

Handout: Isaiah Lesson 16

In Isaiah chapters 43-45 Isaiah announces Israel’s redemption from Babylon:

1. Redemption will come through Yahweh’s power and the blessings God was to bestow upon His people.
2. He will put all the false gods and those who worship them to shame.
3. God will restore Israel through His anointed shepherd.
4. He will call Israel and the world to reconciliation with Him.

In Isaiah 43:14-44:8 Isaiah announces Yahweh’s coming blessing upon Israel that is described in terms of four key concepts:

1. God is the covenant people’s divine Redeemer who ransomed them from slavery in Babylon, which also required judgment on Babylon (Is 43:14-21).
2. Israel has been the guilty party in her covenant relationship with Yahweh and has deserved a just punishment (Is 43:22-24).
3. Israel’s sin caused God to take action against His people as divine Judge (Is 43:25-28).
4. Despite her transgressions, Yahweh has remained gracious to Israel, extending His forgiveness to Israel His servant (Is 44:1-8).

44:2 *Do not be afraid, Jacob my servant. Jeshurun whom I have chosen.* Jeshurun is a poetic name for Israel also found in Deuteronomy 32:15; 33:5, 26; Sirach 37:25. The meaning of the term is uncertain but may mean “loyal” from the Hebrew root *yashar*, meaning “honor,” or “upright,” as opposed to “Jacob” which means “he who supplants.”

<p>The Use of the Term “Slave/Servant” in the Book of Isaiah The word appears forty times in the Book of Isaiah: nine times in chapters 1-39 and thirty-one times in chapters 40-66</p>
Nations that become the servants of Israel in the day of restoration (Is 14:2)
Isaiah (Is 20:3)
Israel who is God’s chosen servant (41:8, 9; 42:19; 43:10; 44:1, 2, 21; 45:4; 48:20; 49:3, 5(?); remnant of Israel 49:5, 6, 7; 54:17; 63:17; 65:8, 9, 13, 14, 15; 66:14)
Eliakim the Davidic vicar (Is 22:20)
Judgment on master and slave of apostate Israel (Is 24:2)
King Sennacherib’s servants/ministers (36:9) and King Hezekiah’s servants/ministers (Is 36:11)
King David (Is 37:35)
Messiah/Jesus (Is 42:1= Mt 12:18-21; Is 52:13; 53:11) Jesus/Israel (Is 50:10)
Prophets (Is 44:26)
Gentiles/foreigners (Is 56:6)
Michal E. Hunt Copyright © 2015

The unnamed liberator and protector in Is 41:1-3 and 25 is never called “servant.”

In Isaiah 44:9-45:25 the focus is on:

1. God’s superiority to idols (Is 44:9-23)
2. Israel’s restoration through Cyrus (Is 44:24-45:25)

➔ over

In Isaiah 44:6-23 Isaiah declares that Yahweh is the only God—there is no one or no thing that can be compared to Him. Legal language is again employed in these passages. There are four stages to Isaiah’s argument:

1. The confession of faith that Yahweh is the one and only God (verse 6).
2. The challenge to compare Yahweh to other so-called gods (verses 7-8).
3. The ridiculing of worthless, man-made idols (verses 9-20).
4. An exhortation to acknowledge Yahweh as the sovereign author of the history of mankind (verses 21-22).

Isaiah 45:1 ~ *Thus says Yahweh to his anointed one [mashiach], to Cyrus whom, he says, I have grasped by his right hand, to make the nations bow before him and to disarm kings, to open gateways before him so that their gates be closed no more...*

Uses of the Title Mashiach/Anointed-one in the Old Testament
Priests: Lev 4:3, 5, 16; 6:22
Kings: Saul = 1 Sam 2:35; 12:3, 5; 26:9, 11, 16, 23; 2 Sam 1:14, 16 David = 1 Sam, 16:6; 2 Sam 19:21; 22:51; 23:1; Ps 18:50; 20:6; 28:8 Probably King Zedekiah = Lam 4:20 Israel’s Davidic kings in general = Ps 2:2; 28:8; 84:9; 89:38, 51; 132:10, 17; Lam 4:20 The Davidic Messiah = Is 61:1; possibly Dan 9:25, 26
Others: Cyrus = Is 45:1 The future Messiah or Cyrus or a priest = Dan 9:25, 26 Saul’s shield = 2 Sam 1:21 Israel’s leaders in the Exodus = 1 Chr 16:22; Ps 105:15 Israel = Hab 3:13
Michal E. Hunt Copyright (C) 2015

In the Greek LXX Old Testament translation the Hebrew word “mashiach/masiah” is translated “christos” as it is in the New Testament. The word “Christos” for “anointed one” is found in the New Testament c. 350 times. The Greek transliteration of “mashiach/masiah” is “messias” and John 1:41 uses both Greek words: *We have found the Messiah [messias] (which means Christ [Christos]).*