

ISAIAH

ISAIAH 49:5-7, WORLDWIDE SALVATION, PART 2

In the first four verses of the chapter, the Servant issued a call to the people of the world to pay attention to what He has to say. God has equipped the Servant for a mission and that mission is identified in verses 5-6. His assignment is to save Israel (v. 5) and to save the world (v. 6). Even though Israel has consistently rejected Him, and the Servant is discouraged by that rejection, neither Yahweh nor the Servant will give up. Israel will be saved according to all the promises detailed in the unconditional covenants between Yahweh and Israel. Not only that, a world that is in rebellion against God and operating according to the norms of the satanic world system will also have the opportunity to be saved by the ministry of the Servant.

“God's answer to the Servant's sentiments is found in verses 5-6. In verse 5, God reminds His Servant of His original commission, which was to regather the people of Israel and restore them into their land. But in verse 6, He points out that Messiah also has a new commission. It does not replace the first commission, but adds to it. His new commission is to become *a light to the Gentiles*. The reason why God allowed Israel to reject the Messiah is so that for period of time, Messiah could be this light to the Gentiles. It would have been too simple a thing for the Messiah to only restore Israel” [Arnold G. Fruchtenbaum, *Messiah Yeshua, Divine Redeemer: Christology from a Messianic Jewish Perspective*” 26].

One of the interesting side notes to all this, is the Jewish attitude towards Gentiles. God made the Israelites a people apart from all others (Num. 23:9), and they embellished that to the point that they hated Gentiles. Yet, Isaiah has clearly stated throughout his book, that God's program included Gentile justification salvation.

Isaiah 49:5 ⁵And now says the LORD, who formed [יָצַר] Me from the womb to be His Servant, To bring [שׁוּב] Jacob back to Him, so that Israel might be gathered to Him (For I am honored [כָּבוֹד] in the sight of the LORD, And My God is My strength [עֵז]),

These verses lend further support to the idea that the Person spoken of here is not the nation Israel nor is it any ordinary human being. No person, save one who is both God and man, can save Israel as a nation and save people, Jew and Gentile, as individuals. No prophet of God in Israel was ever commissioned to take salvation to the ends of the earth. They revealed it; they did not operate as missionaries. The Servant here is none other than the Messiah. The salvation spoken of here is related to history and to the end times; these things have not been completely fulfilled to date, but stages of them have been accomplished to some degree.

Yahweh is identified as the speaker, and He formed the Servant in the womb. Formed, יָצַר, means to form or to fashion. The primary concept relates to shaping or forming the object involved. The term is used to refer to the gestation period of a baby (here and in Jer. 1:5). In these two verses, it may have the sense of calling, ordaining, and appointing to service. Once conception takes place, the normal developmental process of the fetus

takes place; God is not forming the baby in the womb in terms of fashioning body parts and so forth. Isaiah used the word “formed” a number of times to refer to the formation of the nation (Is. 43:1, 7, 21; 44:2, 21, 24), including a reference to the formation of the nation from the womb (Is. 44:24). It is a figure of speech relating to God’s involvement with the development and the assignment of the Servant to preserve Israel and to be a light of the nations.

Notice that the Servant is Yahweh’s Servant. The concept of the Trinity reveals that each Person—Father, Son, and Holy Spirit—is fully God and co-equal as God, yet there is some degree of hierarchical submission to one another within the trinitarian framework. Hence, the Messiah prayed, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will” (Mt. 26:39).

The Servant’s assignment is very clear. He is to bring Jacob and Israel back to Yahweh.

However, there is a textual issue in this verse. The Masoretic text has the word *לֹא*, meaning “no” or “not,” reading “so that Israel not will be gathered to Him.” Other manuscripts have the word *לֵו*, meaning “to him,” and therefore reading, in a passive voice, “so that Israel will be gathered to Him.” Almost all the English translations opt for the second option and have an interpretation such as “so that Israel might be gathered to Him” (NET Bible). The literal translations that try to be very true to the Masoretic text use the word “not” because it is in the text and that reading is a strong possibility.

Isaiah 49:5 ⁵... (Though Israel is not gathered, Yet I am honoured in the eyes of Jehovah, And my God hath been my strength.) (YLT, LSV)

This reading suggests that while Israel is not regathered at this time, the Servant is still honored in the eyes of Yahweh who is His strength. That is a true statement and comports with the Masoretic text as we have it. Even though Israel is not gathered at this time in faith and enjoying Kingdom fulfillment, that will one day take place by means of the honored Servant. The reading in the other manuscripts is also possible, and they make more sense in connection with bringing Jacob back to God.

Bring, *שׁוּב*, means to turn back or to return referring to making linear motion back to a point previously departed. The sense is to go or come back to a place, condition, or activity where one has been before. Israel needs to be brought back into the fellowship they once had with God whether that was when they believed in Egypt (Ex. 4:31, 14:31) or at Mt. Sinai when they promised to obey the covenant stipulations (Ex. 24:3) or under a faithful king’s reign in Judah (2 Chron. 14:2, 17:3-6, 27:2, 29:2, 34:2), they needed to restore their fellowship with God. “This indicates that the goal of the Servant’s work is to cause the people of Israel to return spiritually or turn back to God. The nation’s central problem was that God was attempting to solve through the Servant was the people’s personal relationship to God” [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Chapters 40-66*, 347]. The verb form used here represents intensity. This is serious work that the Servant will do in order to bring the nation back to God.

Just as verse 4 ends with the claim that the Servant will be vindicated in the end, verse 5 ends that way as well. Honor, *כָּבֵד*, means to be heavy, weighty, honored, or glorified. It is

generally used in a figurative sense referring to someone considered to be important, or weighty, in society and who comports himself in ways that are honorable, impressive, and worthy of respect. In this verb stem, it is usually translated honorable, honored, glorious, or glorified. In this context, it refers to being respected by being shown respect or esteem, and it is passive in voice, meaning that this honor is bestowed on Him by Yahweh.

Despite whatever problems develop during the course of the Servant's ministry to Israel, He will triumph in the end, and He will be honored for the work He did at the behest of God. God will be His strength, *עֲזָרָה*, meaning strength or might referring to the property of being physically or mentally strong. The word also means a fortification or a stronghold meaning a place or a structure which is a safe place to reside against attacks. In this verse, strength is the emphasis, but we know from progressive revelation that not only will God be His strength, but the Father was continually His stronghold and refuge as well. During His ministry, the Lord was constantly engaged in prayer with the Father.

Luke 5:16 ¹⁶But Jesus Himself would *often* slip away to the wilderness and pray.

Luke 6:12 ¹²It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.

The Lord also revealed that He was never alone for the Father was with Him.

John 16:32 ³²"Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and yet I am not alone, because the Father is with Me.

The Servant is so powerful and enabled to accomplish His mission that returning Israel to God is such a small thing that He will be given the additional task of bringing salvation to the ends of the earth. Bear in mind that neither one of these missions has, to date, been fulfilled.

Isaiah 49:6 ⁶He says, "It is too small [*קָלִיל*] a thing that You should be My Servant To raise up [*קוּמ*] the tribes of Jacob and to restore [*שׁוּב*] the preserved ones [*נְצִיר*] of Israel; I will also make You a light [*אוֹר*] of the nations So that My salvation may reach to the end of the earth."

This is really an astounding statement. Bringing salvation to tiny Israel is one thing, but bringing salvation to an entire lost world, separated from God, and mired in the misery and dystopia which is the result of sin is quite another thing. We are privileged to have the benefit of progressive revelation; therefore, we know that God's plan for history accommodates both of these programs. Dispensational theology is the only theological system that understands and maintains the distinctions between Israel and the Church, and this verse is one of the earlier revelations of the different programs for the two entities.

Israel cannot be Israel's national Savior; the Servant will be the Savior of the nation. Israel failed to be a kingdom of priests and a holy nation to the world (Ex. 19:6), but the Servant will succeed in revealing God to the world, which will result in not only the restoration of Israel, but to Gentile salvation as well.

God's Servant is much too exalted and powerful to be restricted to restoring Israel back to fellowship with the nation's Creator. This is a spiritual restoration that repairs the break in fellowship between Yahweh and Israel which then results in a physical restoration in the land, subject to the reign of the Messianic King, to realize the fulfillment of the Kingdom covenant promises God made with the nation centuries ago. His role in the restoration of Israel is called a "small" thing. Small, קָלִיל, means to be small, or insignificant. It has the sense of being trivial, that is, to be or become of little substance or significance. The point here is not that the restoration of Israel is trivial or of little significance, because it is of tremendous significance in terms of God's plan for history. The point is that compared to the salvation of the world, the restoration of Israel alone is a small task for such a great Servant. In terms of land area and population, Israel is a small segment of a very large world. It is befitting for the Servant to restore not only Israel, but the world. The entire program of salvation for Israel and for the world will bring great honor to the Servant.

Raise, קָוַם, means to arise, to stand, to stand up, or come to fruition. It has the sense of to establish by instituting, enacting, or establishing something. The verb form means to cause to raise up. It is used when the word relates to purpose, intention, or result. The text could be interpreted to read, "in order to raise up." The word is used to represent the reestablishment of Israel. The prophet Amos used the word as it is used here in Isaiah to also relate to the restoration of Israel.

Amos 9:11 ¹¹"In that day I will raise up [קָוַם] the fallen booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old;

"Here the reference is to the raising of Jacob's tribes to the position of dignity they do not now enjoy. They are fallen tribes, and the servant's task is to raise them up again, restoring their position as true tribes of Jacob" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:275].

"... to restore the preserved ones of Israel" is a parallel clause to "... to raise up the tribes of Jacob." Restore, שׁוּב, is the same word translated "bring (back)" in verse 5. The sense of restoration back to the place the nation has been in the past is the same.

Preserved, נִצְרָה, means preserved referring to keeping something safe for a later time and so cause to continue. In this context, it refers to the nation, and the believing remnant within it, which has been preserved from danger and set aside for a later purpose. This verb form means to cause to raise up, and it also refers to purpose, intention, or result. The text here could read, "... in order to restore the preserved ones of Israel." This word clearly emphasizes the dispensational understanding of Israel's role in world history. The nation has been set aside for a time as Israel undergoes divine temporal discipline while the people of the world are exposed to the Light and therefore have the opportunity to experience justification salvation. When that program has run its course, the Servant will then turn His full attention back on Israel for the restoration of the nation back into a position of fellowship with God. The text literally reads, "and [the] preserved of Israel to restore" which suggests a preserved people, i.e., a believing remnant without which there is no nation. Embedded within the concept of a preserved nation is that of a preserved people.

This restoration cannot be a reference to the return to Israel from the Babylonian captivity. The restoration spoken of by Isaiah here was not accomplished at that time. This restoration involves spiritual issues as the believing remnant is identified from generation to generation, but they are always a small segment of the Israelite population. National restoration is also the desired end result of this program when Israel will be restored as the faithful nation it was created to be.

Replacement theologians have to deny that these verses have anything to do with the national restoration of Israel. "Nowhere does the Bible teach that the entire physical Israel will be saved" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:275]. Their position is that this must relate to spiritual matters only as individual Israelites experience justification salvation, but this is a biblically, factually untrue statement. National Israel is promised over and over again that the nation will be restored in fulfillment of the unconditional covenant stipulations (cf. Jer. 31:35-37; Amos 9:11-15). It is true that not every Israelite will be restored, but the nation will be restored along with the believing remnant of individual Israelites.

Oswalt also denies that this has anything to do with Israel's restoration into the land. "It is not restoration to the land of Judah that is in view here. Rather, it is the restoration of an estranged world, along with an estranged Israel, to God" [John N. Oswalt, *The New International Commentary on the Old Testament: The Book of Isaiah, Chapters 40-66*, 293-294]. Israel's national spiritual salvation cannot be separated from Israel's national physical salvation. One is predicated on the other; the promises include both. The Land Covenant is particularly revealing in this regard.

Deuteronomy 30:1-5 ¹"So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call *them* to mind in all nations where the LORD your God has banished you, ²and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, ³then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. ⁴"If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. ⁵"The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.

The salvation of the entire world, and not only Israel, is not an afterthought in God's plan for history; it has always been part of God's program for fallen mankind. It was particularly revealed in the stipulations of the Abrahamic Covenant which reads, "And in you all the families of the earth will be blessed" (Gen. 12:3). The revelation resulting from the progressive revelation that the world has received from God was necessary to fully understand this promise, but it has been in place since Abraham's call. Isaiah referred to Gentile salvation a number of times in his book.

The Servant will not only reconcile Israel with the God of Israel, but He will be a light of the nations so that salvation will be available worldwide.

Light, אור, means light, sun, to be or become light, or to give light; it is the opposite of darkness. It primarily refers to the light emitted by heavenly bodies, but it also refers to the physical properties of light as we observe it, and it has many different meanings depending on context. The concept of light is frequently used in figurative ways. In this context, light is equated with the Servant, i.e., the God-man, and it is related to salvation. "The nom. 'ôr refers ultimately to a divine quality. All light is said to come from God, not just because he created it, but because it is part of what God is.... In Ps 104, light as a divine quality is inspired probably by God's creation of light in Gen 1. The expression 'he wraps himself in light as with a garment' suggests this light represents God's splendor and majesty ... In Dan. 2:22, the phrase 'light dwells with him' (i.e., God) effectively treats light as an attribute of God, in the context of the well-known truth that God reveals hidden things" [Willem A. VanGemeren, Gen. Ed., s.v. "אור," *New International Dictionary of Old Testament Theology & Exegesis*, 1:325].

"The Bible also speaks of light as the symbol of God's presence and righteous activity. Light has been associated with the presence, truth, and redemptive activity of God since creation.... Throughout the Bible, light represents truth, goodness, and God's redemptive work. Darkness, on the other hand, symbolizes error, evil, and the works of Satan" [Ronald F. Youngblood, gen. ed., s.v. "Light," *Nelson's Illustrated Bible Dictionary*, new and enhanced ed., 691].

Darkness and light are often contrasted one with the other as a figurative way to express good versus evil.

The apostle John specifically related the concept of divine Light with the Messiah who is also the Servant in the context before us today in Isaiah.

John 1:4–9 ⁴In Him was life, and the life was the Light of men. ⁵The Light shines in the darkness, and the darkness did not comprehend it. ⁶There came a man sent from God, whose name was John. ⁷He came as a witness, to testify about the Light, so that all might believe through him. ⁸He was not the Light, but *he came* to testify about the Light. ⁹There was the true Light which, coming into the world, enlightens every man.

Jesus Himself connected the fact that He is the Light of the world with the salvation of the world. His words are quite similar to the words here in Isaiah.

John 8:12 ¹²Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

John 12:35–36, 46 ³⁵So Jesus said to them, "For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes. ³⁶"While you have the Light, believe in the Light, so that you may become sons of Light." ... ⁴⁶"I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.

Paul also affiliated the light with justification salvation calling it "the light of the gospel of the glory of Christ." This is obviously not a new concept; Isaiah wrote about it nearly 3,000 years ago.

There are two grammatically possible ways to interpret this sentence concerning salvation to the nations. One way to understand it is the way the NASB understands it: "So that My salvation may reach to the end of the earth." This describes the results of the Servant's ministry as He presents the salvation message to the world and which has worldwide influence. The second way to understand the grammar is to understand the Servant as the salvation. "This approach would make the Servant be 'a light to the nations and to be my salvation unto the ends of the earth.' This translation indicates that the Servant is not just a means of getting God's salvation to the ends of the earth; somehow he himself will be God's salvation" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 349]. The Servant, then, is both light and salvation.

The second interpretation is the most literal way to understand the clause.

Isaiah 49:6 ⁶... I will give you as a light *to the* nations, to be my salvation to the end of the earth." (LEB)

The NET Bible may be the most straight forward example of the first way to interpret the verse.

Isaiah 49:6 ⁶... I will make you a light to the nations, so you can bring my deliverance to the remote regions of the earth." (NET Bible)

Calvinists cannot understand this verse either, and they must force their theology into the text in order to uphold their false doctrine of election as they understand it. "Just as in the first part of the verse the reference is to the spiritual Israel, so here it is to the elect among the Gentiles and not to all Gentiles indiscriminately" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:276]. This is untrue. All Gentiles can be saved without exception by means of belief, and it is the work of the Servant, in many different ways, to see to it that the Gospel message reaches the end of the earth.

Paul used this verse to confirm Gentile salvation while he was ministering in Pisidian Antioch. He took the message to the Jews first (Rom. 1:16) and when they rejected His Gospel message, he operated his ministry to the Gentiles by means of application based on this verse from Isaiah.

Acts 13:46–48 ⁴⁶Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. ⁴⁷"For so the Lord has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.'" ⁴⁸When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

The next verse is one that can only apply to the Servant and to His First and Second Advents. At His First Advent, He was despised and rejected, but at His Second Advent He will be accepted as King by the world. No other person fits this description. No other person

is empowered to do what this Person does. “This verse distinguishes two aspects of the Servant’s ministry: the first characterized by rejection and humiliation, and the second marked by acceptance and glorification. The first advent of Christ fulfilled the first aspect and His second advent will fulfill the second aspect. All that Israel had experienced—being despised, abhorred, and used—the Servant would experience. And all that God intended Israel to be—admired, respected, and served—the Servant will become” [Thomas L. Constable, *Thomas Constable’s Notes on the Bible, Volume IV: Isaiah-Daniel*, 4:140].

Isaiah 49:7 ⁷Thus says the LORD, the Redeemer of Israel and its Holy One, To the despised [בְּזוּהָ] One, To the One abhorred [תִּעֲבָב] by the nation, To the Servant [עֶבְדִּי] of rulers, “Kings will see and arise [קוּמִים], Princes will also bow down [שָׁקְתָהּ], Because [לְמַעַן] of the LORD who is faithful [אֱמִינִן], the Holy One of Israel who has chosen [בְּחָרָה] You.”

Three names or titles are used right up front here to identify God: Yahweh, the Redeemer of Israel, and the Holy One of Israel. These names reflect the intimate relationship between God and Israel. He is their Kinsman Redeemer (v. 6). This is an everlasting relationship that will not, cannot, be completely destroyed. It can be frayed and challenged, hence the need for the Servant and the restoration that He will engineer, but it is never severed. Restoration will take place at the appropriate time in history. “As the supreme representative of Israel, the servant of the LORD shares in the contempt of the nations for Israel and in her humiliation. The mighty rulers of the ancient world held in contempt the politically and militarily ‘feeble Jews.’ But the coming of the servant of the LORD will change this. Israel will share in the exaltation and the glory of her Messiah” [Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 382].

These names indicate that the information being revealed here is very important. This is not just anyone speaking; this is the Creator God of the universe who is the Holy One who alone is able to redeem Israel. The subject of this address is the Servant who has been the subject of the previous verses. He is despised, abhorred, and a servant of rulers. “Three terse phrases convey a picture of lowliness, worthlessness, and helplessness” [John N. Oswalt, *The New International Commentary on the Old Testament: The Book of Isaiah, Chapters 40-66*, 294]. This was His lot at His First Advent.

Despised, בְּזוּהָ, means to despise, to have contempt for, to think lightly of which pertains to feeling contempt for an object because it is regarded to be bad or of little value, and often with behaviors toward the object that include speaking scorn and ridicule and which correspond to the contempt for the despised object. To despise is to look down on with contempt.

Abhor, תִּעֲבָב, means to abhor, desecrate, detest, loathe, despise, and degrade referring to having a hate or a very strong dislike for an object, implying contempt and a low opinion of the value of the abhorred object. To abhor something is to find it to be repugnant and to treat it with a severe sense of loathing.

Servant, עֶבְדִּי, means a slave or a bond servant referring to one who is owned by another for service until sold to another, or until the slave has worked his way out of slavery. This is a title of humility for someone in a position of lower authority or stature whether in a

relationship between two people or between a person and God. Paul often referred to himself and to other believers as bondservants.

These three clauses are difficult to interpret; there are some critical issues involved with the text which involve vowel pointing which changes the meaning and the parts of speech of various words, and the case (singular or plural).

The first use of the word translated "One" in the NASB and which is connected with the word "despised" in the Hebrew text is נָפֵשׁ which means soul, life, self, or person. "[I]s he despised *with respect to his soul* [or life], or is he despised *by his soul* [or life] (himself)" [John N. Oswalt, *The New International Commentary on the Old Testament: The Book of Isaiah, Chapters 40-66*, 294, n. 31]. There is a discrepancy between a scroll found at Qumran and the Masoretic Text concerning the word translated "despised." "The Hebrew text reads literally 'to [one who] despises life [or soul].' It is preferable to read with the Qumran scroll לבזוי לQsa, which should be vocalized as a passive participle, לבזוי (*livzuy*, 'to the one despised with respect to life' [נָפֵשׁ is a genitive of specification]). The consonantal sequence וי was probably misread as ה in the MT tradition [making it an infinitive construct instead of a passive participle]" [The NET Bible, 1300, n. w].

It is possible that "nation" should be plural. "Parallelism (see 'rulers,' 'kings,' 'princes') suggests that the singular גוי (*goy*) be emended to a plural or understood in a collective sense (see 55:5)" [The NET Bible, 1300, n. y]. I'm not in favor of emending the text as the NET Bible does absent any other textual proof that it should be changed which is not the situation here. Understanding it in a collective sense even though the word is singular is at least possible, but the text is singular and we should probably understand it that way.

Isaiah 49: 7 "... To the despised in soul, To the detested of a nation, To the Servant of rulers ..." (LSV).

Isaiah 49:7 "... to the one who despises life, to the one who abhors *the* nation, to *the* slave of rulers ..." (LEB).

Isaiah 49:7 "... To the despised in soul, To the abominated of a nation, To the servant of rulers ..." (YLT).

Regardless of the grammar here, the meaning is actually pretty clear. "GKC [section] 83a-c indicates that some infinitives and participles function as abstract nouns [nouns that identify something that cannot be touched or held], which might be a logical explanation of the infinitive construct form in this situation. In the end there is some technical confusion about the exact way to understand this Hebrew form, but there is no confusion about what the prophet is saying about the Servant" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 351, n. 45].

This paints a very dismal picture for the Servant. As a Person, His soul and for what He stands for as the Servant, the One who will restore Israel and who will bring salvation to

the world, will be despised by the people He came to save in both instances, Israel and the world. He will be a slave of rulers; He will appear to be dominated by the world system in some sense.

Suddenly, following the revelation of the Servant's terrible treatment at the hands of the world, kings and princes will be paying homage to Him. When Isaiah revealed these things, all of them had yet to take place. We have the benefit of both progressive revelation and hindsight. We know this horrible treatment of the Servant took place at His First Advent, and we know the world will pay the Servant homage at the end of history as we know it at the Second Advent when the Tribulation ends and the Messianic Kingdom begins.

Arise, **קום**, means to arise, to stand, and to stand up. Figuratively, it means to show honor or respect which is the context here.

Bow down, **שָׁחָה**, means to bow down, to prostrate oneself, to do reverence, and to worship.

Together, the words "arise" and "bow down" indicate worship. Kings and princes represent their peoples and their nations; therefore, the fact they are bowing before the Servant, prostrating themselves before the Servant, represents the respect the world will have for Him at that time. This is in complete opposition to what has gone on before, and, for the most part, continues to this day.

The world's rulers are going to see something involving the Servant that is not identified here that will cause them to totally accept the Servant and even to worship Him. Perhaps what they will see is the Shekinah Glory of the Messiah when He returns to earth which will, along with the display of His might as He saves Israel from destruction, convinces the world, along with the Israelites, that He is God and worthy of worship. That is speculation, but there is something the world is going to see at some point in the future—it has yet to take place—that will cause them to accept the revelation of truth set before them, in whatever form that takes, and they will worship Him.

This is all future and it could not have made any sense to the people who heard it at the time. We are quite fortunate to have the benefit of time and progressive revelation that enables us to understand these things to a greater degree.

Given the Israelites' attitudes towards Gentiles, it is possible that this declaration of Gentile acceptance of the Servant was meant to be a warning to the Israelites that they must not themselves reject the Servant.

There is, of course, a purpose behind God's work with the Servant. God's plans for the Servant are for His glory, for His sake. Because, **לְמַעַן**, means on account of, for the sake of, or with regard/reference to. It expresses either purpose or result. "As a preposition, *לְמַעַן* designates the one who is to be vindicated, i.e., established as right.... Many passages record action (intended or accomplished) for God's sake. Indeed, it is the Psalmist's frequent plea that God will save, lead, deliver, quicken, etc., for his sake, i.e., to demonstrate before the creation, the wicked, or the righteous (or all three) the certainty of his

covenant" [Harris, Archer, Jr., and Waltke, s.v. "עֲנֵה," *Theological Wordbook of the Old Testament*, 679-680].

Isaiah 49:7 ⁷... for the sake of Yahweh ... (LEB)

Isaiah 49:7 ⁷... For the sake of YHWH ... (LSV)

It is due to Yahweh's faithfulness that these things will come to pass exactly as designed according to His plan for history. Faithful, אֵמֵן, means to be firm, to build up, to support, to nurture, or to establish. The basic concept is firmness or certainty. This is a passive participle in form which means to be faithful, sure, dependable. In this context, it describes that upon which all certainty rests.

The Servant is God's choice One appointed and commissioned to His service. We cannot say that Jesus was "chosen" to be the Servant in the sense that He was picked out from among other candidates. He was, within the Godhead, the Servant from the foundation of the world. Chose, בָּחַר, means to choose, select, prefer, or test. The word is used here as referring to a test of character conceived of as testing an object's quality. This must be a reference to the Servant's suffering ministry that has been part of this pericope and will be further explained in Isaiah. The only other option in this context is that it refers to the choicest or best pertaining to what is the best of a kind or class, implying desirability. In terms of the Servant, He is the only Person in this class; there were no other options from which to choose; hence, the choice or choicest One is the idea.

"The heavenly reason why these kings and princes will change their evaluation of the Servant was 'on account of, for the sake of' the faithful and Holy One, the God of Israel who chose the Servant. God's promises of faithfulness to support the Servant and uphold him could not be broken, and a holy God could not lie. A God who chose this special Servant had no intention of letting his plans fail, for the Servant was destined to be a light to the nations. Thus the human reason for the kings' change of attitude is unknown and a secondary issue. God's faithfulness and his firm determination to spread salvation to the ends of the earth is the ultimate factor that this Servant and every servant of God can depend on" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 352].