation in Zion, for Israel my glory.
 - (b) Isa 53:1, 11. Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? ¹¹ Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
 - b. The Content: A Charge to Look through Global Punishment to Eternal Salvation (51:6)

- i. **The coming punishment (v. 6a):**
 - (1) Isa 50:2–3. Behold, by my rebuke I dry up the sea, I make the rivers a desert; their fish stink for lack of water and die of thirst. ³ I clothe the heavens with blackness and make sackcloth their covering.
 - (2) Isa 24:1, 4–6. Behold, the LORD will empty the earth and make it desolate, and he will twist its surface and scatter its inhabitants.... ⁴ The earth mourns and withers; the world languishes and withers; the highest people of the earth languish. ⁵ The earth lies defiled under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. ⁶ Therefore a curse devours the earth, and its inhabitants suffer for their guilt; therefore the inhabitants of the earth are scorched, and few men are left.
 - ii. **The hope of lasting salvation and righteousness (v. 6b):**
 - (1) Isa 12:2. Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation.
 - (2) Isa 25:8–9. He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. ⁹ It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”
 - (3) Isa 54:10. For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed,” says the LORD, who has compassion on you.
 - (4) Isa 65:17. For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.
4. **A Charge to Not Fear Man’s Reproach (51:7–8)**
- a. **A Call for Those Knowing Righteousness to Listen (51:7a)**
 - i. **“You who know righteousness”**
 - (1) Those who pursue righteousness by faith (v. 1)
 - (2) Those who know the righteous one (50:8; 53:11)
 - ii. **“The people in whose heart is the law”**
 - (1) **The majority of Israel’s call and experience:**
 - (a) Deut 6:6. And these words that I command you today shall be on your heart.
 - (b) Jer 17:1. The sin of Judah is written with a pen of iron; with a point of a diamond it is engraved on the tablet of their heart.
 - (2) **The promise and fulfillment:**
 - (a) Jer 31:33. But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts.
 - (b) Rom 2:14–15. For the when Gentiles, who do not have the law by nature, do what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵ They show that the work of the law is written on their hearts.... ²⁶ So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. ²⁸ For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter.
 - (3) **The proclamations of the messianic psalmist:**
 - (a) Ps 37:30–31. The mouth of the righteous [one] utters wisdom, and his tongue speaks justice. ³¹ The law of his God is in his heart; his steps do not slip.

- (b) Ps 40:8. I delight to do your will, O my God; your law is within my heart.
 - (c) Ps 119:11. I have stored up your word in my heart, that I might not sin against you.
- b. The Content: A Charge to Not Fear Man's Reproach (51:7b–8)
- i. The Charge Not to Fear (51:7bc)
 - (1) Isa 35:4. Say to those who have an anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.”
 - (2) The Reason to Not Fear: Justice Matched by Eternal Salvation (51:8)
 - (a) The certainty of God's justice
 - (i) See v. 4
 - (ii) Isa 66:24. And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.
 - (iii) Mark 9:47–48. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell,⁴⁸ “where their worm does not die and the fire is not quenched.”
 - (b) What is true of the Messiah is true of us (see 50:10)
 - Rom 8:33–34. Who shall bring any charge against God's elect? It is God who justifies.³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.
- I. **51:9–11: A Plea for God to Save as in the Exodus**
- 1. The Appeal (51:9a)
 - a. “Awake, awake.” Ps 121:3–4. He will not let your foot be moved; he who keeps you will not slumber.⁴ Behold, he who keeps Israel will neither slumber nor sleep.
 - b. The Arm of the LORD
 - i. **God's arm rules.** Isa 40:10. Behold, the Lord GOD comes with might, and his arm rules for him.
 - ii. **God's arm fights.** Isa 48:14. The LORD loves him; he shall perform his purpose on Babylon, and his arm shall be against the Chaldeans.
 - iii. **In God's arm the coastlands hope.** Isa 51:5. My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait.
 - iv. **God's arm is the Servant-Savior.** Isa 53:1–3. Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed?² For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him.³ He was despised and rejected by men, a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.
 - v. **God's arm is the only means to save the world.**
 - (1) Isa 59:16. He saw that there was no man, and wondered that there was no one to intercede; then his own arm brought him salvation, and his righteousness upheld him.

- (2) Isa 63:5. I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me.

vi. **God’s arm has worked salvation in the past, which gives promise that he will do so again.**

- (1) Isa 63:11–14. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit, ¹² who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, ¹³ who led them through the depths? Like a horse in the desert, they did not stumble. ¹⁴ Like livestock that go down into the valley, the Spirit of the LORD gave them rest. So you led your people, to make for yourself a glorious name.
- (2) Exod 6:6. Say therefore to the people of Israel, “I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you *with an outstretched arm* and with great acts of judgment.”
- (3) Jude 5. Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.
- (4) Deut 7:17–19. If you say in your heart, “These nations are greater than I. How can I dispossess them?” ¹⁸ you shall not be afraid of them but you shall remember what the LORD your God did to Pharaoh and to all Egypt, ¹⁹ the great trials that your eyes saw, the signs, the wonders, the mighty hand, and *the outstretched arm*, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid. (Cf. Deut 4:34–35)

2. The Comparison (51:9b–10)

- a. “Who cut *Rahab*” = Egypt. While the ESV just transliterates the Hebrew, the term “Rahab” means “rage, violence,” and it’s related to the word for “arrogance.” This explains why it is associated with Egypt, the “Raging/Arrogant One.”
- i. Isa 30:7. Egypt’s help is worthless and empty; therefore I have called her “Rahab who sits still.”
- ii. Ps 89:10. You crushed Rahab like a carcass; you scattered your enemies with your mighty arm. (Cf. Job 26:12)
- b. “Who pierced the dragon” = Pharaoh was a small picture of the serpent
- i. Isa 27:1. In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.
- ii. Ezek 29:3. Behold, I am against you, Pharaoh king of Egypt, the great dragon that lies in the midst of the streams, that says, “My Nile is my own; I made it for myself.”
- c. The original exodus account already compared Pharaoh to the serpent.
- i. Gen 3:15. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.
- ii. Exod 4:3–4. And [the LORD] said, “Throw [your staff] on the ground.” So [Moses] threw it on the ground, and it became a **serpent**, and Moses ran from it. ⁴ But the LORD said to Moses, “**Put out your hand** and catch it by the tail.”
- iii. Exod 9:15. For by now I could have **put out my hand** and struck you and your people with pestilence, and you would have been cut off from the earth.
- iv. Exod 15:11–12. Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? ¹² You **stretched out your right hand**; the earth swallowed them up.
- d. The certain triumph

- i. [Rom 16:20](#). The God of peace will soon crush Satan under your feet.
 - ii. [Rev 20:2, 7, 10](#). And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years....⁷ And when the thousand years are ended, Satan will be released from his prison....¹⁰ And the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.
3. The Hope: A Second Exodus with the Complete Defeat of the Serpent (51:11)—Realization in the Life of Christ
- a. [Matt 1:21–23](#). “She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”²² All this took place to fulfill what the Lord had spoken by the prophet Isaiah: ²³ “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us).
 - b. [Isa 7:14](#). Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and *shall call his name Immanuel*.
 - c. [Isa 9:6](#). For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
 - d. [Isa 11:6–12](#). The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and *a little child shall lead them*.⁷ The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox.⁸ The *nursing child* [= tender shoot; cf. [Isa 53:2](#)] shall play over the hole of the cobra, and the weaned child shall put his hand on the adder’s den.⁹ They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.¹⁰ In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.¹¹ In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people....¹² He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. (Cf. [Isa 2:2–4](#); [Jer 23:5–8](#))
 - e. [Matt 2:13–15](#). Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.”¹⁴ And he rose and took the child and his mother by night and departed to Egypt¹⁵ and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “*Out of Egypt I called my son*.”
 - f. [Hos 11:1, 5, 10–12](#). When Israel was a child, I loved him, and out of Egypt I called my son....⁵ They shall not return to the land of Egypt, but Assyria shall be their king, because they have refused to return to me....¹⁰ They shall go after the LORD; he will roar like a lion; when he roars, his children shall come trembling from the west;¹¹ they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the LORD.
 - g. [Luke 9:30–31](#). And behold, two men were talking with him, Moses and Elijah,³¹ who appeared in glory and spoke of *his exodus*, which he was about to accomplish at Jerusalem.
 - h. [Rev 12:9–11](#). And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.¹⁰ And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.¹¹ And *they have conquered him by the blood of the Lamb* and by the word of their testimony, for they loved not their lives even unto death.
- J. 52:1–12: Good News! Engage in the Second Exodus (cf. Rom. 10:15)**
- 1. Outline of 52:1–12
 - a. The corporate response to God’s reign and salvation (52:1–6)

- i. The call for Jerusalem to wake up, strengthen herself, and dress like a priest (5:1)
 - ii. The call for Jerusalem to remove her fetters (5:2–6)
 - b. The personal response to God’s reign and salvation (52:7–12)
 - i. The messenger’s good news of God’s reign and salvation (5:7)
 - ii. The watchmen’s call to respond to God’s reign and salvation (5:8–12)
- 2. Overview of 52:7–10:
 - a. Peace *with God* is possible (v. 7)
 - b. Happiness, joy, and celebration at Yahweh’s return (vv. 7, 8, 9)
 - c. Salvation (vv. 7, 10)
 - d. “Your God reigns” (v. 7)
 - e. Comfort has come for those in waste places (v. 9)
 - f. God has redeemed Jerusalem (v. 9)
 - g. Yahweh has worked mightily before the eyes of the nations (v. 10)
- 3. The corporate response to God’s reign and salvation (52:1–6)
 - a. The call for Jerusalem to wake up, strengthen herself, and dress like a priest (5:1)
 - i. The call itself (52:1a–d)
 - (1) The ideal—a royal priestly people: Exod 19:5–6. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a holy nation.
 - (2) The failure: Hos 4:6. My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.
 - (3) The hope—“Put on beautiful garments ... holy city”: priestly clothing
 - (a) Exod 28:2. And you shall make holy garments for Aaron your brother, for glory and for beauty.
 - (b) Zech 3:1–4. Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. ² And the LORD said to Satan, “The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?” ³ Now Joshua was standing before the angel, clothed with filthy garments. ⁴ And the angel said to those who were standing before him, “Remove the filthy garments from him.” And to him he said, “Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments.”
 - ii. The reason for the call: God has forever removed Jerusalem’s uncleanness (52:1e)
 - (1) Uncleanness overran the 1st Jerusalem
 - (2) The new Jerusalem is now ready for a 2nd exodus:
 - (a) Exod 12:43–44. This is the statute of the Passover: no foreigner shall eat of it, ⁴⁴ but every slave that is bought for money may eat of it after you have circumcised him.
 - (b) Heb 12:22–24. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal

- gathering,²³ and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect,²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.
- (c) Rev 21:27. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.
- b. The call for Jerusalem to remove her fetters (5:2–6)
- i. The call itself (52:2)
- (1) In 49:1–55:13 the focus shifts from God's deliverance of Israel from Babylon to the Servant-Savior's deliverance of the world from sin.
- Isa 49:6. It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.
- ii. The reason for the call: God has made a way for his people to know him (52:3–6)
- (1) Sold for nothing (52:3): Judg 2:14. So the anger of the LORD was kindled against Israel, and he gave them over to plunderers, who plundered them. And he sold them into the hand of their surrounding enemies, so that they could no longer withstand their enemies. Cf. 3:8; 4:2.
- (2) Redeemed for something other than money (52:3):
- (a) Cf. 52:9; 54:5–6, which frame 52:13–53:12
- (b) 1 Pet 1:18–19. You were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot.
- (3) The people have misrepresented God's "name" (52:5).
- (a) Rom 2:23–24. You who boast in the law dishonor God by breaking the law.²⁴ For, as it is written, "The name of God is blasphemed among the Gentiles because of you."
- (b) Isa 37:23. Whom have you mocked and reviled [O, Sennacherib, king of Assyria]? ... Against the Holy One of Israel!
- (c) Ezek 36:20. But when they came to the nations, wherever they came, they profaned my holy name, in that people said of them, "These are the people of the LORD, and yet they had to go out of his land."
4. The personal response to God's reign and salvation (52:7–12)
- a. The messenger's good news of God's reign and salvation (5:7)
- i. The role of the messenger: 2 Sam 18:27. The watchman said, "I think the running of the first is like the running of Ahimaaz the son of Zadok." And the king said, "He is a good man and comes with good news."
- ii. The background to the message:
- (1) Is 1:4–8. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.⁵ Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint.⁶ From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil.⁷ Your country lies desolate; your cities are

burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners. ⁸ And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.

- (2) Isa 1:21–24. How the faithful city has become a whore, she who was full of justice! Righteousness lodged in her, but now murderers. ²² Your silver has become dross, your best wine mixed with water. ²³ Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow’s cause does not come to them. ²⁴ Therefore the Lord declares, the LORD of hosts, the Mighty One of Israel: “Ah, I will get relief from my enemies and avenge myself on my foes.
- (3) Isa 42:19–22. Who is blind but my servant, or deaf as my messenger whom I send? Who is blind as my dedicated one, or blind as the servant of the LORD? ²⁰ He sees many things, but does not observe them; his ears are open, but he does not hear. ²¹ The LORD was pleased, for his righteousness’ sake, to magnify his law and make it glorious. ²² But this is a people plundered and looted; they are all of them trapped in holes and hidden in prisons; they have become plunder with none to rescue, spoil with none to say, “Restore!”

“What is sin?

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

—John Piper

- (4) Rom 6:23. The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord!
- (5) Isa 25:6–9. On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. ⁷ And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸ He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. ⁹ It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”
- iii. The nature of the message: “Good news” > peace, happiness, salvation, “Your God reigns.” Isa 40:9–11. Go on up to a high mountain, O Zion, herald of good news; lift up your voice with

- strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, “Behold your God!”¹⁰ Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him.¹¹ He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young.
- iv. The identification of the messenger:
- (1) YHWH? “It is I who speak” (v. 6)
 - (2) The Servant Savior: “The LORD has bared his holy arm” (v. 10; cf. 53:1)
 - (a) Isa 61:1–2. The Spirit of the Lord GOD is upon me because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;² to proclaim the year of the LORD’s favor, and the day of vengeance of our God.” (Cf. Luke 4:18–19)
 - (b) Luke 4:43. I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.
- v. The power of the good news for salvation:
- (1) Rom 1:16. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
 - (2) *Past salvation*: Eph 2:8. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God
 - (3) *Present salvation*: 1 Cor 1:18. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.
 - (4) *Future salvation*: Rom 5:9. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.
- b. The watchmen’s call to respond to God’s reign and salvation by engaging in the second exodus (5:8–12)
- i. A call to rejoice (vv. 8–10)
 - (1) “All the ends of the earth shall see the salvation of our God.
 - (a) Luke 2:29–32 (Simeon). Lord, now you are letting your servant depart in peace, according to your word;³⁰ for **my eyes have seen your salvation**³¹ **that you have prepared in the presence of all peoples,**³² a light for revelation to the Gentiles, and for glory to your people Israel.” (Cf. Isa 49:6 with 52:10)
 - (b) Luke 3:4–6. The voice of one crying in the wilderness: “Prepare the way of the Lord, make his paths straight.⁵ Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways,⁶ and **all flesh shall see the salvation of God.**” (Cf. Isa 40:3–5 with 52:10)
 - (2) The watchmen appropriate the Servant’s mission.
 - (a) Acts 13:30–33. But God raised him from the dead,³¹ and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.³² And **we bring you the good news** that what God promised to the fathers,³³ this he has fulfilled to us their children by raising Jesus.

- (b) Rom 10:13–15. For everyone who calls on the name of the Lord will be saved.”¹⁴ How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?¹⁵ And how are they to preach unless they are sent? As it is written, “**How beautiful are the feet of those who preach the good news!**”
 - (c) Cf. Isa 49:6 > Acts 26:22–23 > 13:46–47
 - (d) Cf. Eph 6:14–18(15) < Isa 52:7 with 11:5 / 59:17
- ii. A call to depart and be purified (52:11–12)
- (1) *The nature*: A new exodus and pilgrimage
 - (2) *The focus*: Departure from a sphere (sin) and not a place (Babylon).
 - (3) *The people*: The new priests of the Lord (52:1; cf. Num 1:50–51)
 - (a) Isa 56:6–7. And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.
 - (b) Isa 66:20–21. And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD.²¹ And some of them also I will take for priests and for Levites, says the LORD.
 - (c) 1 Pet 2:5, 9. You yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ....⁹ But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.
 - (d) 2 Cor 6:16–18. What agreement has the temple of God with idols? For we are the temple of the living God; as God said, “I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.”¹⁷ Therefore **go out from their midst, and be separate from them, says the Lord, and touch no unclean thing;** then I will welcome you,¹⁸ and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty.” (Cf. Lev 26:12; Ezek 37:27; Isa 52:11; 43:6)
 - (4) *The qualification*: no haste or flight (52:12ab). Exod 12:11, 33, 39. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it **in haste**. It is the LORD’s Passover....³³ The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” ...³⁹ And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.
 - (5) *The reason for the qualification*: God is with them (52:12cd)

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

1. Outline:
 - a. Yahweh Foresees His Servant’s Global Exaltation through Substitutionary Suffering (52:13–15)
 - i. The declaration of his exaltation (52:13)
 - ii. The means of his exaltation (52:14–15)
 - b. The Prophet Describes the Servant’s Substitutionary Suffering (53:1–10)
 - i. A–The Servant's Divine-Human Nature and Homeliness (53:1–2)
 - ii. B–The Servant's Experience of Suffering (53:3)
 - iii. C–The Substitutionary Nature of the Servant's Suffering (53:4–6)
 - iv. B’–The Servant's Humble Response to His Suffering (53:7)
 - v. A’–The Human and Divine Perspective on His Suffering (53:8–10)
 - c. Yahweh Promises to Reward His Servant’s Substitutionary Suffering with the Prize of a Global People (53:11–12)
2. Overview:
 - a. The exaltation and triumph of the Servant is certain (52:13; 53:11–12).
 - b. The mystery of the Servant: poor appearance (52:14) yet global awe (v. 15).
 - c. The Servant is despised and rejected by all (53:1–3).
 - d. The purpose of the Servant’s rejection and suffering is vicarious: he is divinely smitten for our sin and to win us peace (53:4–6); Yahweh caused our sin to fall on him.
 - e. The Servant’s suffering is divinely imposed, but the positive results are guaranteed; Yahweh was pleased to crush him and to make him prosper for the justification of many and his own ultimate exaltation (53:7–10).
 - f. Many are accounted righteous through the Righteous One, the servant, who bears the iniquities of many and makes intercession for them (53:11–12).
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 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 shroud ⁶⁰ 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 were 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 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.

L. 54:1–17: The Servants' Proper Response to Their New Covenant Heritage

1. Reading Isaiah 54 in Context:

- a. The significance of the links between Isaiah 54 and 52:13–53:12:
 - i. The “many” in Isa 52:14–15; 53:11–12 with 54:1 are the miracle family of 54:1.
 - ii. In 53:11 the “righteous” Servant King makes many “righteous,” and in 54:14 the redeemed city is established in “righteousness” (cf. Jer 23:6; 33:16).
 - iii. The “Servant” singular in Isa 52:13 and 53:11 gives rise to “servants” plural in 54:17 and beyond.
 - iv. The Servant’s “offspring” in 53:11 are Sarah’s “offspring” in 54:3 who have been expanded by inheriting nations.
- b. The Servant’s work and new covenant invitation:
 - i. Isa 45:22–25. Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. ²³ By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: “To me every knee shall bow, every tongue shall swear allegiance.” ²⁴ 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. 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. Isa 53:10–11. He shall see his **offspring**.... 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.
 - iv. Isa 54:2–3. Enlarge the place of your tent.... ³ For you will spread abroad to the right and to the left, and **your offspring** will possess the nations and will people desolate cities.

2. Structure:

- a. A Proper Response to God’s Promises of Descendants, Dwelling, and No Disgrace (54:1–10)
 - i. A Call to Sing (54:1)
 - ii. A Plea Not to Fear Further Disgrace (54:4–10)
- b. A Proper Response to God’s Promises of Protection and Justice (54:11–17)
 - i. The Context for a Response: Grounding in Righteousness (54:11–14a)
 - ii. The Nature of the Response: Not Oppressing Others (54:14b–17e)
 - iii. Postscript (54:17f)

3. A Proper Response to God’s Promises of Descendants, Dwelling, and No Disgrace (54:1–10)

- a. A Call to Sing (54:1)
 - i. Structure:
 - (1) The Call to Sing (54:1a)

- (2) The Call Restated (54:1bc)
- (3) The Reason to Sing: The Promise of Many Descendants (54:1d)
- ii. The Background: Barren Sarah (Gen 11:30) picks fertile Hagar to solve the “offspring” problem (16:3–4).
 - (1) Gen 15:5. And [the LORD] brought [Abram] outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring become.” (Cf. 3:15)
 - (2) Gen 17:5–6, 16. I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you.... I will bless [Sarah], and moreover, I will give you a son by her. I will bless her, and shall shall become nations; kings of peoples shall come from her.
- iii. The Message:
 - (1) *The long period of the Mosaic covenant has not produced lasting life; the full Abrahamic covenant promises remain unfulfilled.* Isa 51:17–19. Wake yourself, wake yourself, stand up, O Jerusalem, you who have drunk from the hand of the LORD the cup of his wrath, who have drunk to the dregs the bowl, the cup of staggering. ¹⁸ There is none to guide her among all the sons she has borne; there is none to take her by the hand among all the sons she has brought up. ¹⁹ These two things have happened to you— who will console you?— devastation and destruction, famine and sword; who will comfort you?
 - (2) *A promised new work of God is coming: God will completely fulfill the Abrahamic promises by bringing blessing to the world.* Isa 51:1–2. Listen to me, who pursue righteousness, you who seek the LORD: look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, that I might bless him and multiply him.
- iv. Foreground: Gal 4:24–28. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵ Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶ But the Jerusalem above is free, and she is our mother. ²⁷ For it is written, “Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband.” ²⁸ Now you, brothers, like Isaac, are children of promise.
- b. A Charge to Enlarge the Dwelling (54:2–3)
 - i. Structure:
 - (1) The Charge to Enlarge (54:2ab)
 - (2) The Charge Restated (54:2c–e)
 - (3) The Reason to Enlarge: The Promise of Possessing the Nations (54:3)
 - ii. The Message:
 - (1) Past promises:
 - (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.
- (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.
- (c) Gen 28:14. Your offspring shall become like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed.
- (2) Present affirmations:
- (a) Isa 45:14. Thus says the LORD: “The wealth of Egypt and the merchandise of Cush, and the Sabeans, men of stature, shall come over to you and be yours; they shall follow you; they shall come over in chains and bow down to you. They will plead with you, saying: ‘Surely God is in you, and there is no other, no god besides him.’” (Cf. 14:1–2)
- (b) Isa 49:22–23. Thus says the Lord GOD: “Behold, I will lift up my hand to the nations, and raise my signal to the peoples; and they shall bring your sons in their arms, and your daughters shall be carried on their shoulders.²³ Kings shall be your foster fathers, and their queens your nursing mothers. With their faces to the ground they shall bow down to you, and lick the dust of your feet. Then you will know that I am the LORD; those who wait for me shall not be put to shame.” (Cf. 60:10–14, 16)
- (3) A contemporary promise and its fulfillment:
- (a) Amos 9:11–12. “In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old,¹² that they may possess the remnant of Edom and all the nations who are called by my name,” declares the LORD who does this.
- (b) Acts 15:14–18. Simeon has related how God first visited the Gentiles, to take from them a people for his name.¹⁵ And with this the words of the prophets agree, just as it is written,¹⁶ “After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it,¹⁷ that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things¹⁸ known from of old.”
- (4) A song celebrating the transformed Jerusalem: Ps 87:1–6. On the holy mount stands the city he founded;² the LORD loves the gates of **Zion** more than all the dwelling places of Jacob.³ Glorious things of you are spoken, O **city of God**. *Selah*⁴ Among those who know me I mention Rahab and Babylon; behold, Philistia and Tyre, with Cush— “This one was born there,” they say.⁵ And of **Zion** it shall be said, “This one and that one were born in her”; for the Most High himself will establish her.⁶ The LORD records as he registers the peoples, “This one was born there.” *Selah*
- c. A Plea Not to Fear Further Disgrace (54:4–10)
- i. The Plea to Not Fear Further Plea Disgrace (54:4)
- (1) Shame comes to sinners, not to those who trust God. Ps 25:2–3. O my God, in you I trust; let me not be put to shame; let not my enemies exult over me.³ Indeed, none who wait for you shall be put to shame; they shall be ashamed who are wantonly treacherous.

- (2) Jerusalem's sins of trusting others rather than God and of idolatry would lead to shame by exile.
- (a) Isa 30:1–3, 5. “Ah, stubborn children,” declares the LORD, “who carry out a plan, but not mine, and who make an alliance, but not of my Spirit, that they may add sin to sin; ² who set out to go down to Egypt, without asking for my direction, to take refuge in the protection of Pharaoh and to seek shelter in the shadow of Egypt! ³ Therefore shall the protection of Pharaoh turn to your shame, and the shelter in the shadow of Egypt to your humiliation.... ⁵ Everyone comes to shame through a people that cannot profit them, that brings neither help nor profit, but shame and disgrace.”
- (b) Isa 42:15–17. I will lay waste mountains and hills, and dry up all their vegetation; I will turn the rivers into islands, and dry up the pools. 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. ¹⁷ They are turned back and utterly put to shame, who trust in carved idols, who say to metal images, “You are our gods.”
- (3) Now, God was promising a reversal!
- ii. The Reason to Not Fear: The Sovereign Yahweh God Is Both Husband and Redeemer (54:5)
- (1) No remembrance of past shame (54:4ef).
- (a) *The old*: Isa 1:4. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.
- (b) *The new*:
- (i) 1 Cor 6:9–11. Neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, ¹⁰ nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. ¹¹ And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.
- (ii) 2 Cor 5:17. If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.
- (2) Yahweh is your Redeemer (54:5).
- (a) If you could grasp the nature of your Savior, you would not fear!
- (i) “Your maker” (8x in book)
- (ii) “Your husband” (1x in book)
- (iii) “Yahweh of armies” (62x in book)
- (iv) “The Holy One of Israel” (26x in book)
- (v) “Your Redeemer” (13x in book)
- (vi) “The God of the whole earth” (1x in book)
- (b) The point: Rom 8:31. If *God* is for us, who can be against us?
- (c) Samples of Yahweh as “Redeemer” in Isaiah
- (i) Isa 41:14. Fear not, you worm Jacob, you men of Israel! I am the one who helps you, declares the LORD; **your Redeemer** is the Holy One of Israel.
- (ii) Isa 44:6. Thus says the LORD, the King of Israel and **his**

- Redeemer**, the LORD of hosts: “I am the first and I am the last; besides me there is no god.”
- (iii) Isa 49:7. Thus says the LORD, **the Redeemer** of Israel, 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.”
 - (iv) Isa 49:26. I will make your oppressors eat their own flesh, and they shall be drunk with their own blood as with wine. Then all flesh shall know that I am the LORD your Savior, and **your Redeemer**, the Mighty One of Jacob.
- iii. The Reason Developed (54:6–10)
- (1) Jerusalem’s cast-off state at God’s beckoning (54:6)
 - (a) *God’s divorce of the northern kingdom*: Hos 2:2. Plead with your mother, plead—for she is not my wife, and I am not her husband—that she put away her whoring from her face.
 - (b) *God’s anticipated divorce of the southern kingdom*: Jer 3:8–10. She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore. ⁹ Because she took her whoredom lightly, she polluted the land, committing adultery with stone and tree. ¹⁰ Yet for all this her treacherous sister Judah did not return to me with her whole heart, but in pretense, declares the LORD.
 - (2) Redeemer Yahweh’s promise to restore with love (54:7–8)
 - (a) *God’s promise to redeem and transform his bride*:
 - (i) Is 60:15. Whereas you have been forsaken and hated, with no one passing through, I will make you majestic forever, a joy from age to age.
 - (ii) Isa 62:4. You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her, and your land Married; for the LORD delights in you, and your land shall be married.
 - (iii) Hos 2:14, 19–20. Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly to her... ¹⁹ And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. ²⁰ I will betroth you to me in faithfulness. And you shall know the LORD.
 - (iv) Jer 31:31–32. Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD.
 - (v) Rev 19:7–8. “Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; ⁸ it was granted her to clothe herself with fine linen, bright and pure”— for the fine linen is the righteous deeds of the saints. (Cf. Eph 5:25–27, 31–32)
 - (vi) Rev 21:9–11. Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me,

saying, “Come, I will show you the Bride, the wife of the Lamb.”
¹⁰ And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, ¹¹ having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. (Cf. Gal 4:26)

- (b) *With everlasting love I will have compassion on you:*
- (i) Psa 13:5. But I have trusted in your *steadfast love*; my heart shall rejoice in your salvation.
 - (ii) Psa 36:7. How precious is your *steadfast love*, O God! The children of mankind take refuge in the shadow of your wings.
 - (iii) Psa 51:1. Have mercy on me, O God, according to your *steadfast love*; according to your abundant mercy blot out my transgressions.
- (3) Compassionate Yahweh’s oath-bound certainty of a new covenant (54:9–10)
- (a) “Like the days of Noah to me”:
- (i) Gen 8:21. And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse the ground because of man, for the intention of man’s heart is evil from his youth. Neither will I ever again strike down every living creature as I have done.”
 - (ii) Gen 9:11. I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.
 - (iii) Jer 33:20–21. If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, ²¹ then also my covenant with David my servant may be broken.
- (b) The eternally unchanging “covenant of peace”
- (i) Titles for the new covenant:
 - **“Everlasting Covenant”** (6x): Jer 32:36–41; 50:2–5; Ezek 16:59–63; 37:15–28 (esp. v. 26); Isa 55:1–5 (cf. Rev 21:6; 22:17)
 - **“Covenant”** (4x): Isa 42:5–7; 49:8–12; 59:21; Hos 2:18–23
 - **Promise that the people of God will be given a new/unified heart and a new spirit** (4x): Jer 32:39; Ezek 11:18–21; 18:30–32; 36:24–32 (esp. v. 26)
 - **“Covenant of Peace”** (3x): Ezek 34:20–31 (esp. v. 25); 37:15–28 (esp. v. 26); Isa 54:1–10 (esp. vv. 9–10)
 - **“New covenant”** (1x): Jer 31:31–34
 - (ii) A new creation covenant under the new David.
 - Ezek 34:23–26, 30–31. I will set up over them **one shepherd**, my servant David, and he shall feed them.... ²⁴ And I, the LORD, will be their God, and my servant David shall be prince among them. I am the LORD; I have spoken. ²⁵ I will make with them **a covenant of peace** and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods. ²⁶ And I

will make them and the places all around my hill a blessing, and I will send down the showers in their season; they shall be showers of blessing....³⁰ And they shall know that I am the LORD their God with them, and that they, the house of Israel, are my people, declares the Lord GOD.³¹ And you are my sheep, human sheep of my pasture, and I am your God, declares the Lord GOD.

- John 10:16. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, **one shepherd**.
- Ezek 37:24, 26–28. My servant David shall be king over them, and they shall all have **one shepherd**. They shall walk in my rules and be careful to obey my statutes....²⁶ I will make **a covenant of peace** with them. It shall be **an everlasting covenant** with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore.²⁷ **My dwelling place shall be with them, and I will be their God, and they shall be my people**.²⁸ Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore.
- 2 Cor 6:16. What agreement has the temple of God with idols? For we are the temple of the living God; as God said, **“I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.”**

(iii) The fulfillment of the covenant of peace:

- Matt 26:27–28. And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you,²⁸ for this is my blood of **the covenant**, which is poured out for many for the forgiveness of sins. (Cf. Luke 22:20)
- Rom 5:1–2. Therefore, since we have been justified by faith, **we have peace with God through our Lord Jesus Christ**.² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

4. A Proper Response to God’s Promises of Protection and Justice (54:11–17)

a. The Context for a Response: Grounding in Righteousness (54:11–14a)

i. Yahweh’s Promise to Rebuild Jerusalem (54:11–12)

(1) Jerusalem will be no longer afflicted (54:11a–c):

- (a) Isa 14:32. The LORD has founded Zion, and in her the afflicted of his people find refuge.
- (b) Isa 41:17. When the afflicted [ESV = 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.
- (c) Isa 49:13. Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the LORD has comforted his people and will have compassion on his afflicted.
- (d) Isa 51:21–23. Therefore hear this, you who are afflicted, who are drunk, but not with wine:²² Thus says your Lord, the LORD, your God who pleads the cause of his people: “Behold, I have taken from your hand the cup of staggering; the bowl of my wrath you shall drink no more;²³ and I will put it into the hand of your tormentors.”

- (2) Jerusalem will be beautiful in splendor (54:11d–12)
- (a) Isa 60:1, 3, 9–11. Arise, shine, for your light has come, and the glory of the LORD has risen upon you....³ And nations shall come to your light, and kings to the brightness of your rising....⁹ For the coastlands shall hope for me ... for the name of the LORD your God, and for the Holy One of Israel, because he has made you beautiful.¹⁰ Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I struck you, but in my favor I have had mercy on you.¹¹ Your gates shall be open continually; day and night they shall not be shut, that people may bring to your wealth of the nations, with their kings led in procession.
 - (b) Rev 21:18–24. The wall was made of jasper, and the city of pure gold, as pure as glass.¹⁹ The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third agate, the fourth emerald,²⁰ the fifth onyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth turquoise, the eleventh jacinth, and the twelfth amethyst.²¹ The twelve gates were twelve pearls, each gate made of a single pearl. [Isa 54:11–12] ...²³ The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.²⁴ The nations will walk by its light, and the kings of the earth will bring their splendor into it. [Isa 60:3, 11]
- ii. The Righteous Result of His Efforts: Knowledge and Peace (54:13–14a)
- (1) Yahweh teaches all true offspring of Jerusalem; there are no spiritual “learning disabilities.”
 - (a) Isa 29:11, 18. And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, “Read this,” he says, “I cannot, for it is sealed.” ...¹⁸ In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.
 - (b) Isa 50:4. The Lord GOD has given me the tongue of those who are taught, that I may know how to sustain with a word him who is weary. Morning by morning he awakens; he awakens my ear to hear as those who are taught.
 - (c) Jer 31:34. And no longer shall each one teach his neighbor and each his brother, saying, “Know the LORD,” for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.
 - (d) John 6:44–45. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.⁴⁵ It is written in the Prophets, “And they will all be taught by God.” Everyone who has heard and learned from the Father comes to me. (Cf. 1 John 3:20–21)
 - (2) All true offspring of Jerusalem enjoy peace and righteousness (54:13b–14).
 - (a) Isa 26:1–4. In that day this song will be sung in the land of Judah: “We have a strong city; he sets up salvation as walls and bulwarks.² Open the gates, that the **righteous nation** that keeps faith may enter in.³ 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.
 - (b) Isa 32:1, 17. Behold, a king will reign in righteousness, and princes will rule in justice....¹⁷ And the effect of **righteousness** will be **peace**, and the result of righteousness, quietness and trust forever.

- (c) Rom 14:17. For the kingdom of God is not a matter of eating and drinking but of **righteousness** and **peace** and joy in the Holy Spirit. (Cf. Isa 32:15, 17–18)
- b. The Nature of the Response: Not Oppressing Others (54:14b–17e)
- i. The Charge to Not Oppress Others (54:14b–e)
- (1) **The command:** “Be far from oppression and terror!” (54:14b, d)
- (2) **The reasons:** You shall not fear and you will be protected (54:14c, e)
- ii. The Promises that Motivate the Charge (54:15–17)
- (1) The promise that Yahweh will put an end to the coming strife against you (54:15)
- (a) Isa 8:9–10. Be broken, you peoples, and be shattered; give ear, all you far countries; strap on your armor and be shattered; strap on your armor and be shattered. ¹⁰ Take counsel together, but it will come to nothing; speak a word, but it will not stand, for God is with us.
- (b) Isa 41:11–13. Behold, all who are incensed against you shall be put to shame and confounded; those who strive against you shall be as nothing and shall perish. ¹² You shall seek those who contend with you, but you shall not find them; those who war against you shall be as nothing at all. ¹³ For I, the LORD your God, hold your right hand; it is I who say to you, “Fear not, I am the one who helps you.”
- (c) Rom 12:19. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” (Cf. Deut 32:35)
- (2) The promise that Yahweh is both guiding your oppressors and will destroy them (54:16–17d)
- (a) God is sovereign over all hostility (54:16):
- (i) Isa 10:5. Ah, Assyria, the rod of my anger; the staff in their hands is my fury!
- (ii) Isa 13:5. The LORD of hosts is mustering a host for battle. ⁵ They come from a distant land, from the end of the heavens, the LORD and the weapons of his indignation, to destroy the whole land.
- (iii) Isa 45:7. I form light and create darkness, I make well-being and create calamity, I am the LORD, who does all these things.
- (iv) Ecl 7:13–14. Consider the work of God: who can make straight what he has made crooked? ¹⁴ In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him.
- (v) Rom 8:32, 35–39. He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us **all things**? ... ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered” [Ps 44:22]. ³⁷ No, in **all these things** we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.
- (b) God will protect his own, ultimately because they are in the Servant (54:17a–d).

- (i) Isa 41:9–13. 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. ¹¹ Behold, all who are incensed against you shall be put to shame and confounded; those who strive against you shall be as nothing and shall perish. ¹² You shall seek those who contend with you, but you shall not find them; those who war against you shall be as nothing at all. ¹³ For I, the LORD your God, hold your right hand; it is I who say to you, “Fear not, I am the one who helps you.”
 - (ii) Mark 10:29–30. Jesus said, “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, ³⁰ who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, **with persecutions**, and in the age to come eternal life.
 - (iii) John 11:25–26. Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, ²⁶ and everyone who lives and believes in me shall never die.”
- (3) The significance of the promises (54:17e)
- (a) **The heritage and vindication of the servants:**
 - (i) Descendants (54:1)
 - (ii) Dwelling (54:3)
 - (iii) No Disgrace (54:4)
 - (iv) Protection (54:15)
 - (v) Justice (54:16)
 - (b) **The character of the servants:**
 - (i) Singing (54:1)
 - (ii) Enlarging the dwelling (54:2–3)
 - (iii) Not fearing (54:4–10)
 - (iv) Not oppressing (54:14–17)
- c. Postscript (54:17f)
- M. 61:1–11: The Gospel-Mission of the Spirit-Empowered King**
1. Structure:
- a. The Spirit-Empowered King’s Gospel Mission (61:1–9)
 - i. A summary of his mission to the poor (6:1a–c)
 - ii. A description of his mission to the poor (6:1d–3b)
 - iii. The result of his mission to the poor (6:3c–9)
 - (1) A new identity (6:3c)
 - (2) A new activity (6:4–9)
 - (a) Their role as restorers (6:4)
 - (b) The internal partnership (6:5–7b)
 - (i) Their roles defined: Gentiles as providers and Jews as mediators (6:5–6a)
 - (ii) The mutual respect between parties (6:6b–d)
 - (iii) The honor and joy of the various roles (6:7ab)
 - (c) The resulting state of blessing (6:7c–9)
 - (i) The declaration of blessing (6:7cd)
 - (ii) The reason for blessing (6:8–9)
 - b. The Spirit-Empowered King’s Gospel Joy (61:10–11)

- i. The declaration of joy (61:10ab)
 - ii. The reason for joy (61:10c–11)
- 2. The Spirit-Empowered King’s Mission (61:1–9)
 - a. A summary of his mission (61:1a–c)
 - i. The assertion of the Spirit’s presence (61:1a): Who is it that enjoys this empowerment?
 - (1) *The arm of the Lord* (59:15–21). Isa 59:21. “And as for me, this is my covenant with them,” says the LORD: “**My Spirit** that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children’s offspring,” says the LORD, “from this time forth and forevermore” (Isa 59:21).
 - (2) *God’s servant-person*. 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....³ A bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.
 - (3) *The coming king*. Isa 11:1–2, 4. There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.² And the Spirit of 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....⁴ But with righteousness he shall judge the poor, and decide with equity for the meek of the earth.
 - ii. The reason for the Spirit’s presence (61:1bc)
 - (1) Who are “the poor” or “afflicted”? All who recognize their neediness and cry out to God for help, not just those who lack materially.
 - (a) 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....⁴ But with righteousness he shall judge the poor, and decide with equity for the **meek** of the earth.
 - (b) Isa 29:18–21. 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.²⁰ For the ruthless shall come to nothing and the scoffer cease, and all who watch to do evil shall be cut off,²¹ who by a word make a man out to be an offender, and lay a snare for him who reproves in the gate, and with an empty plea turn aside him who is in the right.
 - (c) Isa 32:7. As for the scoundrel—his devices are evil; he plans wicked schemes to ruin the **poor** with lying words, even when the plea of the needy is right.
 - (d) Matt 9:12–13. But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick.¹³ Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”
 - (2) What is the “gospel” that he proclaims?
 - (a) Isa 40:9–11
 - (b) Isa 52:7–10

- (c) Isa 61:1–3
 - (d) Definition: The reigning God saves and satisfies believing sinners, ultimately through Christ’s life, death, and resurrection.
- b. A description of his mission (61:1d–3b)
- i. The five aspects:
 - (1) To bind up the brokenhearted
 - (2) To proclaim liberty to the captives
 - (3) To proclaim the year of Yahweh’s favor and the day of God’s vengeance
 - (4) To comfort all who mourn
 - (5) To supply for those who mourn in Zion beauty, gladness, and praise
 - ii. To bind up the brokenhearted
 - (1) Ps 34:17–18 [18–19]. When the righteous cry for help, the LORD hears and delivers them out of all their troubles. ¹⁸ The LORD is near to the brokenhearted and saves the crushed in spirit.
 - (2) Ps 147:3. He heals the brokenhearted and binds up their wounds.
 - (3) Isa 1:4–6. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged. ⁵ Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. ⁶ From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or **bound up** or softened with oil.
 - (4) 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.
 - iii. To proclaim liberty to the captives
 - (1) Isa 42:19–22. Who is blind but my servant, or deaf as my messenger whom I send? Who is blind as my dedicated one, or blind as the servant of the LORD? ²⁰ He sees many things, but does not observe them; his ears are open, but he does not hear. ²¹ The LORD was pleased, for his righteousness’ sake, to magnify his law and make it glorious. ²² But this is a people plundered and looted; they are all of them trapped in holes and hidden in prisons; they have become plunder with none to rescue, spoil with none to say, “Restore!”
 - (2) 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.
 - (3) Isa 49:8–9, 25. 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.’ They shall feed along the ways; on all bare heights shall be their pasture.” ... ²⁵ For thus says the LORD: “Even the captives of the mighty shall be taken, and the prey of the tyrant be rescued, for I will contend with those who contend with you, and I will save your children.”
 - iv. To proclaim the year of Yahweh’s favor and the day of God’s vengeance
 - (1) The year of favor is the ultimate Jubilee. Lev 25:10. And you

shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan.

(2) The day of vengeance is the day of the LORD.

- (a) Isa 2:11–12. The haughty looks of man shall be brought low, and the lofty pride of men shall be humbled, and the LORD alone will be exalted in that day. ¹² For the LORD of hosts has a day against all that is proud and lofty, against all that is lifted up—and it shall be brought low.
 - (b) Isa 13:6, 9. Wail, for the day of the LORD is near; as destruction from the Almighty it will come! ⁹ Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it.
 - (c) Isa 34:1–2, 8. Draw near, O nations, to hear, and give attention, O peoples! Let the earth hear, and all that fills it; the world, and all that comes from it. ² For the LORD is enraged against all the nations, and furious against all their host; he has devoted them to destruction, has given them over for slaughter.... ⁸ For the LORD has a day of vengeance, a year of recompense for the cause of Zion.
 - (d) Isa 63:3–5. I have trodden the winepress alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. ⁴ For the day of vengeance was in my heart, and my year of redemption had come. ⁵ I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me.
 - (e) Luke 4:18–19. The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim **the year** of the Lord's favor.
 - (f) Rev 6:15–17. Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, ¹⁶ calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, ¹⁷ for **the great day** of their wrath has come, and who can stand?"
- v. To comfort all who mourn
- (1) 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.
 - (2) Isa 57:15, 18. 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.... ¹⁸ I have seen his ways, but I will heal him; I will lead him and restore comfort to him and his mourners."
- vi. To supply for those who mourn in Zion beauty, gladness, and praise
- (1) Focus is on outer adornment that designate an inner change:
 - (a) Headdress of beauty, like that of a the priest (Isa 61:10) and replacing ashes of sorrow (Isa 58:5)
 - (b) Oil of gladness (Ps 23:5) not mourning (2 Sam 14:2)
 - (c) Garment of praise in stead of a faint heart (Isa 42:3).
 - (2) The imagery is that of an anointed priest, whose beauty and

presence points to the greatness and favor of God. Exod 28:2. And you shall make holy garments for Aaron your brother, for glory and for beauty.

c. The result of his mission

i. A new identity: oaks of righteousness, the planting of the LORD for beauty (6:3c)

(1) *From judgment to life.* Isa 1:30. For you shall be like an oak whose leaf withers, and like a garden without water.

(2) *From messianic seed to new creation.*

(a) The messianic seed:

(i) Isa 6:13. And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled. They holy seed is its stump.

(ii) Isa 11:1. There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.

(iii) Isa 53:2. For he grew up before like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him.

(b) The garden-people of God:

(i) 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.

(ii) Isa 58:11. And the LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail.

(iii) Isa 61:11. For as the earth brings forth its sprouts, and as a garden causes what is sown in it to sprout up, so the Lord GOD will cause righteousness and praise to sprout up before all the nations.

(3) *For the display of God's glory.*

(a) Isa 60:21. Your people shall all be righteous; they shall possess the land forever, the branch of my planting, the work of my hands, that I might be glorified.

(b) Isa 62:1–2. For Zion's sake I will not keep silent, and for Jerusalem's sake I will not be quiet, until her righteousness goes forth as brightness, and her salvation as a burning torch. ² The nations shall see your righteousness, and all the kings your glory, and you shall be called by a new name that the mouth of the LORD will give.

ii. A new activity: restorers (61:4–9)

(1) Their role as restorers (6:4)

(a) *Literal Anticipation Pre-Messiah.* Isa 44:26, 28. [I am the LORD] who says of Jerusalem, "She shall be inhabited," and of the cities of Judah, "They shall be built," and I will raise up their ruins"; ... ²⁸ who says of Cyrus, "He is my shepherd, and he shall fulfill all my purpose"; saying of Jerusalem, "She shall be built," and of the temple, "Your foundation shall be laid." (Cf. Dan 9:24–26, NASB, NIV)

(b) *Fulfillment Post-Messiah*

(i) 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.

- (ii) Isa 58:12. And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in.
- (2) The internal partnership (61:5–7b)
- (a) The role defined: Gentiles as providers and Jews as mediators (61:5–6)
- (i) *As recipients of the Jewish Messiah, the foreigners will provide for the greater community (61:5).*
- Isa 56:6–8. “And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.”⁸ The Lord GOD, who gathers the outcasts of Israel, declares, “I will gather yet others to him besides those already gathered.”
 - Isa 60:4–7. Lift up your eyes all around, and see; they all gather together, they come to you; your sons shall come from afar, and your daughters shall be carried on the hip.⁵ Then you shall see and be radiant; your heart shall thrill and exult, because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you.⁶ A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall bring good news, the praises of the LORD.⁷ All the flocks of Kedar shall be gathered to you; the rams of Nebaioth shall minister to you; they shall come up with acceptance on my altar, and I will beautify my beautiful house. (cf. 49:22–23)
 - Rom 15:26–27. For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem.²⁷ For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. (Cf. 1 Cor 9:11; Gal 6:6)
 - Rev 21:24–26. By its light will the nations walk, and the kings of the earth will bring their glory into it,²⁵ and its gates will never be shut by day—and there will be no night there.²⁶ they will bring into it the glory and the honor of the nations.
- (ii) *The Jews who served as agents of gospel proclamation will be recognized as priests of the LORD (61:6–7a).*
- Zech 8:22–23. Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD.²³ Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, “Let us go with you, for we have heard that God is with you.”
 - 1 Pet 2:9. But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of

- darkness into his marvelous light. (Cf. Exod 19:5–6)
 - Rev 5:9–10. By your blood you ransomed people for God from every tribe and language and people and nation,¹⁰ and you have made them a kingdom and priests to our God, and they shall reign on the earth.”
- (b) The mutual respect between parties (61:6b–d)
- (i) 2 Cor 1:14. On the day of our Lord Jesus you will boast of us as we will boast of you.
 - (ii) 2 Cor 9:1–2. Now it is superfluous for me to write to you about the ministry for the saints,² for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year. And your zeal has stirred up most of them.
 - (iii) 2 Thess 1:4. Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring.
- (c) The honor and joy of the various roles (61:7ab). Isa 54:4, 7–8. Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more....⁷ For a brief moment I deserted you, but with great compassion I will gather you.⁸ In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you,” says the LORD, your Redeemer.
- (3) The resulting state of blessing (61:7c–9)
- (a) The declaration of blessing (61:7cd). Isa 35:10. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
 - (b) The reason for blessing (61:8–9)
 - (i) Yahweh loves justice and will work it for his people.
 - Isa 33:22. The LORD is our judge; the LORD is our lawgiver; the LORD is our king; he will save us.
 - 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.
 - 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.
 - 1 John 1:9. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
 - (ii) By overcoming sin through the suffering Servant’s substitutionary sacrifice, he now justly vindicates his people and brings reward.
 - Isa 40:2, 10. 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.... Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him.

- Isa 55:3–5. And I will make with you an everlasting covenant, the faithful acts of loyal love by David. ⁴ Behold, I made him a witness to the peoples, a leader and commander for the peoples. ⁵ Behold, you shall call a nation that you do not know, and a nation that did not know you shall run to you, because of the LORD your God, and of the Holy One of Israel, for he has glorified you. (Cf. 42:6; 49:6, 8)

(iii) They will be an offspring known among the nations and blessed by the LORD.

- Acts 1:8. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”
- Acts 4:13. Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus.
- Gal 3:14, 28–29. In Christ Jesus the **blessing** of Abraham [has] come to the Gentiles, so that we might receive the promised Spirit through faith.... ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹ And if you are Christ’s, then you are Abraham’s **offspring** , heirs according to promise.

3. The Spirit-Empowered King’s Gospel Joy (61:10–11)

a. The declaration of joy (61:10ab)

- Isa 50:7–8. 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.
- Isa 53:11–12. 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. ¹² Therefore I will divide him a portion in the many, and he shall divide as spoil the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

b. The reason for joy (61:10c–11)

i. Righteousness:

- Isa 45:8. Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that salvation and righteousness may bear fruit; let the earth cause them both to sprout; I the LORD have created it.
- 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.

ii. Praise:

- Isa 60:18. Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise.
- Isa 62:6–7. On your walls, O Jerusalem, I have set watchmen; all the day and all the night they shall never be silent. You who put the LORD in

remembrance, take no rest,⁷ and give him no rest until he establishes Jerusalem and makes it a praise in the earth.

N. 65:17–25: New Creation as the Reason for the Servants' Future Flourishing

1. Structure:

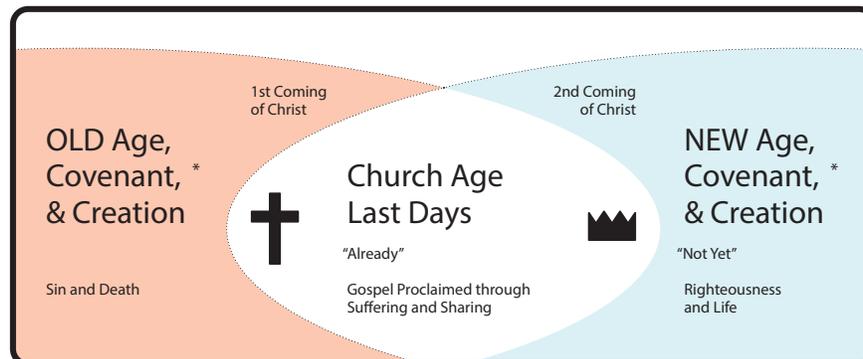
- a. Yahweh's Creation of a New Heavens and Earth (65:17–18b)
 - i. His announcement of his creating (65:17a)
 - ii. The proper response to his creating (65:17b–18)
- b. Yahweh's Creation of Jerusalem (65:18c–25)
 - i. His announcement of his creating (65:18c)
 - ii. The results of his creating (65:19–25)

2. Yahweh's Creation of a New Heavens and Earth (65:17–18b)

- a. His announcement of his creating (65:17a)
 - i. His announcement of his creating (65:17a)

(1) Key Texts:

- (a) [Isa 66:22](#).
- (b) [2 Cor 5:17](#). Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.
- (c) [Gal 6:15](#). For neither circumcision counts for anything, nor uncircumcision, but a new creation.
- (d) [2 Pet 3:13](#). But according to the promise we are waiting for new heavens and a new earth in which righteousness dwells.
- (e) [Rev 21:1](#). Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.



(2) Jesus's first advent brings new creational light.

- (a) [Matt 4:16](#). The 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.
- (b) [John 1:1, 4–5](#). In the beginning was the Word, and the Word was with God, and the Word was God....⁴ In him was life, and the life was the light of men.⁵ The light shines in the darkness, and the darkness has not overcome it.
- (c) [2 Cor 4:6](#). For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

(3) Jesus's resurrection supplies the first visual sprouts of the new creation (2 Cor 15:35–49; cf. Gen 1:11–13).

(4) Jesus's first advent puts an end to the old covenant and marks the beginning of the new.

- (a) [Luke 16:16](#). The Law and the Prophets were until John; since then the

- good news of the kingdom of God is preached, and everyone forces his way into it.
- (b) Heb 8:13. In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.
- (5) Jesus's first advent marks the intrusion of the year of God's favor, but we still await the day of God's vengeance. Isa 61:2. The Spirit of the Lord GOD is upon me, because the LORD has anointed me ... ² to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn. (cf. Luke 4:19)
- (6) Jesus's first advent was for forgiving and delivering us from sins; his second will be to save forever.
- (a) Gal 1:3–5. Grace to you and peace from God our Father and the Lord Jesus Christ, ⁴ who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, ⁵ to whom be the glory forever and ever. Amen.
- (b) Heb 9:28. So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.
- (7) Jesus's first advent already secured every spiritual blessing, including the presence of the Spirit who is the down payment of our full future inheritance (Eph 1:3–14).
- (8) Jesus's first advent caused us to be born again to a living hope of an inheritance that is imperishable, undefiled, and unfading, kept in heaven for us (1 Pet 1:3–13).
- (9) Jesus's second advent will mean full freedom from the first creation's futility and corruption (Rom 8:18–24; Rev 22:3).
- b. The proper response to his creating (65:17b–18)
- i. *Forgetting the past (65:17bc)*: Rev 7:17. 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.
- ii. *Rejoicing forever (65:18ab)*: Isa 25:9. It will be said on that day, "Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation."
3. Yahweh's Creation of Jerusalem (65:18c–25)
- a. His announcement of his creating (65:18c)
- i. Gal 3:25–27. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶ But the Jerusalem above is free, and she is our mother. ²⁷ For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband."
- ii. Heb 12:22–24. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³ and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, ²⁴ and to Jesus, the mediator of a new covenant
- iii. Rev 21:1–2. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for

- her husband.
- b. The results of his creating (65:19–25)
 - i. The initial results (65:19–23)
 - (1) Yahweh’s rejoicing in his creation (65:19ab). Luke 2:14. Glory to God in the highest, and on earth peace among those with whom he is pleased!
 - (2) The people’s lack of grief over loss (65:19c–20)
 - (3) The people’s successful labors (65:21–23)
 - ii. The climactic results (65:24–25)
 - (1) Yahweh’s answering prayer (65:24)
 - (2) Yahweh’s establishing peace (65:25)
4. *Excursus*: Seven reasons why Isa 65:20 should be read figuratively, not describing actual death (Adapted from G. K. Beale, “An Amillennial Response to a Premillennial View of Isaiah 65:20,” *JETS* 61.3 [2018]: 461–92).
- a. The translation problem in Isa 65:20 could support either reading, for “sinners” in Isaiah have hope of eternal life (see 64:5[4]).
 - i. ESV: “And *the sinner* [*haḥôteh*] a hundred years old shall be accursed” (cf. NKJV, RSV)
 - ii. NIV: “And *the one who fails to reach* [*haḥôteh*] a hundred years will be considered accursed” (cf. NRSV, NASB, NET, CSB)
 - b. The contexts of 65:17–19 and 21–25 are addressing the eternal, irreversible new creation.
 - i. Yahweh’s Creation of a New Heavens and Earth (65:17–18b)
 - (1) His announcement of his creating (65:17a)
 - (2) The proper response to his creating (65:17b–18b)
 - ii. Yahweh’s Creation of Jerusalem (65:18c–25)
 - (1) His announcement of his creating (65:18c)
 - (2) The results of his creating (65:19–25)
 - c. Allusions to or echoes of Genesis 1–3 in Isaiah 65 points to an eternal new creation reading.

Genesis 1–3	Isaiah 65
1. Gen 1:1 (old creation)	1. Isa 65:17 (new creation)
2. Gen 2:9; 3:22, 24 (tree of life)	2. Isa 65:22 (<i>the tree</i>) (cf. 51:3; 55:12–13; 60:15)
3. Gen 3:14–15 (serpent “will eat dust” and “will be bruised on the head”)	3. Isa 65:25 (“dust shall be a serpent’s food” and a serpent “will do no evil or harm”)
4. Gen 3:17–19 (labor will entail “sorrow” and be done in vain)	4. Isa 65:19 (“there will no longer be ... weeping or crying”) and Isa 25:23a (“they shall not labor in vain”)
5. Gen 3:16 (the woman’s cursed labor pains: “in pain you shall bring forth children”) and Gen 3:19 (children are destined for death)	5. Isa 65:23 (“they will not bear <i>children</i> for calamity, for they are the seed of those blessed by the LORD” who “endure” forever [Isa 65:22])

- d. The use of Isa 25:7–10, which is about no death any longer, supports an eternal new creation reading (cf. 35:1–10; 51:11).

Isa 25:7–10a	Isa 65:13–14, 16–19, 25
And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸ He will swallow up death forever; and the	“Behold, my servants ... <i>shall rejoice</i> , but you shall be put to shame; ¹⁴ behold, my servants shall <i>sing for gladness of heart</i> ... ¹⁶ because the former troubles are

Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. ⁹ It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us ***be glad and rejoice*** in his salvation.” ¹⁰ For the hand of the LORD will rest on this ***mountain***.

forgotten and are hidden from my eyes. ¹⁷ For behold, I create new heavens and a new earth.... ¹⁸ But ***be glad and rejoice*** forever in that which I create; for behold, I create Jerusalem ***to be a joy***, and her people to ***be a gladness***. ¹⁹ ***I will rejoice*** in Jerusalem ***and be glad*** in my people; ***no more shall be heard in it the sound of weeping and the cry of distress***.... ²⁵ They shall not hurt or destroy in all my holy ***mountain***,” says the LORD.

- e. The use of Isaiah 65 in Rev 21:1–22:4 supports an eternal new creation reading.
- f. The irreversible nature of eschatology itself favors the eternal new creation reading.
- g. DeRouchie’s argument 7: The allusion to Isa 11:6 and quotation of 11:9 point to the new creation that has already been inaugurated.
 - i. Isa 11:10 (from the Hebrew). 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.
 - ii. Isa 11:10 (from the Greek). And there shall be on that day the root of Jesse, even the one who arises up to rule nations; in him will the nations hope, and his rest shall be honor.
 - iii. Rom 15:12. And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.”

VIII. 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 he invited Philip to come up and sit with him. ³²Now the passage of the Scripture that he was reading was this: “Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. ³³In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.” ³⁴And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” ³⁵Then Philip opened his mouth, and beginning with this Scripture he told him *the good news about Jesus*.
 - 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. ⁵But *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.

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

X. Isaiah and the Future

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

1. *The high temple mountain of peace to which the nations stream in the latter days.* Isa 2:2–4. It shall come to pass in the latter days that the mountain of the house of Yahweh shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, ³ and many peoples shall come, and say: “Come, let us go up to the mountain of Yahweh, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go the law, and the word of Yahweh from Jerusalem. ⁴ He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

- a. *The timing: 2:1 – “latter days”*
- i. The days of the royal deliverer
 - (1) Gen 49:1, 8, 10. The Jacob called his sons and said, “Gather yourselves together, that I may tell you what shall happen to you in the latter days. . . .⁸ Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father’s sons shall bow down before you. . . .¹⁰ The scepter shall not depart from Judah nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.
 - (2) Num 24:14, 17, 19. Come, I will let you know what this people will do to your people in the latter days. . . .¹⁷ I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. . . .¹⁹ And one from Jacob shall exercise dominion and destroy the survivors of cities!
 - ii. The days of when Israel experiences the curse of exile. Deut 31:29. For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded. And in the latter days evil will befall you, because you will do what is evil in the sight of Yahweh, provoking him to anger through the work of your hands.
 - iii. The days of the restoration after exile
 - (1) Deut 4:30–31. When you are in tribulation, and all these things come upon you in the latter days, you will return to Yahweh your God and obey his voice.³¹ For Yahweh your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.
 - (2) Hos 3:5. Afterward the children of Israel shall return and seek Yahweh their God, and David their king, and they shall come in fear to Yahweh and to his goodness in the latter days.
 - iv. The present days of the Spirit’s power. Acts 2:16–17. But this is what was uttered through the prophet Joel: ¹⁷ “And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.”
 - v. The present days since Jesus’ first coming. Heb 1:1. Long ago, at many times and in many ways, God spoke to our fathers by the prophets,² but in these last days he has spoken to us by his Son.
- b. *The nature (2:2–3): A multi-ethnic influx to a transformed Jerusalem to be taught by Yahweh.*
- i. 2:2 – “the mountain of the house of Yahweh”
 - (1) Echoes of the garden of Eden. Gen 2:10. A river flowed out of Eden to water the garden, and there it divided and became four rivers ... the Pishon ... the Gihon ... the Tigris ... the Euphrates.
 - (2) Echoes of the Promised Land. Exod 15:17. You will bring them in and plant them on your own mountain, the place, O Yahweh, which you have made for your abode, the sanctuary, O Lord, which your hands have established.
 - (3) Anticipations already being fulfilled today. Heb 12:22. You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering.
 - (4) Anticipations that will be fulfilled completely at the consummation. Rev 21:2. And I saw the holy city, new

Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

- ii. 2:2–3 – “that he may teach us his ways ... the law”
 - (1) Isa 51:4. Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set justice for a light to the peoples.
 - (2) 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.
 - (3) Matt 28:19–20. Go therefore and make disciples of all nations, . . . teaching them to observe all that I have commanded.
 - iii. *The result (2:4)*: Yahweh will work justice, bringing global peace.
2. *The garden worship center made holy and overshadowed by God’s tabernacling presence. Isa. 4:2–6*. In that day the branch of Yahweh shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel. ³ And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, ⁴ when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. ⁵ Then Yahweh will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. ⁶ There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain.
- a. *The timing (4:2)*: The day of Yahweh
 - b. *The nature (4:2–4)*:
 - i. All recorded for life in Jerusalem (recall the multi-ethnic community of 2:2–4) will have been made holy through judgment resulting in fruitfulness.
 - ii. 4:2 – “the branch of Yahweh” (cf. 6:13; 11:1; 53:2)
 - c. *The result (4:5–6)*: Yahweh’s glory will rest over Jerusalem as a king sits on his throne; thus, the city of Jerusalem and its inhabitants will enjoy Yahweh’s presence, becoming the ark of the covenant and holy of holies.
 - i. Jer 3:16–17. And when you have multiplied and increased in the land, in those days, ... they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind or be remembered... ¹⁷ At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart.
 - ii. Zech 2:4–5. Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it. ⁵ And I will be to her a wall of fire all around, declares the LORD, and I will be the glory in her midst.
 - iii. Rev 21:9–10, 16, 22–24. Then came one of the seven angels ... and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” ¹⁰ And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God... ¹⁶ The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal... ²² And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. ²³ And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. ²⁴ By its light will the nations walk, and the kings of the earth will bring their glory into it.
3. *The blossoming garden of peace that stands at the center of the Spirit-empowered king’s global rule. Isa. 11:1–10*. There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. ² And the Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of Yahweh. ³ And his delight shall be in the fear of Yahweh. He shall not

judge by what his eyes see, or decide disputes by what his ears hear,⁴ but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.⁵ Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.⁶ The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them.⁷ The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox.⁸ The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den.⁹ They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of Yahweh as the waters cover the sea.¹⁰ In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

- a. *The timing (11:1)*: When a shoot from Jesse rises.
 - b. *The nature (11:2–5)*: A Spirit-empowered king will do justice on the earth, working for the poor and punishing the wicked.
 - i. 11:2 – “the Spirit of the LORD shall rest upon him.”
 - ii. Isa 61:1–2. The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ² to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn. (Cf. Luke 4:18–19.)
 - c. *The result (11:6–10)*
 - i. Perfect peace on Yahweh's holy mountain, as the whole earth is full of the knowledge of Yahweh (vv. 6–9): 11:9 – “they shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.”
 - ii. The nations will seek him (v. 10): “the nations shall inquire”
 - d. 11:11 – “to recover the remnant that remains of his people”
4. *The mountain-center of global praise and celebration where death is swallowed up forever (24:21–25:12)*. Isa. 25:6–12. On this mountain Yahweh of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.⁷ And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations.⁸ He will swallow up death forever; and the Lord Yahweh will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for Yahweh has spoken.⁹ It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is Yahweh; we have waited for him; let us be glad and rejoice in his salvation.”¹⁰ For the hand of Yahweh will rest on this mountain, and Moab shall be trampled down in his place, as straw is trampled down in a dunghill.¹¹ And he will spread out his hands in the midst of it as a swimmer spreads his hands out to swim, but Yahweh will lay low his pompous pride together with the skill of his hands.¹² And the high fortifications of his walls he will bring down, lay low, and cast to the ground, to the dust.
- a. *The timing (24:21)*: When Yahweh brings punishment on the world, overcoming the old era of mankind (cf. 24:1).
 - b. *The nature (24:21–25:8)*
 - i. Yahweh will punish the kings of earth (24:21–23), redeeming the poor and needy and subduing the wicked, resulting in praise (25:1–5).
 - ii. Yahweh will act “on this mountain (25:6, 7, 10; cf. Isa 2:2–3; 11:9; 27:13; 30:29; 57:13; 65:25)
 - iii. Yahweh will make for all peoples a feast of celebration (25:6).
 - iv. Yahweh will forever destroy death (25:8).
 - (1) 25:8. He will swallow up death forever, and the Lord GOD will wipe away tears from all faces.

- (2) Rev 21:4. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.
- c. *The result (25:9–12)*: Peoples will praise Yahweh as Savior and joy-giver (v. 9), for he has overcome all enemy pride and hostility (vv. 10–12).
5. *The house of prayer where eunuchs will enjoy a name and once foreigners will be servant-priests of Yahweh. Isa 56:3–8*. Let not the foreigner who has joined himself to the LORD say, “The LORD will surely separate me from his people”; and let not the eunuch say, “Behold, I am a dry tree.”⁴ For thus says the LORD: “To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant,⁵ I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.⁶ And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.”⁸ The Lord GOD, who gathers the outcasts of Israel, declares, “I will gather yet others to him besides those already gathered.”
- a. *The timing (56:3)*: When eunuchs (see Lev 21:20; Deut 23:1; Isa 49:7) and foreigners who have joined themselves to Yahweh would think their future participation in Yahweh’s people is questionable.
- b. *The nature (56:4–7)*:
- i. Yahweh will exalt those with no ability or desire for physical procreation/marriage, giving them both lasting name and heritage (vv. 4–5).
 - ii. Yahweh will draw foreigners into his sacred service at his holy mountain—the house of prayer for all peoples (vv. 6–7)
- c. *The result (56:8)*: Yahweh commits to gather both the outcasts of Israel and others to himself.
6. *The new creation where Yahweh’s faithfulness and peace reign. Isa. 65:17–25*. “For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.¹⁸ But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy, and her people to be a gladness.¹⁹ I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.²⁰ No more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days, for the young man shall die a hundred years old, and the sinner a hundred years old shall be accursed.²¹ They shall build houses and inhabit them; they shall plant vineyards and eat their fruit.²² They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands.²³ They shall not labor in vain or bear children for calamity, for they shall be the offspring of the blessed of Yahweh, and their descendants with them.²⁴ Before they call I will answer; while they are yet speaking I will hear.²⁵ The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent’s food. They shall not hurt or destroy in all my holy mountain,” says Yahweh.
- a. *The timing (65:17a, 18c)*: Yahweh creates a new heavens and a new earth, a new Jerusalem.
- i. Rev 21:1. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.
 - ii. 2 Cor 5:17. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

- iii. Gal 6:15. For neither circumcision counts for anything, nor uncircumcision, but a new creation.
 - b. *The nature (65:17b–18b, 19–23)*. 65:17 – “I create new heavens and a new earth”
 - i. Former days will no more be burdensome but should instead be replaced with joy (vv. 17b–18b).
 - ii. Yahweh will rejoice in his people (v. 19ab).
 - iii. The people will have no more distress (vv. 19c–20).
 - iv. The people will enjoy success in their labors (vv. 21–23).
 - c. *The result (65:19–25)*
 - i. Yahweh will answer before prayer (v. 24).
 - ii. Yahweh will establish peace (v. 25; cf. 11:6–7; note on 25:6, 7, 10 above)
7. *The center of global priestly service and worship*. Isa 66:18–24. For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see my glory,¹⁹ and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen my glory. And they shall declare my glory among the nations.²⁰ And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD.²¹ And some of them also I will take for priests and for Levites, says the LORD.²² For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain.²³ From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD.²⁴ And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.
- a. *The timing (66:18)*: When Yahweh gathers the nations and tongues.
 - b. *The nature (66:17b–18b, 19–23)*:
 - i. Some from the nations will gather and see Yahweh’s glory (v. 18).
 - ii. Yahweh will raise a sign (cf. 11:10?).
 - iii. Yahweh will send out survivors to gather the nations to Jerusalem, some of whom will in turn serve as God’s priests and offspring forever (vv. 19–23).
 - c. *The result (66:24)*: The judged of the world will experience eternal torment.

B. Figures of Speech and the Future

1. The age of the Messiah and the ingathering of the nations: no fear, for the lion is a vegetarian
 - Isa 11:1, 6–9. There shall come forth a shoot from the stump of Jesse....⁶ The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them.⁷ The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox.⁸ The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder’s den.⁹ They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.
2. The age of the return to Zion: no fear, for the lion is not present
 - Isa 35:8–10. And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray.⁹ No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there.¹⁰ And the ransomed

of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

3. The new creation: no fear, for the lion is a vegetarian
 - Isa 65:17, 25. For behold, I create new heavens and a new earth....²⁵ The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain.

C. Synthesis:

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

XI. The Glory of God in Isaiah: A Sampling

- Isa. 24:15–16. Therefore in the east *give glory* to Yahweh; in the coastlands of the sea, give glory to the name of Yahweh, the God of Israel. ¹⁶From the ends of the earth we hear songs of praise, of glory to the Righteous One.
- Isa 40:5. And *the glory of Yahweh* shall be revealed, and all flesh shall see it together, for the mouth of Yahweh has spoken.
- Isa. 42:8, 12. I am Yahweh; that is my name; *my glory* I give to no other, nor my praise to carved idols.... Let them give *glory* to Yahweh, and declare his praise in the coastlands.
- Isa. 43:5–7. The haughty looks of man shall be brought low, and the lofty pride of men shall be humbled, and Yahweh alone will be exalted in that day. ⁶I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, ⁷everyone who is called by my name, whom I created for *my glory*, whom I formed and made."
- Isa. 44:23. Sing, O heavens, for Yahweh has done it; shout, O depths of the earth; break forth into singing, O mountains, O forest, and every tree in it! For Yahweh has redeemed Jacob, and will *be glorified* in Israel.

- Isa. 48:9, 11. For my name's sake I defer my anger, for the sake of my praise I restrain it for you, that I may not cut you off. ¹¹For my own sake, for my own sake, I do it, for how should my name be profaned? *My glory* I will not give to another.
- Isa. 49:3. And he said to me, "You are my servant, Israel, in whom *I will be glorified*."
- Isa. 61:1, 3. The Spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the poor ... that they may be called oaks of righteousness, the planting of Yahweh, *that he may be glorified*.
- Isa. 66:18–19. For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see *my glory*, and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen *my glory*. And they shall declare *my glory* among the nations.

XII. Summary: 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.

XIII. Guided Reading for Isaiah:

A. Points of Focus:

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

B. Questions:

1. Isaiah was a contemporary of which other prophets? Under which Judean king did Isaiah have his greatest influence? Which world power confronted Judah during Isaiah's life and ministry?
2. Read the story in Isaiah 36–37 in order to better discern the role of the messenger of a king (whether of an ambassador of an earthly king or a prophet of God). What was the name of the foreign king that tormented Jerusalem during the time of Isaiah? What was the name of his messenger sent to the king of Judah? In the king of Judah's prayer to God for deliverance, what does he state will be the ultimate outcome of God's acting on his people's behalf? On what basis does Yahweh declare he will fight against the foreign oppressor?
3. Isaiah is made up of two parts. What are the titles given to these "books," and what chapters are associated with each?
4. What is the term given to the awful judgment that will be unleashed at the end of the age upon Israel and all the nations that defy God?
5. In Isaiah 6, Yahweh asked, "Whom shall I send, and who will go for us?" Isaiah answered, "Here am I. Send me!" The prophet's mission is then described. Was his mission one of hope or judgment? What was Isaiah being asked to do?
6. The biblical term "gospel" or "good news" finds its theological basis in the book of Isaiah. Read Isaiah 40:9–11; 52:7–10; 61:1–3 and list all the things that Isaiah regarded as the "good news." Now read Paul's quotation of Isaiah 52:7 in Romans 10:15. What does he change in the quotation, and why is this change significant?
7. How does Isaiah characterize the "new Messianic age," and what title does Isaiah apply to both the coming Messianic King and to Israel as a nation? Now read

Isaiah 7, 9, and 11 and make two lists: the first including all you learn about the royal child of hope and the second detailing what you learn about the age of restoration.

8. Summarize in one sentence the main points of each of the following passages: Isaiah 40, 44, and 52:13–53:12.
9. Write down all you learn about the new heavens and new earth in Isaiah 65:17 and 66:18–24. What special role will some of the “nations” play at this time? How does Isaiah’s depiction of the new heavens and new earth compare or contrast to John’s description in Revelation 21:1–8?
10. “Have you not known? Have you not heard? Yahweh is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for Yahweh shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.” In what chapter are these words found?
11. “The Spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the poor; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of Yahweh’s favor; and the day of vengeance of our God; to comfort all who mourn.” In what chapter are these words found?
12. ESSAY: Isaiah 7:14 – “Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.” Matthew declared this prophecy to be fulfilled through the incarnation of God in Jesus (Matt. 1:23; cf. Luke 1:31–34). How are we to understand this use of the Old Testament? What elements of Isaiah 7–8 did the prophet anticipate fulfillment within *his own lifetime*, and what elements did he himself likely anticipate only long-range fulfillment?