

ISAIAH LESSON 45

Righteous Redemption
(Isaiah 49:22-50:11)

Isaiah 49:22-50:11 Revised Standard Version (RSV)

Zion's Children Brought Home By the Gentiles^a

49 ²²Thus says the Lord God^b:

“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 bosom,
and your daughters shall be carried on their shoulders.”^c

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^d;
those who wait for me shall not be put to shame.”^e

²⁴ Can the prey be taken from the mighty,
or the captives of a tyrant be rescued?^f

²⁵ Surely, 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.”^g

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.”^h

50 Thus says the Lord:

“Where is your mother's bill of divorce,
with which I put her away?

Or which of my creditors is it
to whom I have sold you?

Behold, for your iniquities you were sold,
and for your transgressions your mother was put away.”ⁱ

² Why, when I came, was there no man?

When I called, was there no one to answer?

Is my hand shortened, that it cannot redeem?

Or have I no power to deliver?

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.”^j

³ I clothe the heavens with blackness,
and make sackcloth their covering.”^k

The Third Servant Song - His Humiliation and Vindication¹

⁴ The Lord God^m has given me
the tongue of those who are taught,
that I may know how to sustain with a word
him that is weary.
Morning by morning he wakens,
he wakens my ear
to hear as those who are taught.ⁿ

⁵ The Lord God has opened my ear,
and I was not rebellious,
I turned not backward.^o

⁶ I gave my back to the smiters,
and my cheeks to those who pulled out the beard;
I hid not my face
from shame and spitting.^p

⁷ For the Lord God helps me;
therefore I have not been confounded;
therefore I have set my face like a flint,
and I know that I shall not be put to shame;^q

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.^r

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.^s

¹⁰ Who among you fears the Lord^t
and obeys the voice of his servant,
who walks in darkness
and has no light,
yet trusts in the name of the Lord
and relies upon his God^u?^v

¹¹ Behold, all you who kindle a fire,
who set brands alight!
Walk by the light of your fire,
and by the brands which you have kindled!
This shall you have from my hand:
you shall lie down in torment.^w

Revised Standard Version (RSV)

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1. Read Rm 9:1-12:1. What are the parallels between Isaiah 49:22-50:3 and the story of the coming of the Jews (“all Israel”) to faith in Messiah?
2. What is the connection between seeking to reach the Jewish people for Christ and revival among the gentiles?

^a **Righteous Redemption - Zion’s Children Brought Home By the Gentiles.** In Is 49:8-21 The Lord, speaking through Isaiah, promises that He will return the Jews to the Land, and give them prosperity, abundance and a great increase in population, in a sense the partial fulfillment of His promises to Abraham (Gn 12:1-3, 15:1-6, 17:1-21) to make him the father of a great nation, more numerous than the stars in the sky or the grains of sand on the beach, who will be a blessing to the Nations. This return might refer to the upcoming return to the Land after the end of the Babylonian Captivity (Ezr 1:1-4), to the return of the Diaspora to the Land beginning in 1948, to a future Jewish return, or, metaphorically, to the return of the Jewish people to the God of Abraham through faith in the Messiah. In Is 49:22-50:3 God will raise His standard to the gentile nations and they will respond by carrying the Jews back to the Land. This contrasts with the reaction of the Jews described in Is 50:2 who did not respond to God’s call to them. The failure of the Jews to respond might represent the failure of the Jews to have enough confidence in God and His plan to answer the call to return when it is given. While the return of the Jews to Zion, and to God, is the central message of these verses, they also promise that the participation by the gentiles in God’s ultimate plan for salvation is more than passive. In Romans Chapters 9-11 (esp. Rm 10:16-21, 11:11-16, 11:25-12:1), Paul lays out God’s plan that, through the rejection of the Messiah by most Jews an opportunity is given for believing gentiles to be “grafted in” in to the metaphorical olive tree of Israel through faith in Messiah. The faith of the gentiles provokes the Jews, who were seeking God but in the wrong way through works, to jealousy (Ac 13:42-52) so that they will also be grafted back in to the faithful remnant at the end of history. In this story, the gentiles cannot be saved without the rejection of the Jews, and the Jews will not be saved without the salvation of the gentiles. One question of debate among Biblical scholars is the meaning of “all Israel” in Rm 11:25-26. It has been suggested that this could mean (i) all descendants of Abraham from the beginning of time forward, (ii) all Jews alive at the time of its fulfillment, (iii) all faithful Jews throughout history, or (iv) simply all believers, gentile or Jew, saved by faith from the beginning of time. In addition to this story of the mutual dependence of Jews and Gentiles for salvation in God’s wonderful plan (Rm 11:_) these chapters, particularly with the addition of Rm 12:1 demonstrate the connection of revival and reaching the Jewish people for the Messiah (Rm 11:15). There have been multiple historical examples of Christian communities seeking salvation for the Jews as part of their own missions. The New England Puritans, while seeking to create their own new Israel in North America, also believed in the return of the Jews to the Holy Land making them some of the earliest Christian Zionists. As missionary societies developed in Scotland in the late 18th and early 19th Centuries, there developed an understanding of the importance of witnessing to Jews and why Christians should have a particular regard for the salvation of the Jews because (i) it would be particularly honoring to God, (ii) it would show gratitude for the Messiah and the spiritual advantages gentiles have from being engrafted into Israel and (iii) the final restoration of the Jews would aid in the conversion of the remainder of the gentiles. And Hudson Taylor, a founder of Christian missions to China, made an annual donation to support missionary activity to Jews because he regarded their salvation as crucial to the evangelization of the world. It was accompanied by a note quoting “To the Jew first. . .” (Rm 1:16; See also Is 66:18-19; Ac 1:8).

^b **Lord God - Adonai (אֲדֹנָי) Yahweh, or Jehovah, (יהוה, YHWH)** combines the plural form of lord or master with the Tetragrammaton. See note on the Names of God in the introduction to this Study.

^c (49:22) Ps 22:27, 67:4-7, 72:8, 72:17, 86:9; Mal 1:11; Bar 5:6; Lk 13:29, 15:5, 18:15. God will raise his hand (יָד, *yad*) to the nations (Is 5:26, 11:10-12; 13:2, 18:3, 62:10), or gentiles, (גּוֹיִם, *goyim*; Greek ἔθνος, *ethnos*) and His signal (סֵנִי, *nes*) or flag or standard, to the people (עַם, *am*), and they will respond by not only releasing their Jewish captives, but by actively bringing them home to the Land (Is 2:2-3, 14:1-2, 40:11, 43:6-7, 49:12, 60:3-9, 66:20). In the LXX the Hebrew translated as people or peoples is rendered islands (νῆσοις, *nésos*). This verse has a militaristic feel in that the banner or standard was placed at the head of the army to guide and command it during the fog of battle. During those days the loss of the banner or standard during battle was a disaster and humiliation. Famously, the Roman defeat at Carrhae in 53 B.C. resulted in the death of the Roman general Marcus Licinius Crassus and the humiliating loss of several Roman standards which were only recovered under the Emperor Augustus in 20 B.C. through negotiation rather military action. In the *Targum of Isaiah*, the raising of God’s hand is interpreted as revealing His might among the nations. If this verse refers to the return to the Land after the Babylonian captivity, there is evidence that some support was given to them by gentiles (Ezr 1:5-10, 6:6-10; Neh 2:7-8). If this refers to the founding of the State of Israel in 1948, many gentile nations lent their support, though some resisted. The Balfour Declaration of 1917 from the English government provided a legal basis for a Jewish homeland. The United States, under President Truman, was one of the first nations to recognize the new state in 1948. This verse might also indicate that some gentiles would come to be associated with

Jewish believers after the coming of Messiah (Is 42:1-4) and provide aid to Jewish believers who were in need. (Is 60:10-11; Rm 15:25-27; 2Co 9:1-14; Gal 2:10).

^d **Lord - Yahweh**, or **Jehovah** (יהוה), YHWH, written without vowel markings, unpronounced by Jews and referred to as the Tetragrammaton. See Note in the Introduction to this Study. **YHWH** appears here and in verses 49:25, 49:26 and 50:1.

^e (49:23) Is 14:1-2, 25:9, 26:8, 29:22, 30:18, 40:31, 41:11, 41:20, 42:8, 43:10, 45:14-17, 49:7, 52:15, 60:3, 60:10-16, 62:2, 64:4; Gn 3:14, 27:29, 43:26; Ex 6:2; Nu 11:12; Ezr 1:2-4, 6:7-12, 7:11-28; Neh 2:6-10; Est 8:1-10:3; Ps 2:10-12, 22:5, 22:23, 25:3, 34:22, 37:9, 68:31, 69:6, 72:9-11, 130:5, 138:4; Jl 2:27; Mi 7:17; Rm 5:5, 9:33, 10:11; 1Pt 2:6; Rv 3:9, 21:24-26. As the nations of the world return the captives to Zion, the nations' Kings shall become foster fathers (אָמֵן, *aman*) to them and the nation's Queens (literally princesses) become their wet nurses (יָנֵא, *yanag*). To become a foster child to a King is a great honor and a wet nurse is typically of lower status than the child's mother. So, in this metaphor, the Jews will be given a place of honor among the great and powerful of the nations. The powerful will serve them and even "lick the dust" of Zion's feet, an act of humiliation and submission. And as these things come about, God's people will finally and completely acknowledge the Lord as their God. In verse 49:26 these same events will also cause "all flesh" to acknowledge the Lord as God. These things will not happen immediately, however. God's people must wait patiently for this to happen in God's own time. In the LXX the reference to "those who wait" for the Lord was to those who know that God is the Lord.

^f (49:24) Is 42:22, 53:12; Ex 25:3; Ezr 9:9-13; Neh 9:33-37; Ps 35:1, 124:6-7, 126:1-3; Jr 25:6-14, 31:11; Ezk 37:3, 37:11; Mt 12:29; Lk 11:21-22. Only God can force a **mighty** warrior (גִּבּוֹר, *gibbor*) to give up his plunder or prey (מַלְקוֹחַ, *malqoach*), or rescue prisoners from a conqueror or tyrant. **Tyrant** (קִירֵעַ, *aw-reets'*, violent [one] or tyrant) is from IQIsaa. The MT has "righteous [one]" (צַדִּיק, *tsadiq*) translated as "or the lawful captive delivered". The LXX has the sense of the unjustly captured being delivered while the Targum of Isaiah has "righteous one" rather than tyrant. In any case it is a rhetorical question indicating God has the power to do all these things. If the MT is followed, it makes sense in the context of Is 50:1 which shows that the Jews are justly in Exile due to their sins. The meaning of this verse is thus that God can reverse His just judgment of exile and return the Exiles. Like the captives of old, we are, before faith in the Messiah, owned by and subject to Satan who, as a result of the Fall (Gn 3:___) has a legal right to us. Only God has the power to ransom us so that we instead become servants of God (Rm ___). The ransom was paid in the death of Messiah on the Cross. (Irenius?). This interpretation would, however, remove the parallelism with verse 25.

^g (49:25) Is 10:6, 10:27, 13:11, 14:1-2, 25:4-5, 25:9, 33:22, 35:4, 41:11-12, 43:26, 51:22, 52:2-5, 54:13-17; Gn 12:3; Nu 23:8-9; 1Sm 24:15; Ps 35:1; Jr 29:10, 30:34, 50:17-19, 50:33-34, 51:35-36; Zec 9:11-16, 12:3-6, 14:3, 14:12; Mt 12:29; Mk 3:27; Lk 11:21-22; Rm 8:31-39; Gal 4:26; Heb 2:14-15; 1Jn 3:8; Rv 18:20. God assures His people that even the strongest powers and principalities will be forced to yield their captives to God (Eph ___). He will come to the defense of His people Zion opposing all who oppose them, and saving the sons of Zion from their enemies. The LXX expresses the same basic message in a different way. If one is able to capture a giant he would also be able to seize plunder because the giant could then not stop him. The LXX reads, "For thus says the Lord, If one should take a giant captive, he shall take spoils, and he who takes them from a mighty man shall be delivered; for I will plead your cause, and I will deliver your children."

^h (49:26) Is 9:4, 9:19-20, 11:9, 13:11, 14:4, 16:4, 19:2, 25:9, 37:20, 41:14-20, 43:3, 45:6, 48:17, 49:7, 51:13, 51:23, 54:14, 60:16; Gn 49:24; Ex 6:7, 20:2; Nu 23:24; Jdg 7:22; Ps 9:16, 58:10-11, 83:18, 132:2-5; Jb 19:25; Ec 4:5; Jr 25:27; Ezk 21:5, 38:21, 39:7; Nah 1:10, 3:11; Zec 11:9, 14:13; Rv 14:20, 15:3-4, 16:6, 17:6. The metaphorical picture of the former conquerors eating their own flesh and drinking their own blood, is one of horror to our eyes, and certainly forecasts a terrible end to those who oppress God's people. It may recall the cannibalism among the besieged after food had run scarce. The bloody bodies of the defeated might resemble those fallen down in drunkenness. Or the image may demonstrate the self-destructive nature of opposition to God's plan and people (Jdg 7:22; Rv 16:4-7). Its central message is that those who live without God will ultimately destroy themselves, and is thus parallel with the message of verse 50:11. Though this verse might also recall the Sacrament of the Altar (Holy Communion) in its imagery (_____, 1Co ___), that would not seem to fit the way the image is used here. Israel's Savior (_____) will do His work by causing God's enemies to destroy themselves and each other. God is Israel's Redeemer (_____) who will redeem His people through the gift of faith which brings salvation (Heb 11:3). And finally, God is Jacob's Mighty One (_____) who will judge the people of the nations, particularly those who have oppressed Israel, and cannot be defeated (Is 1:24). The **Targum of Isaiah**, has God giving the flesh of Israel's oppressors to the birds and animals who eat carrion and becoming drunk with the blood of the oppressors.

ⁱ (50:1) Is 1:28, 13:11, 43:27, 52:3, 54:6-8, 59:1-15; Ex 21:7; Lv 25:39; Dt 24:1-4, 32:30; Jdg 3:8; 1Ki 21:25; 2Ki 4:1, 17:17; Neh 5:1-5; Est 7:4; Ps 44:12; Jr 3:1, 3:6-8, 4:18; Ezk 16; Hos 2:2-9; Bar 4:6; Mt 18:25, 19:3, 19:7; Mk 10:2-12. In Jewish law, Divorce was allowed only in specific circumstances (Dt 24:1-4) which were generally considered to mean lack of children (displeasure) or unfaithfulness (something indecent, Jr 3:8). He would give the woman a "certificate of divorce" as proof of her divorce (Mt 5:31, 19:7), which would permit her to remarry or to live independently. This did not appear to be a common

practice among the Jews of the Biblical period and was frowned upon (Mal 2:16), though because of concerns about intermarriage with non-Jews, wholesale divorce was required of those “mixed” marriages after the return from Exile in Babylon (Ezr 9:2, 10:3, 10:16-17). Jesus, while recognizing this law, appears to limit permissible divorces to those where the spouse has been unfaithful (Mt 5:31-32, 19:3-9), or perhaps discourage it altogether (Mk 10:2-12; Lk 16:18). Among Jews, both husband and wife appear able to initiate divorce proceedings (Mk 10:11-12), at least by the 1st Century, though the customs in Greece and Rome were likely less favorable to women (Rm 7:2-3; 1Co 7:39) though Christian practice discouraged divorce (1Co 7:11-13; Heb 13:4). Nevertheless, in all the cultures of that era, divorce would almost always be a disastrous event for the women likely left homeless and without means of supporting herself and, if there were children, separated from them. Unless she were independently wealthy, her only alternative would be to return to the family of her birth, if they would have her. The prophets often compare sin to sexual unfaithfulness (Is 54:4-8; Ezk 16; ___) for which God would have the right to give the sinner a “certificate of divorce” ending the relationship between God and the sinner, and leaving the sinner without home or protection. God asks His people to produce their certificate of divorce, probably to establish the reason for the divorce. God ridicules the notion that He would have to sell His people to a creditor to pay a debt and challenges them to identify that creditor, which of course they cannot do. Instead He reminds them that He divorced His people because of their sin, an acceptable ground, and thus that it was their own fault, and not God’s abandonment, that brought them to Babylon. Yet the Exiles, unlike a divorced woman or children sold into slavery, have not been irrevocably sent away. God promises again to redeem them and restore them to the Land. Despite Israel’s sin, God will save them. Some commentators suggest, contrary to this interpretation, view this verse as a rhetorical question the answer to which is that there is no certificate of divorce. In either case, the bottom line, that God can and will bring them back to the Land, is the same.

^j (50:2) Is 19:5-6, 36:20, 41:28, 42:15-23, 43:16, 44:27, 51:10, 59:1, 59:16, 63:13, 65:12, 66:4; Gn 18:14; Ex 7:18-21, 14:21-22, 14:29; Nu 11:23; Jsh 3:16; 1Sm 8:19; 2Ch 32:15; Ps 18:15, 68:35, 104:7, 105:29, 106:9, 107:33, 114:3-7; Pr 1:24; Jr 5:1, 7:13, 8:6, 14:9, 35:15; Dan 3:15, 3:29, 6:20, 6:27; Hos 11:2-7; Nah 1:4; Mk 4:39; Jn 1:11, 3:19; Rv 3:20. The Hebrew can be translated into either past or present tense so that the questions can refer either to a past failure to respond to God, or to current failure, though the significance would be essentially the same, that God’s people have not, and do not, respond to God’s call. Yet who can doubt God’s power to do as He says He will do? Could his hand or arm be too weak or **short** (__,_) to accomplish His purpose? He has dried up seas (Ex ___) with a **rebuke** (__,_) and can dry up rivers so that the fish rot or **stink** (__,_) and **die** for lack of water. Some commentators have suggested that this verse may refer to the fact that many of the Exiles were slow to return to the Land (Ezr 2) after Cyrus’ decree of 538 B.C. allowing the return (Ezr 1). Some never returned, establishing a Jewish presence in present day Iraq that existed until most were driven out in 1948. The Book of Esther describes events in that community. These commentators assert that a lack of confidence in God to accomplish what he promised is the reason for the hesitation among many of the Exiles. This verse could, however, be simply another version of God’s reassurance to the Exiles that He can, and will, redeem them (____). The Lord uses images of the Exile to remind the Jews of God’s past help, and promise that He will do it again (Is 43:18-19). These images include drying up the Red Sea (___), turning the Nile to blood and killing its fish (___) and [in verse 3] bringing darkness upon Egypt (Ex 10:21). The great temptation for mankind may not so much be sin, but the failure of trust in God to bring us through our difficulties. God is complaining here that He cannot work with an absentee partner, and that, in Israel, He has such a partner who does not answer when God calls. This failure to respond will be in contrast to ability and willingness of the Servant to respond to God’s voice (Is 50:4). The *Targum of Isaiah* represents God’s coming as His sending of prophets who were not heeded.

^k (50:3) Is 5:30, 13:10; Ex 10:21-22; Ps 18:11-12; Jr 14:22; Mt 27:45; Rv 6:12. God can, when He wishes, make the sky darkness, another indication of His power. A desolate land (Is 42:15, 44:27) and stormy sky (Ex 13:22, 19:6) will announce Christ’s return and the judgment on mankind. Darkness also covered the earth when Jesus was crucified (___). Sackcloth is a dark, coarse cloth made from goat hair and frequently worn as a sign of repentance or mourning.

^l **The Third Servant Song - His Humiliation and Vindication.** Is 50:4-11 is the third Servant Song describing this special Servant (Is 42:1), Jesus the Messiah who is an ideal Israel (Is 49:3), and fulfills God’s purposes to redeem the Jewish people (Is 49:5) and bring salvation to the world (Is 49:6). The Servant will encounter opposition (Is 49:4), but He expresses his determination to persevere with the Lord’s help.

^m **Lord God - Adonai** (אֲדֹנָי) *Yahweh*, or *Jehovah*, (יהוה, YHWH) combines the plural form of lord or master with the Tetragrammaton. See note on the Names of God in the introduction to this Study. The Name appears here and in verses 5, 7 and 9.

ⁿ (50:4) Is 8:16, 28:9, 40:1-2, 40:29, 54:13, 57:15-19, 61:1; Ex 4:11-12; Ps 5:3, 45:2, 88:13, 119:147, 143:8; Pr 15:23, 25:11; Jr 1:4-10, 31:25; Mt 7:28-29, 11:28-30, 13:54, 22:46; Mk 11:27-33; Lk 4:22, 4:31-32, 21:15; Jn 3:11, 4:34, 7:14-17, 7:46. This verse is the Servant speaking, also identified elsewhere (e.g. Is 42:1, 49:6). While the people of Israel did not answer God when He called, the Servant will. Thus the Servant cannot be the people or nation of Israel, or even the remnant, because none have answered the call. This servant cannot be Cyrus because Cyrus is a conquering King who suffered none of the things described in verses 4-8. The Servant will have the tongue of the learned or **those who are taught**, literally disciples (לְמִידָה, *limmud*),

indicating perhaps someone who has studied and become learned, or that He will, like a disciple, wait to hear the master before speaking Himself (Jesus speaks God's word), or perhaps that He has the ability to speak to disciples Himself so that they will understand. The latter interpretation would then be parallel to the next phrase, that He would be able to help (תִּרְעֵ, *uth*) the weary. There is considerable uncertainty about the meaning of the Hebrew word תִּרְעֵ, which only appears here. Its meaning might be inferred from the Arabic and Aramaic cognates. The Latin word *sustento*, which is the word in the Vulgate, also provides a basis for such renderings as "to console," "to uplift," and "to sustain." On the other hand, some commentators have suggested the Hebrew contains a transcription error and should actually read "answer" (אָנָּה, *'anah*) so that the phrase would signify "knowing how to speak kindly to the weary" which would be parallel with tongue. The last phrase clearly signifies that the Servant will listen like a disciple, that is, attentively. Israel should have, but did not, always listen when the Lord spoke (Dt 6:4; Is___). While rebellious Israel often did not listen to God (___), the Servant would listen and, when the Servant spoke, would speak God's words (Jn 8:27-29) and act upon them (___). And thus, the Servant will speak God's word to a weary and oppressed people. The LXX reads, "The Lord, even God, gives me the tongue of instruction, to know when it is fit to speak a word; He has appointed for me early, He has given me an ear to hear . . ." The *Targum of Isaiah*, shows God causing the Servant to know "how to teach wisdom to the righteous who yearn for the words of his law." It also has God sending His prophets every morning "if perchance the ears of the transgressors may be opened and they may receive instruction."

^o (50:5) Is 35:5, 48:8, 48:16, 52:13-53:12; Ps 40:6-8; Ezk 2:8, 24:3; Mt 26:39; Jn 8:29, 14:31, 15:10; Ac 26:19; Php 2:8; Heb 5:8, 10:5-9. The LXX reads, ". . . and the instruction of the Lord, even the Lord, opens my ears, and I do not disobey, nor dispute." The *Targum of Isaiah* reads the opening of the Servant's ear as his being sent to prophesy. Because the Servant has an open ear to hear God, He will not rebel (___) or turn back (___). He will also act on what He hears. The other servants of the Lord, even the most faithful, had times of disobedience or abandonment including, for example, ___ (Ex 4:13), ___ (Jr 20:9-14, ___ (Jn 1:3) and Peter (___). Only the Messiah will remain sinless and true to God in all circumstances (Jn 8:29) including especially His suffering and death (Mt 26:67, 27:28-31, 27:39-44; Jn 19:1-3). The suffering of the Servant is further developed in the Fourth Servant Song (Is 52:13-53:12; Mt 26:67, 27:30).

^p (50:6) Is 53:5; Nu 12:14; Neh 13:25; Jr 11:9, 20:1-2, 26:7-24; Lm 3:30; Mi 5:1; Mt 5:39, 23:37, 26:57-68, 27:26-31; Mk 10:34, 14:53-65, 15:16-20; Lk 13:34, 22:63-64; Jn 18:22, 19:1-16; Heb 12:2. The MT has "hide my face" while 1QIsa has "turn aside my face." The LXX reads, "I gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting . . ." Like the Servant, Messiah Jesus would be persecuted, beaten (___) and shown disrespect, as by the pulling of the beard (2Sm 10:4-6; Neh 13:25). Yet He did not attempt to avoid the pain and humiliation but would submit to it willingly knowing that it was part of what he must endure (suffer and die).

^q (50:7) Is 27:30, 28:16, 29:22, 41:10, 42:1, 45:17, 48:16, 49:8, 50:9, 54:4; Ps 25:3, 89:21-27, 110:1; Jr 1:18, 15:20; Ezk 3:8-9; Mt 23:13-36; Lk 9:57, 11:39-54; Jn 16:33; Rm 1:16; Heb 13:6; 1Pt 4:1, 4:16. A human observer, not seeing the ultimate resolution, would view the Servant's treatment as humiliating and shameful. To set one's face like flint implies determination and resolution to face difficulties and challenges without turning back (Lk 9:51, 18:31, 24:44). The servant can do this because of God's assurance of the Servant's ultimate vindication and the respect due Him by the nations.

^r (50:8) Is 1:18, 26:2, 41:1, 41:10, 41:21, 43:26, 45:25, 49:4, 51:6-8, 54:17; Ex 22:9; Dt 19:17; Ps 34:18, 102:27; Jb 13:19, 13:28, 23:3-7; Zec 3:1-10; Mt 5:25; Rm 8:31-34; 1Tm 3:16; Rv 12:10. The LXX reads, ". . . for He that has justified me draws near. Who is he that pleads with me? Let him stand up against me at the same time; yea, who is he that pleads with me? Let him draw near to me." The one who draws near is the Lord God who will vindicate Him and expose those who mistreated Him as deserving Judgment. The Servant asks who is His adversary, literally the "master of my judgment" (___; that is one who believes himself to have the right bring a charge against Him) so that He can contend with them and stand before God as judge. There is a hint here of judicial proceedings which foreshadows the Messiah's trial before Pilate (___). It also echoes the story of the woman caught in adultery when Jesus asks where her accusers are (___).

^s (50:9) Is 41:10, 48:16, 51:6-8, 54:17; Jb 13:28, 34:29; Ps 39:11, 102:26-27; Hos 5:12; Rm 8:1; *Rm 8:34*; Heb 1:11-12. The Messiah was accused and condemned, and suffered the punishment for the sins of the entire human race. He now stands ready to plead for all who believe in Him as savior and Lord (Rm 8:31-34). The servant's enemies will be as fragile as worn out cloth that is destroyed by a tiny insect.

^t **Lord - Yahweh**, or **Jehovah** (יהוה, YHWH), written without vowel markings, unpronounced by Jews and referred to as the Tetragrammaton. See Note in the Introduction to this Study. **YHWH** appears twice in this verse.

^u **God - Elohim** (אֱלֹהִים), the plural form of the generic *el* (אֵל). See Note in the Introduction to this Study.

^v (50:10) Is 1:19, 9:2, 10:20, 12:2, 26:3-4, 26:9, 42:1, 42:16, 43:1-2, 44:1-2, 49:2-7, 50:4, 52:13, 53:11, 59:9; Ex 23:20-21; 1Sm 30:6; 1Ch 5:20; 2Ch 20:12, 20:20; Jb 13:15, 23:8-10, 29:3; Pr 1:7; Ps 23:4, 25:12-14, 27:13-14, 28:7, 40:1-4, 42:11, 62:8, 107:14,

111:10, 112:1, 128:1, 145:21; Ec 12:13; Lm 3:2, 3:25-26; Ezk 34:23-24; Mi 7:7-9; Hag 1:12; Mal 3:16; Zec 3:8; Jn 3:11, 8:12, 12:46; Ac 3:13, 26:18; 2Co 1:8-10; Eph 5:8; Heb 5:9; 1Pt 5:7. The LXX reads, "Who is among you that fears the Lord? Let him hearken to the voice of His servant; you that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God." The *Targum of Isaiah* reads "servant" to be to be God's servants, that is, the prophets. It reads, "Who is there among you of them who fear YHWH, who obey the voice of his servants the prophets, who have observed the law in affliction, as a man who walks in darkness and has no light, trusting in the name of YHWH and staying himself on the salvation of his God?" This interpretation does not fit the context which focuses on the response of a single Servant. God speaks here to the Remnant telling them, if they fear God, they should listen to and obey the Servant. This eliminates the Remnant from being the Servant. The Servant and the Lord are parallel in that both are entitled to fear and obedience. The faithful are pictured here as waling in darkness, not the dark of ignorance and sin (___) but the darkness of trouble and persecution suffered by believers throughout the ages (Mt 5:___). In contrast to the next verse, the faithful do not attempt to create their own light apart from God's light. By trusting in God, the darkness can become bearable. In response to Question 81 of the *Westminster Larger Catechism* (1647) relating to whether true believers have at all times an assurance of salvation, the following answer is given, "ASSURANCE OF GRACE AND SALVATION NOT BEING OF THE ESSENCE OF FAITH, TRUE BELIEVERS MAY WAIT LONG BEFORE THEY OBTAIN IT [citing Is 50:10]; AND, AFTER THE ENJOYMENT THEREOF, MAY HAVE IT WEAKENED AND INTERMITTED, THROUGH MANIFOLD DISTEMPERS, SINS, TEMPTATIONS, AND DESERTIONS; YET ARE THEY NEVER LEFT WITHOUT SUCH A PRESENCE AND SUPPORT OF THE SPIRIT OF GOD, AS KEEPS THEM FROM SINKING INTO UTTER DESPAIR." The Lutheran Book of Concord, Defense (Apology) of the Augsburg Confession (1531), Article VII (Repentance), Sections 64-66 states in part, ". . . FOR THOSE WHO DREAM THAT WITHOUT FAITH IN CHRIST HEARTS BECOME PACIFIED, DO NOT UNDERSTAND WHAT THE REMISSION OF SINS IS, OR HOW IT CAME TO US. 1 PETER 2:6, CITES FROM IS. 49:23, AND 28:16: HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. IT IS NECESSARY, THEREFORE, THAT HYPOCRITES BE CONFOUNDED, WHO ARE CONFIDENT THAT THEY RECEIVE THE REMISSION OF SINS BECAUSE OF THEIR OWN WORKS, AND NOT BECAUSE OF CHRIST. PETER ALSO SAYS IN ACTS 10:43: TO HIM GIVE ALL THE PROPHETS WITNESS THAT THROUGH HIS NAME, WHOEVER BELIEVETH IN HIM, SHALL RECEIVE REMISSION OF SINS. WHAT HE SAYS, THROUGH HIS NAME, COULD NOT BE EXPRESSED MORE CLEARLY, AND HE ADDS: WHOEVER BELIEVETH IN HIM. THUS, THEREFORE, WE RECEIVE THE REMISSION OF SINS ONLY THROUGH THE NAME OF CHRIST, I.E., FOR CHRIST'S SAKE, AND NOT FOR THE SAKE OF ANY MERITS AND WORKS OF OUR OWN. AND THIS OCCURS WHEN WE BELIEVE THAT SINS ARE REMITTED TO US FOR CHRIST'S SAKE. OUR ADVERSARIES CRY OUT THAT THEY ARE THE CHURCH, THAT THEY ARE FOLLOWING THE CONSENSUS OF THE CHURCH. BUT PETER ALSO HERE CITES IN OUR ISSUE THE CONSENSUS OF THE CHURCH: TO HIM GIVE ALL THE PROPHETS WITNESS, THAT THROUGH HIS NAME, WHOEVER BELIEVETH IN HIM, SHALL RECEIVE REMISSION OF SINS, ETC. THE CONSENSUS OF THE PROPHETS IS ASSUREDLY TO BE JUDGED AS THE CONSENSUS OF THE CHURCH UNIVERSAL. [I VERILY THINK THAT IF ALL THE HOLY PROPHETS ARE UNANIMOUSLY AGREED IN A DECLARATION (SINCE GOD REGARDS EVEN A SINGLE PROPHET AS AN INESTIMABLE TREASURE), IT WOULD ALSO BE A DECREE, A DECLARATION, AND A UNANIMOUS STRONG CONCLUSION OF THE UNIVERSAL, CATHOLIC, CHRISTIAN, HOLY CHURCH, AND WOULD BE JUSTLY REGARDED AS SUCH.] WE CONCEDE NEITHER TO THE POPE NOR TO THE CHURCH THE POWER TO MAKE DECREES AGAINST THIS CONSENSUS OF THE PROPHETS."

^w (50:11) Is 1:31, 8:22, 9:18, 28:15-20, 30:15-16, 55:2, 65:13-16; Ex 11:9-10; Dt 21:22-23; Ps 7:13, 16:4, 20:7-8, 32:10; Pr 26:18, 26:27; Jb 15:20; Jr 17:5-7; Ezk 20:39; Am 4:4-5, 4:9-10; Jnh 2:8; Mt 8:12, 15:6-8, 22:13; Jn 8:24, 9:39; Rm 1:21-22, 10:3; 2Th 1:8-9; Jas 3:6; Rv 19:20, 20:15. The Hebrew translated as "Behold, all you who kindle a fire, who set brands alight!" literally reads "All you who kindle a fire, girding yourselves with brands . . .", but the reading is obscure. Perhaps these people encircle themselves in watch fires or torches to keep the darkness, and enemies, away. Or perhaps the torches are held close to the body so that they would appear to be on fire, and thus creating the danger of self-immolation (Is ___). In the latter interpretation, those who light their own fires will, in effect, destroy themselves by lighting themselves on fire and thus is parallel to Is 49:26 who, rather than burning themselves to death, eat their own flesh and drink their own blood. Those who try to save themselves will eventually be destroyed. Only those who rely upon the Lord for salvation will be saved. The light of God may be the Law (Isaiah 9?). Can the Law be a disadvantage in seeking the Lord? After all, one is forced to walk in faith when one walks in the dark (Rm 9:___). But when one tries to create one's own light, apart from God's light, one is led astray and ultimately into death.