

The Servant of the LORD

49 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."

2nd Servant Song

- ① This section opens with a call that extends beyond Israel to all people. Here the true purpose of God through Israel is revealed. This call is to all nations, no matter where they are. As with so much of Isaiah the physical word is used to illustrate God's spiritual intentions. Here we see reference to Jesus' birth in the flesh and His being called or named Immanuel or God with us.
- ② The servant's purpose is stated that His words would pierce, divide and be the cause of conflict. The truth He speaks will not be accepted by all. Even as He was prepared for ministry He was protected by God Himself. Protected as a child and carried off to Egypt. Protected as an adult until the hour of sacrifice. Here the concept of ministry and conflict as well as being protected are repeated for emphasis.
- ③ This declaration by God shows the position in relationship to ministry and mission. Jesus always sought the will of the father (Mt 26:42) The use of calling Him Israel identifies Him with the long and detailed plans for this servant to come to the nations. Israel only exist for Christ to come and deliver His message and sacrifice. The Glory Here is not in the nation but in the Servant of God.
- ④ Here the humanity of the servant is exposed. Anguish, fear, grief are all part of the human condition. Even on the cross Christ cried out because He felt the Father had left Him by quoting Ps. 22:1 "My God, My God, why have you forsaken me. The second half of the verse shows that it is not what He feels that matters but that God's purpose is accomplished." ^{15:40}
- ⑤ Here God responds to the downcast servant. Restating from birth the servant was called w/a specific purpose to ³¹ reach out to these chosen messengers or descendants of Jacob/Israel. Representing both the disobedient and the faithful. The servant needs to see himself as He is seen by God. Here the servant's purpose and call are restated by God Himself.
- ⑥ The servant is told His first responsibility is to bring the message of salvation to Jacob/Israel. God has maintained a remnant even w/all their disobedience. Here we look past the physical restoration that will occur but to the coming Messiah who will offer spiritual redemption. Even beyond this the salvation message is to be carried to the end of the earth. This "Light to the Nations" is a call to evangelize the word of the message of Jesus as Messiah/Savior/Lord.

- 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."

The Restoration of ~~Israel~~ Humanity through a savior

- 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,
 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;
 they shall not hunger or thirst,
 neither scorching wind nor sun shall strike
 them,
 for he who has pity on them will lead them,
 and by springs of water will guide them.
 11 And I will make all my mountains a road,
 and my highways shall be raised up.

1) Here is a contrast of how this servant will be seen and how He will be received. His purpose is clear. He has come as the Redeemer sent by God. He is not received at first but rejected. Here is a 2 fold picture. 1st of the suffering servant rejected by the Jewish nation that crucifies Him. 2nd He is rejected by the world as His servants spread out with the message of Resurrection and Redemption. This changes and even Kings and the wealthy accept this savior. In the end He moves from rejected and crucified to accepted and exalted. The ultimate meaning here may be spiritual and His Kingdom complete at the end of Time.

8) This must not be defined in too tight a manner. Vs 6 has shown the expanding vision of God's message and salvation. The Covenant to the people exceeds Jacob/Israel. This may also refer to the New Covenant (Lk 22:20) established by Jesus' death/resurrection? ascension.

9a) Young p. 279 says this "is a release accomplished by the Gospel." This follows the call on the wicked to Repent or Turn away from Sin. To come to His light and flee the darkness of sin.

9b) The providing for those who HEED THE CALL corresponds to Jesus promising rest for the weary. His providing living water to the thirsty. Such language is designed to produce hope.

10) This image of physical needs being taken care of is a picture of spiritual release from sin and rewards for righteousness. This journey is much like the freeing of the Hebrews from Egyptian bondage. They moved from water to water as they were led by God. Here we see spiritual water being given to His people as they follow Him.

11) As His people follow Him in obedience the obstacles that they face are changed into opportunities and victories. This upward path is symbolic of victory and overcoming that which would block them.

- 12 Behold, these shall come from afar,
and behold, these from the north and from the
west,
and these from the land of Syene."
- 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.
- 14 But Zion said, "The LORD has forsaken me;
my Lord has forgotten me."
- 15 "Can a woman forget her nursing child,
that she should have no compassion on the son
of her womb?
Even these may forget,
yet I will not forget you.
- 16 Behold, I have engraved you on the palms of my
hands;
your walls are continually before me.
- 17 Your builders make haste;
your destroyers and those who laid you
waste go out from you.
- 18 Lift up your eyes around and see;
they all gather, they come to you.
As I live, declares the LORD,
you shall put them all on as an
ornament;
you shall bind them on as a bride does.

13) Those pictured returning here come from great distances & all over. This continues the prophet's theme of salvation being offered to all through the savior from Jacob/Israel. Here the lost of humanity are being assembled by the call of the Messiah.

13) Here nature is called on to share the joy of God as he can now Redeem the lost from every nation. These are called not to Israel the nation but to the Savior (Israel Isa 48:12). Here, through Jesus, mercy is delved out to those suffering from sin's consequences.

14) Zion here represents the Jewish People who hear these promises but do not see the answer. These promises of deliverance & Redemption are far removed from them for any time is the near future which will cover centuries. In essence they are blaming God for the bad that is happening.

15) Here God responds to their despair. Here a rhetorical question challenges the people to reconsider ~~their~~ DOUBTS AND FEARS. THE picture of a woman breastfeed a child who is total dependant on her is used. Can she forget to feed the child? Then it says even if she could forget, even if she refused to feed the child God could and would not forget them.

16) The image is that God engraved or cheisted the Name Zion on His hands so that no matter what He is doing He is reminded of His people. Everything He looks at reminds Him of His Love for His people, thus the walls are ever before Him.

17) The restoration of the city and Temple will happen quickly even as the walls are rebuilt the enemy is fleeing the city. See story of Nehemiah. Spiritually speaking CHRISTIANITY grew w/in the Jewish religion until it was rejected by the very ones who received the message first.

18) The universal outreach clearly brought out in Isa 49:6 is continuing here. "They all gather, they all come." shows the response to the Messiah Jesus and not just the restoration of the Jews to their home nation. Here each saved soul is seen as an addition to the celebration. Here becoming part of a brides dowry. This dowry was her prize or treasured property that she brought into the marriage. Here the saved are the treasured dowry of CHRIST.

- 19 "Surely your waste and your desolate places
and your devastated land—
surely now you will be too narrow for your
inhabitants,
and those who swallowed you up will be far away.
- 20 The children of your bereavement
will yet say in your ears:
'The place is too narrow for me;
make room for me to dwell in.'
- 21 Then you will say in your heart:
'Who has borne me these?
I was bereaved and barren,
exiled and put away,
but who has brought up these?
Behold, I was left alone;
from where have these come?'"
- 22 Thus says the Lord GOD:
"Behold, I will lift up my hand to the nations,
and raise my signal to the peoples; (See also 13.2)
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."

19 This verse shows what had happened to them and the land. Every-
thing was laid bare. The final 1/2 of the verse speaks of a coming
time when the streets are full of people and the memory of the
bad times will, like the invaders, be gone.

20 Children born in captivity will one day be returned and free.
They will fill the streets w/their families that will cease them to
seek more room.

21 This transformation will be hard to believe or comprehend.
Here the city of Zion/Jerusalem is speaking as a woman would.
She was emptied of her young by war and conquest. Yet, here
now once again her streets are full. She cannot conceive of how
this could happen. There is no way these new children came
from those left behind, this must be a miracle of God. Young calls
this the "surprised and wonders from whence they come." (p 289)

22 Here God responds to her questions and confusion of how this
has happen. Behold is to draw attention and contrast to what
has preceded. God will signal the nations to respond to Him.
The signal or banner lifted up is to rally those to come together
and respond to God. Here is the return of God's people. Taken in
captivity as a punishment they will return w/the riches provided
to rebuild everything. This image is almost as if they the defeated
are returning victorious.

23 Young sees a transition here from the city of Jerusalem and
the ISRAELITES to Holy Zion and the Church of the Living God. p 291
• All Authority will eventually submit to God and His eternal
Kingdom. Here is a picture of final victory for those who
"wait" for God. Their reward will be great.

Here is again the problem of understand ISAIAH. He transitions
between the physical Kingdom of Israel and the Spiritual Kingdom
of Heaven/God. In the end it is only the Spiritual reality
that matter. Those who serve the Living God will clearly know Him,
and will celebrate victory over all physical adversaries.

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

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.

26 I will make your oppressors eat their own flesh, (see 9.20)
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.”

Without God man
always descends into
the depth of sin. God
removes His hand
or allows/makes
this to happen.

Israel's Sin and the Servant's Obedience

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Thus says the LORD:

“Where is your mother's certificate of divorce,
with which I sent 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
sent away.

Why, when I came, was there no man;
why, 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;

FAITHLESS PEOPLE

24) Here is a question that must be answered. Is what is being talked about even possible? How are the defeated and weak rescued or set free?

25) The response from God is clear. It is possible because God Himself plans to intervene. God will "save your children." This may also show it is the offspring of the captives who are rescued. There is no question that this is something he can do.

26) Here is a picture of sin. It is self-consuming. Causing a person to sacrifice their own body/health for the all consuming power of sin. What starts out as personal pleasure becomes the overpowering master. This addictive state, (see also 9.20) cause a person to abandon self-preservation for the demon of momentary pleasure and eventually momentary relief from suffering.

God stands in direct contrast to this. He offers deliverance through a savior who will redeem (w/His own blood) those who are of the spiritual lineage of Jacob. All Flesh shows this is a message to all of humanity and not just the nation of ISRAEL.

1) Speaking about Israel the Nation as His wife God makes it clear that it was her that caused the separation. This separation or divorce was His way of pushing her to pay for her sins. Here God wants it clear His intention is a separation to rectify the problem and not a permanent divorce. This is why Israel is taken into captivity. He plans to restore her when the problem that made this necessary is resolved. It is not His love that has proven unfaithful but hers.

2) Here God is saying he tried to reason w/her but she refused to listen, to respond, or acknowledge Him. This picture of their rejecting God is followed by God saying even though this has happened is there anything stopping Him from buying her back? Does He not have the power to restore Her? If he can dry up seas and rivers for His people then He can restore them to Himself. He can bring them to repentance through His actions.