

ISAIAH 50 | *The Tongue and Ear of Disciples*

Why Was There No Man?

1 Thus says Yahweh: 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. 2 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 (נצל)? 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.

Tongue and Ear of a Disciple

4 My Lord Yahweh (אֲדֹנָי יְהוִה) has given me [Isaiah/Messiah] the tongue as of disciples (לְמוֹדִים), that I may know how to sustain with a word him who is weary (יָעֵף). Morning by morning he awakens me. He awakens my ear to hear as disciples do (כְּלְמוֹדִים). 5 My Lord Yahweh has opened my ear, and I was not rebellious (מָרָה). 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 (מִכְלִמּוֹת) and spitting.

He Who Vindicates Is Near

7 But my Lord Yahweh (וְאֲדֹנָי יְהוִה) helps me. Therefore I have not been disgraced. Therefore I have set my face like a flint,¹ and I know that I shall not be put to shame (בוֹשׁ). 8 He who vindicates/justifies me (מַצְדִּיקִי) is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. 9 Behold, my Lord Yahweh helps me. Who will declare me guilty?² Behold, all of them will wear out like a garment. The moth will eat them up.

The Great Choice

10 Who among you fears (יִרָא) Yahweh and listens to (שָׁמַע) the voice of his Servant [Isaiah/Messiah]? Let him who walks in darkness (חֹשֶׁךְ) and has no light (נֹרָא) trust (בַּטָּח) in the name of Yahweh and depend on (שָׁעַן) his God.³ 11 Behold, all you who kindle a fire, who equip yourselves with burning torches! Walk by the light of your fire, and by the torches that you have kindled! This you have from my hand. You shall lie down in torment (מַעֲצָבָה, LXX: λύπη).

¹ **Eze 3:8-9** 8 Behold, I have made your face as hard as their faces, and your forehead as hard as their foreheads. 9 Like emery harder than flint have I made your forehead. Fear them not, nor be dismayed at their looks, for they are a rebellious house.

² **Ro 8:33-34** 33 Who shall bring any charge against God's elect? It is God who justifies. 34 Who is to condemn? Messiah 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.

³ **Is 10:20** 20 In that day the remnant of Israel and the survivors of the house of Jacob will no more depend on (שָׁעַן) him who struck them, but will depend on (שָׁעַן) Yahweh, the Holy One of Israel, in truth.

Commentary

1. Isaiah 50.

- a. Vv. 1-3 are a message from Yahweh to an unbelieving Israel. Vv. 4-9 are the Servant's soliloquy on his obedience and hope. Vv. 10-11 are a call for obedience to the Servant by all who trust in Yahweh.⁴
- b. Is 49:1-13 reveals the Servant as Yahweh's answer to Israel's sin problem. Is 49:14-50:3 deals with Israel's objections to Yahweh's offer. Following that comes another Servant passage in Is 50:4-11, which shows that the Servant will not be like sinful Israel, and concludes with a call for Israel to listen to the Servant.⁵
- c. Given Israel's sin and the fact there is no man within Israel to intercede for her, is Israel's salvation impossible? The answer is no. For Yahweh will raise up a disciple, his Servant, who will obey him and suffer for the sins of Israel. It is about him all people will have to decide.

2. Certificate of Divorce (Is 50:1-3).

- a. **Is 50:1-3** 1 Thus says Yahweh: 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 sin-guilt (יָצַר) you were sold, and for your moral crimes (עֲשָׂוֹת) your mother was sent away. 2 Why, when I came, was there no man (אִישׁ). 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 (נִצַּל)? 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.
- b. Yahweh ask six questions of Israel in this paragraph.
- c. Yahweh wants Israel to reread the certificate of divorce with which he sent Israel away (v. 1a).
 - (1) **Dt 24:1-4** 1 When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some *indecency* in her, and he writes her a *certificate of divorce* and puts it in her hand and sends her out of his house, and she departs out of his house, 2 and if she goes and becomes another man's wife, 3 and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, 4 then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before Yahweh.
 - (a) Remarriage with a divorced wife is allowed, provided she has not in the meantime married another.
 - (2) **Mt 19:3-12** 3 And Pharisees came up to him and tested him by asking, Is it lawful to divorce one's wife *for any cause*? 4 He answered, Have you not read that he who created them from the beginning made them male and female, 5 and said,

⁴ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 317.

⁵ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 319.

Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh? 6 So they are no longer two but one flesh. What therefore God has joined together, let not man separate. 7 They said to him, Why then did Moses command one to give a *certificate of divorce* and to send her away? 8 He said to them, Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. 9 And I say to you: whoever divorces his wife, except for *sexual immorality*, and marries another, commits adultery.

- (3) **Hos 2:2-20** 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, and her adultery from between her breasts, 3 lest I strip her naked and make her as in the day she was born, and make her like a wilderness, and make her like a parched land, and kill her with thirst. 4 Upon her children also I will have no mercy, because they are children of whoredom. 5 For their mother has played the whore. She who conceived them has acted shamefully. For she said, I will go after my lovers.... 13 And I will punish her for the feast days of the Baals when she burned offerings to them and adorned herself with her ring and jewellery, and went after her lovers and forgot me, declares Yahweh. 14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly to her. 15 And there I will give her her vineyards and make the Valley of Achor a door of hope. And there she shall answer as in the days of her youth, as at the time when she came out of the land of Egypt. 16 And in that day, declares Yahweh, you will call me My Husband, and no longer will you call me My Baal. 17 For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more. ...19 And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in loyal love and in mercy. 20 I will betroth you to me in faithfulness. And you shall know Yahweh.

(a) Yahweh will divorce Israel, but he will definitely remarry her.

- (4) **Jer 3:1** 1 If a man divorces his wife, and she goes from him and becomes another man's wife, will he return to her? Would not that land be greatly polluted? You [Judah] have played the whore with many lovers. And would you return to me? declares Yahweh.
- (5) **Jer 3:6-10** 6 Yahweh said to me in the days of King Josiah: Have you seen what she did, that faithless one, Israel, how she went up on every high hill and under every green tree, and there played the whore? 7 And I thought, After she has done all this she will return to me, but she did not return, and her treacherous sister Judah saw it. 8 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 Yahweh.
- (6) Note: Israel is the wife of Yahweh. The church is the bride of Messiah.
- (a) **Eph 5:22-24** 22 Wives, submit to your own husbands, as to the Lord [Jesus]. 23 For the husband is the head of the wife even as Messiah is the head of the

church, his body, and is himself its Savior. 24 Now as the church submits to Messiah, so also wives should submit in everything to their husbands.

- d. Yahweh “sold” Israel to a creditor (v. 1b).
- e. The reason Yahweh divorced Israel and sold her was because of her sin-guilt and moral crimes (v. 1c).
 - (1) What has happened to Israel was brought on her by her own rebellion (v. 1).
- f. There no human being (שׂרָפָה) to intercede when Yahweh comes and calls (v. 2a).
- g. Is it impossible for Yahweh to deliver Israel under these circumstances (v. 2b)?
 - (1) The occurrence of *hand* is significant because it is the first of a series of statements culminating in Is 53:1 (Is 51:5, 9; 52:10).⁶
 - (a) **Nu 11:23** 23 And Yahweh said to Moses, Is Yahweh’s hand shortened? Now you shall see whether my word will come true for you or not.
 - (b) **Is 53:1** 1 Who has believed what he has heard from us? And to whom has the arm of Yahweh been revealed?
 - (c) **Is 59:1** 1 Behold, Yahweh’s hand is not shortened, that it cannot save, or his ear dull, that it cannot hear.
- h. By his power, Yahweh is able to:
 - (1) Dry up the waters so that fish die and stink (v. 2c).
 - (a) “The evidence that God’s hand is not short is seen in his mastery of nature.”⁷
 - (b) **Ex 7:18** 18 The fish in the Nile shall die, the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile.
 - (c) **Ex 7:21** 21 And the fish in the Nile died, and the Nile stank, so that the Egyptians could not drink water from the Nile. There was blood throughout all the land of Egypt.
 - (d) **Ex 14:21** 21 Then Moses stretched out his hand over the sea, and Yahweh drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.
 - (e) **Jos 3:16** 16 ...The waters coming down from above stood and rose up in a heap very far away, at Adam, the city that is beside Zarethan, and those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off. And the people passed over opposite Jericho.
 - (f) **Ps 104:7** 7 At your rebuke [the waters] fled. At the sound of your thunder they took to flight.
 - (g) **Ps 106:9** 9 [Yahweh] rebuked the Red Sea, and it became dry, and he led [Israel] through the deep as through a desert.
 - (h) **Nah 1:4** 4 [Yahweh] rebukes the sea and makes it dry. He dries up all the rivers. Bashan and Carmel wither. The bloom of Lebanon withers.
 - (i) **Is 19:5-6** 5 And the waters of the sea will be dried up, and the river will be dry and parched. 6 And its canals will become foul, and the branches of Egypt’s Nile will diminish and dry up. Reeds and rushes will rot away.
 - (2) Make the heavens completely black (v. 2d).

⁶ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 319.

⁷ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 320.

- (a) **Re 6:12** 12 When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth....
- (3) “God lacks neither the desire nor the power to deliver his people. The only issue is whether they will step forward in repentance and faith to meet him when he comes and answer him when he calls.”⁸
- (4) Modern, scientific man doesn’t believe in a God who rules over nature, and this is his problem. He can’t explain why there is something rather than nothing, and yet he is cocksure there is no God. If God does exist, he does not interfere with the normal cause and effect we unusually observe in the natural world.
- (5) The historicity of Exodus matters. If the events described in Exodus did not actually happen in space-time history, we have no reason to believe in God’s power to save. God’s acts in real history are to be the basis of our belief in him.

3. The Tongue and Ear of Disciples (Is 50:4-6).

- a. **Is 50:4-6** 4 My Lord Yahweh (אֲדֹנָי יְהוָה) has given me [Messiah] the tongue of disciples (לְמוֹדִים), that I may know how to sustain with a word him who is weary (יָעֵף). Morning by morning he awakens. He awakens my ear to listen as do disciples (כְּלְמוֹדִים). 5 My Lord Yahweh has opened (פָּתַח) my ear, and I was not rebellious (מָרָה). 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 (מִקְלָמוֹת) and spitting.
- b. Yahweh’s Servant now speaks. He says:
 - (1) Yahweh has given him the tongue of disciples in order to know how to sustain with words those who are weary (v. 4a).
 - (a) To sustain the weary with words was a major aspect of Messiah’s mission.
 - 1) **Is 61:1-3** 1 The Spirit of 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, 2 to *proclaim* the year of Yahweh’s grace, and the day of vengeance of our God, to *comfort* all who mourn, 3 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 Yahweh, that he may be glorified.
 - (b) Yeshua fulfilled this aspect of his mission.
 - 1) **Mt 11:28-29** 28 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.
 - (2) Yahweh awakens him morning by morning to listen as do disciples (v. 4b).
 - (a) לְמוֹדִים appears twice elsewhere in Isaiah (Is 8:16; 54:13). They are disciples, persons who by intimate association with a master have learned what he knows.⁹

⁸ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 320.

⁹ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 323.

- 1) **Is 8:16** 16 Bind up the testimony. Seal the Torah among my disciples (לְמַדְרֵי).
- 2) **Is 54:13** 13 All your children shall be disciples of Yahweh (לְמַדְרֵי יְהוָה), and great shall be the shalom of your children.
 - (b) The Servant, Messiah, is able to speak with the tongue of a disciple, because he has listened with the ear of a disciple.¹⁰ This is the basic job of a disciple—to listen and then to speak.
 - 1) **Ps 40:6** 6 In sacrifice and offering you have not delighted, but you have given me a hollowed/dug out (כִּרְהָה) ear.
 - 2) **Jn 4:34** 34 Jesus said to them, My food is to do the desire of him who sent me [the Father] and to accomplish his work.
- c. The Servant listened to Yahweh and did not rebel against his instructions (v. 5).
 - (1) Jonah tried to turn back (Jon 1:3). So did Moses (Ex 4:13). Even Jeremiah reacted against his calling (Jer 20:9, 14). But Yeshua never did.¹¹
 - (a) **Jn 8:29** 29 And he [the Father] who sent me [Yeshua] is with me. He has not left me alone, for I always do the things that are pleasing to him.
 - (b) **Jn 14:31** 31 ...But I [Yeshua] do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.
 - (c) **Php 2:8** 8 And being found in human form, [Yeshua] humbled himself by becoming obedient to the point of death, even death on a cross.
 - (d) **Heb 5:8** 8 Although [Yeshua] was a Son [of God], he learned obedience through what he suffered.
 - (e) **Heb 10:7** 7 Then I [Yeshua] said, Behold, I have come to do your desire, O God, as it is written of me in the scroll of the book.
- d. The Servant allowed himself to be struck, his beard to be pulled out, and his face to be disgracefully spat upon (v. 6).
 - (1) Here we have a new emphasis on the suffering of the Servant. There was no mention of it in the first Servant song. In the second Servant song, the Servant is frustrated (Is 49:4). But here the Servant experiences physical and emotional suffering. When one considers the sequence of all four Servant songs, a progression is apparent, leading to a climax in the fourth song (Is 52:13-53:12), where the purpose of the Servant's suffering is explained and related to his redemption of Israel.¹²
 - (2) Prophets in Israel almost always experienced humiliation and abuse. Unlike the institutional prophets, who were at the center of social power, the true prophets stood at the periphery. There they confronted godless behavior with a call for

¹⁰ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 324.

¹¹ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 325.

¹² John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 322.

change, a message was never well received.¹³ “[W]hoever faithfully administers the Word will be exposed to a contest with the world.”¹⁴

- (3) This verse was fulfilled in Yeshua’s life.
 - (a) **Mt 26:67** 67 Then they spit in his face and struck him. And some slapped him....
 - (b) **Mt 27:26** 26 Then he released for them Barabbas, and having scourged Yeshua, delivered him to be crucified.
 - (c) **Mk 14:65** 65 And some began to spit on [Yeshua], to cover his face, and to strike him, saying to him, Prophesy! And the guards received him with blows.
 - (d) **Mk 15:19** 19 And they were striking his head with a reed, spitting on him, and kneeling down in homage to him.
 - (e) **Lk 22:63** 63 Now the men who were holding Yeshua in custody were mocking him as they beat him.
- (4) Yeshua allowed these things to happen to him.
 - (a) **Jn 10:17-18** 17 For this reason the Father loves me, because I lay down my life that I may take it up again. 18 No one takes it from me, but I lay it down of my own accord.
 - (b) **1 Pe 2:23** 23 When [Jesus] was reviled, he did not revile in return. When he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

4. Face Like a Flint (Is 50:7-9).

- a. **Is 50:7-9** 7 But my Lord Yahweh (וַיְהוָה יְקֹנֵנִי) 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 (בוֹשׁ). 8 He who vindicates/justifies me (מַצְדִּיקִי) is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. 9 Behold, my Lord Yahweh helps me. Who will declare me guilty? Behold, all of them will wear out like a garment. The moth will eat them up.
- b. Because Yahweh helps his Servant, the Servant is not disgraced (v. 7a).
- c. The Servant sets his face like flint, knowing he won’t be put to shame (v. 7b).
 - (1) **Eze 3:8-9** 8 Behold, I [Yahweh] have made your face as hard as their faces, and your forehead as hard as their foreheads. 9 Like emery harder than flint have I made your forehead. Fear them not, nor be dismayed at their looks, for they are a rebellious house.
 - (2) **Lk 9:51** 51 When the days drew near for [Jesus] to be taken up, he set his face to go to Jerusalem.
 - (3) The Hebrew term בוֹשׁ means being shown to have taken a foolish course of action. Here, the Servant faces public ridicule, but in the end it will be shown that his decision to obey God was the right decision.¹⁵

¹³ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 325.

¹⁴ John Calvin, paraphrased in John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 325.

¹⁵ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 326.

- (4) This is what all disciple makers must do.
- (a) **Mt 16:24-28** 24 Jesus said to his disciples: If anyone desires to come (ἔρχομαι, aor.) after me, he must deny (ἀπαρνέομαι, aor.) himself, take up (αἶρω, aor.) his cross (σταυρός), and follow (ἀκολουθέω, pres.) me. 25 For whoever desires to save (σώζω, aor.) his soul (ψυχή) will lose (ἀπόλλυμι, fut.) it, but whoever loses (ἀπόλλυμι, aor) his soul on account of me will find (εὕρισκω, fut.) it. 26 For what will it benefit (ὠφελέω) a person if he acquires (κερδαίνω, aor.) the whole world but suffers the loss (ζημιόω, aor.) of his own soul? Or what will a person give in exchange for his soul? 27 For the Son of Man is about (μέλλω, pres.) to come in the glory of his Father with his angels, and then he will reward (ἀποδίδωμι) every person according to his activity (πραΐξις).
- (b) Disciples are believers who count the COST. They are Committed, Obedient, Sacrificial, and Time-intentional.
- d. Yahweh, the one who vindicates his Servant, is near (v. 8a).
- (1) These verses depict a court scene in which the Servant declares his righteousness and dares anyone to condemn him. He speaks with confidence because he knows the One who justifies him is near at hand.¹⁶
- e. No one is able to successfully prosecute the Servant in a court of law (v. 8b-9a).
- (1) The Servant is confident that, with the help of Yahweh, his defense attorney, no prosecuting attorney has a case against him.¹⁷
- (2) **Jn 18:38** 38 ...[Pilate] went back outside to the Jews and told them, I find no guilt in him.
- (3) **Ro 8:33-34** 33 Who will bring any charge against/accuse (ἐγκαλέω, fut.) God's elect [believers]? It is God who justifies/vindicates/declares one righteous (δικαιόω, pres.). 34 Who is to condemn (κατακρίνω, pres.)? Messiah Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is pleading/appealing (ἐντυγχάνω, pres.) for us.
- f. All the opponents of the Servant will wear out and be eaten up (v. 9d).
- (1) **Is 51:8** 8 For the moth will eat them up like a garment, and the worm will eat them like wool, but my righteousness will be forever, and my Yeshua/salvation (יְשׁוּעָה) to all generations.

5. Decision in the Darkness (Is 50:10-11).

- a. **Is 50:10-11** 10 Who among you fears (יָרָא) Yahweh and listens to (שָׁמַע) the voice of his Servant [Messiah]? Let him who walks in darkness (הַחֹשֶׁךְ) and has no light (אֵשׁ) trust (בָּטַח) in the name of Yahweh and rely on (שָׁעַן) his God. 11 Behold, all you who kindle a fire, who equip yourselves with burning torches! Walk by the light of your fire, and by the torches that you have kindled! This you have from my hand. You shall lie down in torment (הַצָּעֲזָה, LXX: λύπη).
- b. It is the opportunity of everyone to fear Yahweh and listen to his Servant (v. 10a).

¹⁶ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 326.

¹⁷ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 326.

- (1) The Servant's voice points backward to v. 4, fear of Yahweh points forward to Is 51:1, and seeking Yahweh point forward to Is 51:7.¹⁸
 - (a) **Is 50:4** 4 Lord Yahweh has given me the tongue of disciples, that I may know how to sustain with a word him who is weary.
 - (b) **Is 51:1** 1 Listen to me, you who pursue righteousness, you who seek Yahweh....
 - (c) **Is 51:7** 7 Listen to me, you who know righteousness, the people in whose heart is my Torah. Fear not the reproach of man, nor be dismayed at their revilings.
- (2) To fear Yahweh is to live in such reverent awe of God that one's behaviour is transformed. Here, we are to fear Yahweh specially by listening to the voice of his Servant.¹⁹
- c. Those who walk in darkness have the opportunity to trust (בטח) in the name of Yahweh and rely (עש) on him for salvation (v. 10b).
 - (1) **Is 10:20** 20 In that day the remnant of Israel and the survivors of the house of Jacob will no more rely (עש) on him who struck them, but will rely (עש) on Yahweh, the Holy One of Israel, in truth.
 - (2) **Is 42:16** 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.
- d. Those who kindle their own fire in order to see their way out of the darkness must walk by that fire (v. 11a).
 - (1) We're all in the darkness of sin and death. Our choice is to listen to the voice of Yahweh's Servant or to kindle our own fire.
 - (2) "The sense may be of fastening a torch to oneself so as to have one's hands free, perhaps for defense, while walking in the dark. ...Obviously fastening a torch to oneself is a very dangerous expedient."²⁰
 - (3) The wicked attempt to create their own light in order to find their own way out of the darkness. But they will be devoured by the light they have tried to create.²¹
 - (a) All non-biblical worldviews are man's attempt to create a light by which humanity may be able to find its way out of the darkness. But humanity is continually devoured the worldviews it creates.
 - (b) The worldviews of Secular humanism, Marxism, and Postmodernism, all based in Atheism and Darwinism, devoured the West in the 20th century. The West is still being devoured.
- e. Yahweh will cause them to lie down in torment (מַעַצְבָּה) (v. 11b).

¹⁸ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 328.

¹⁹ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 329.

²⁰ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 330.

²¹ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 329.

- (1) **Lk 16:23** 23 ...And in Hades, being in torment (βάσανος), [the rich man] lifted up his eyes and saw Abraham far off and Lazarus at his side.
- (2) **Lk 16:28** 28 ...For I have five brothers—so that he [Lazarus] may warn them, lest they also come into this place of torment (βάσανος).
- (3) **Jn 9:39** 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.
- (4) The lake of fire is the final destiny of those who refuse to listen to the Servant and rely on Yahweh for light.

6. Application.

- a. Ask God for the ear and tongue of a disciple (v. 4).
- b. Do not turn back from obedience to God (v. 5).
- c. Set your face like flint (v. 7).
- d. Fear God and listen to Yeshua (v. 10).
- e. Trust and rely on God (v. 10).