

Dr. Robert Chisholm, Isaiah's Servant Songs, Session 2: The Servant of the Lord: Champion of Justice and Covenant Mediator (B), (Isaiah 42:1-9 [continued] and 49:1-3)

This is Dr. Robert Chisholm and his teaching on Isaiah's Servant Songs. This is session 2, The Servant of the Lord, Champion of Justice and Covenant Mediator, Part B. Isaiah 42:1-9 continued and 49:1-3.

Well, let's resume our study of the first Servant Song. We've looked at some of the details of the song, but I'd like to talk now about the messianic fulfillment of this psalm or song in the New Testament.

And so let me get to the right spot here in my notes, and we will do that. So let's see here, all right, the messianic fulfillment of the first Servant Song. Let's start in Luke chapter 2 verse 28 with Simeon.

Do you remember Simeon? He was the aged prophet who held the infant Jesus in his arms, and the Lord had told him he would not die until he saw the Lord's Messiah come. And he declared that he had seen the Lord's salvation when he saw the child, the one who would be a light for revelation to the Gentiles. Does that ring a bell? A light for revelation to the Gentiles.

The reference to light, which is associated with salvation, I think, alludes to Isaiah chapter 42 verses 6 and 7, where the servant of the Lord is going to be a light to the nations. And also chapter 49 verse 6, it's in both of those psalms or songs, and that casts Jesus, I think, even from infancy, in the role of God's servant. So Luke, by telling us that, I think, is directing our attention to Jesus.

Were you listening to Simeon? He knows the Servant Songs, and he sees that Jesus is the one who is going to fulfill those songs. So it starts right there. Jesus' baptism in Matthew chapter 3 verse 17 and Mark chapter 1 verse 11.

Jesus launches his public ministry, but he does not present himself as a conquering king. He's launching his ministry and instead of riding in on a horse, a white horse or something like that, like a conqueror or even a donkey, which suggests kingship, he gets in line to be baptized. He gets in line to be baptized as if he were a repentant sinner in need of cleansing.

And John protested, I would have as well. No, I'm not going to baptize you. You don't need it.

But Jesus insisted that John baptize him. Though Jesus was sinless, what he's doing here is identifying with sinners because he is going to take our sins upon himself. And so this relates to Isaiah 53 as well, you know, when we get there.

Jesus is identifying with sinners and as the suffering servant, he came to bear the effects of human sin, Matthew 8:17, but also offered himself as a sacrifice for sinners, Matthew 20:28, and laid the foundation for the new covenant, Matthew 26:28. Remember the cup is the cup of the new covenant. He was compelled, Jesus was compelled to fulfill all righteousness, is what he says.

And in Matthew, righteousness is moral conduct that's in accord with God's will. So when you do the will of God, when you obey God and his moral instructions, you are doing righteousness. And it was God's will for Jesus to identify with sinners in this way, foreshadowing what the ultimate redemptive sacrifice would be.

And so he inaugurates his public ministry by doing just that. Jesus' baptism was the first step in his ministry, which he later summarized in this way, The Son of Man did not come to be served, but to serve and to give his life as a ransom for many. But as the baptism is unfolding, okay, so what I just said relates more to maybe the fourth servant song.

Jesus says, identifying with sinners, but Jesus' commitment to carry out God's will was pleasing to God. And so as Jesus comes out of the water, the Spirit descends on him, comes down swiftly like a dove would. That's Matthew 3:16. And then we have the words of the Lord from Isaiah 40.

It recalls the words of the Lord. The Spirit will be upon him. And then God identifies Jesus in this way.

This is my Son, whom I love. With him, I am well pleased. That's a combination of Psalm 2:7, where he declares the Davidic King, his Son, and the first verse of the first servant song, Isaiah 42:1, where he declares his delight in his Spirit-endowed servant.

So Spirit comes down, Isaiah 42:1, I'll put my spirit upon him. And then he talks about the servant being, he's well pleased with his servant, and he says that here. So this single statement identifies Jesus as the Messianic King, and also as his special servant who would carry out his will and suffer to save sinners.

So the servant and the kingship themes are being combined there. There are a couple of other texts in Matthew that inform this as well. So hopefully you're seeing that when Jesus comes along, right from the beginning, the first servant song is coming into play.

If you're familiar with it, then you're thinking, ah, connect the dots here. The Spirit came upon him, and the Lord announced that he's well pleased with him, and he's associating it with Psalm 2, royal. It's a royal Psalm.

So kingship and servanthood are coming together. And then Jesus' early healing ministry in Matthew chapter 4, verses 23 through 25. According to Matthew, Jesus' proclamation that the kingdom was at hand was accompanied by a demonstration of his Messianic power.

He exhibited power over nature by healing every kind of disease and illness, often viewed in the New Testament as coming from the devil. I don't think we should say that every illness and disease is from the devil, but ultimately, illness and disease are a product of sin in a general sense. We get sick, we die, because we're sinners.

We're part of the human race. Can't escape it. He continued his victorious spiritual battle against the devil by curing the demon-possessed.

They were obviously being tormented by the devil. And so that kind of shows his Messianic power and his authority. But he never abandons his role as suffering servant.

And you'll recall, as you read through the New Testament, the expectation was for a Messiah who would deliver the people from Rome. He was going to come and deliver the people, kind of like the Maccabees did earlier. And so they tended to highlight some of the Messiah as a military warrior, Isaiah 9. Through his healing ministry, Jesus is identifying with sinners in their terrible plight.

He's showing that he is able to defeat the enemy, but he's identifying with them because physical disease is ultimately an effect of sin. So by erasing the effects of sin in the lives of those he healed, Jesus foreshadowed the day when he would go beyond this band-aid approach and deal once and for all with the root problem. But then what happens? The news of his ministry begins to spread far and wide.

People are hearing about what he's doing, even in two regions where Gentiles lived, such as Syria and Decapolis, according to Matthew 4:24 and 25. So at this point, the first servant song is coming into play. Jesus is identifying with sinners.

That's kind of like Isaiah 53, and we'll get there. But the message of Jesus is already going out, and the Gentiles are becoming aware of him, and he's already beginning to be the light to the nations. He's taking the light of salvation to the nations mentioned in Isaiah 42:6. And that's going to be foreshadowing his final commission to his disciples.

And what is that? Make disciples of all nations. And along the way, Jesus makes it very clear that the Gentiles are not going to be excluded. Women aren't going to be excluded.

Children aren't going to be excluded. The Gentiles aren't going to be excluded. All the people who are sort of viewed as second-rate may be a little less in their culture.

In these notes that I'm working from, I next talk about Jesus' proclamation at the synagogue in Nazareth in Luke 4, where he quotes Isaiah 61. And typically, Isaiah 61 is not included among the servant songs. And I think part of that is they've separated 40 through 55 from 56 through 66.

And scholars will say, boy, 61 sounds a lot like the first two servant songs. But it can't be a servant song, because it's a prophet kind of thing, and they're missing the royal part of it. I'd like to talk about Isaiah 61 at the end of our study, at the end of the fourth lecture.

And so I'm going to, I'm not going to elaborate on that. But when Jesus, other than to say, when Jesus goes into the synagogue and identifies himself as the one that's described in 61, the Spirit is upon me to preach the good news to the poor and deliver the oppressed and all of that, he's identifying himself as the servant, because Isaiah 61 and 42 and 49, and even Isaiah 11, they all go together. And I want to briefly talk about Isaiah 61, even though the word servant isn't used there, connect the dots.

So we'll reserve that discussion for a little bit later. Jesus' retreat from public ministry in Matthew chapter 12, verses 15 through 21. He knows his time has not yet come.

He still has a great deal to accomplish, and so he retreats in the face of persecution in Matthew chapter 12. And he continues to heal those who follow him. He doesn't turn them away, but he warns them not to broadcast the fact.

Now, they sometimes refer to this as the messianic secret or whatever, but he doesn't seem to be promoting himself. If he's the Messiah and he's come and he is who he says he is, you would think that he would be promoting himself. Well, First Servant Song says he's not going to do that.

He's not going to publicize himself. He's going to show great concern for the broken, those who are ready, you know, the wick that's dim and ready to be extinguished. He's going to show great compassion for the needs of the people that those metaphors are referring to.

But at the same time, he's not going to be doing self-promoting. He's not going to be promoting himself as a conquering king. Instead, he's going to be careful not to crush

and oppress the weak and hurting, for his ultimate task is to bring the light of salvation to the world and establish a just society.

And for that to happen, he's going to have to be the suffering servant. He's going to have to be the suffering servant. Jesus' Transfiguration, Matthew chapter 17, verses 1 through 9. It's also in Luke chapter 9, verses 28 through 36.

Shortly after Jesus announced that some of his disciples would witness his second coming before they died, he took Peter, James, and John with him up a high mountain. A lot of people struggle with this passage. They didn't see all this before, you know, they get confused.

No, Jesus is not talking about the literal second coming. They're going to see that previewed, and Jesus is transformed before them. And so they see the Jesus who will manifest himself and appear when he returns.

He said, some of them, and it's happening. It's right after he said that they would, and then this happens. This has got to be the fulfillment of what he said.

It's got to be what he's talking about. And so God came in a cloud, and he declared, just as he did at Jesus' baptism, that Jesus is his son in whom he is well-pleased. So he said it at the baptism, now he's saying it at the transfiguration, and once again, that's Psalm 2:7, where Jesus is the son of God, he's the Davidic king, and 42:1, where he declares his delight in the spirit-endowed servant.

So God is again identifying Jesus as the messianic king, and he's also identifying him as the servant in the Servant Psalms. See how he's bringing royalty, kingship, and servanthood together, and that's exactly what the first song is doing. The Luke version differs a little bit.

In Luke's account, God says, this is my son whom I have chosen, Luke 9:35. Now, some manuscripts of Luke agree with Matthew in reading, with whom I am well-pleased, but usually when this happens, we go with the manuscripts that differ, because the understanding is that, well, some people who were transcribing the Luke material were influenced by what Matthew said, and so I think you can make a good case for the different reading being original. But it's still Isaiah 42:1, because in Isaiah 42:1, the Lord calls the servant, my chosen one.

He uses that chosen language. He uses well-pleased, and he also says chosen. The Matthew version picks one, the Luke version picks the other.

It's not that there's a... Jesus said both, I mean, or God said both when he declared it. You just have to put them together. Matthew chose to give a selection, and the same

thing in Luke, a different selection, but both were stated, and so hopefully you see that the first servant song is very visible in the New Testament.

The first song where the Lord talks about the servant's mission as a champion of justice and the ideal king. They're throughout the Gospels. So, I think now we're ready to move on to the next servant song in the second one in Isaiah chapter 49.

Okay, so let's go there. You want to get your Bible? Let's go to chapter 49, and in chapter 49, the song extends all the way through verse 13, and as I said before, there's going to be quite a few parallels. Some of the language is going to be exactly the same as what we see in the first servant song.

So, they go together, and the second one in many ways is going to give us insight as to the identity of the and the meaning of some of the language. So, let's go to 49, and I'll begin reading there. It's 49.1, but I just remembered something.

I'm getting to the age where I don't always remember everything I wanted to cover. It's very important. The first servant song, 42, and then you jump over seven chapters to 49, and then the third song comes right along in chapter 50, and then the fourth song in rapid succession in 52-53.

Why the delay? Well, if you go into the material that's in between, guess who is highlighted? Cyrus. Cyrus, whom we mentioned. So, remember in chapter 41, the Lord talked about Cyrus, his agent of salvation, to get his plan rolling.

He's going to bring the people back from exile, and then he talks about the servant, and we argued that the servant is distinct from Cyrus because Cyrus is depicted as a conqueror. The servant is not depicted that way, and then we're going to come to the second song, and he's actually going to call the servant Israel, and so that clinches it. So, see the pattern? You've got, we talk about Cyrus, the more immediate action event that's going to set in motion God's program of redemption for his people, and then we talk about the servant who's going to bring that to fruition and culmination.

And so now, typical fashion in the prophets, we're going to expand our discussion of Cyrus, and it really peaks kind of in 44 and 45, where Koresh comes, and he is responsible for delivering the people from exile. But that didn't bring about the grand vision that we see in Isaiah's prophecy. It was only the beginning.

So, having talked about that individual, Cyrus, now he talks about his other agent of salvation, who's going to bring all of it to culmination, and that's why the focus now is on the servant. So, describe Cyrus, describe the servant. Describe Cyrus in more detail, and describe the servant in more detail.

See the pattern? And so that's why we had a little gap in there. So, chapter 49, verse 1, listen to me, you coastlands. Pay attention, you people who live far away.

This is the servant speaking here. He's talking, and notice that he is aware of the fact that the coastlands and the people who live far away are going to be impacted by his servanthood. We've already heard about that in chapter 42.

God wants to do something that's going to impact the nations through this servant. The Lord summoned me from birth. He commissioned me when my mother brought me into the world.

So, it goes all the way back to the very beginning. He entered this, I think that's a way of saying he entered the world with one task in view, to be the Lord's servant. Verse 2 makes it sound as if he is going to be a military figure of some kind.

He made my mouth like a sharp sword. Notice, he made my mouth like a sharp sword. He hid me in the hollow of his hand.

He made me like a sharpened arrow. He hid me in his quiver. So, what's going on here? And he said to me, You are my servant, Israel, through whom I will reveal my splendor.

So, some people would look at this and say, well, there is a military dimension to the servant of the Lord, and it is true. Messiah is going to come as a mighty warrior, and this is depicted in Revelation. Jesus is going to come riding out of heaven, and he's going to have a sword coming from his mouth, but I don't think that's the focus in the servant song.

He is a warrior, but the servant songs are focusing more on identification with sinners and humility, and his ministry to the down-and-out, the oppressed, and the suffering that he's going to endure. So, even though I think the New Testament picks up on this imagery, I think you could say, he made my mouth like a sharp sword, and he made me like a sharpened arrow. I think he's saying, I am going to be the Lord's spokesman.

This is where the prophetic dimension is coming in. He's not only a king, he's also a prophet, and I don't think we should engage in this false dichotomy. No, you've got to pick one.

He's either the king or he's the prophet. No, no, no. This servant wears many hats, and he is also going to be the Lord's spokesman.

He's going to be the Lord's prophet. He's going to have a prophetic word, and that word is going to be very effective and powerful, just as a sword or an arrow is in the

hand of a warrior. So, it's more of a comparison, just as these weapons are effective in the hands of a skilled warrior, so the servant's words are going to be effective and powerful as the Lord speaks through him.

I think that's the idea here. It's just depicting him as a powerful prophet. Of course, when prophets declare judgment, judgment will occur.

Their word can be destructive, but that's debated by a lot of people. You have to think that one through as you're going to teach. Then he said to me, You are my servant Israel, through whom I will reveal my splendor.

And for some people, they will look at this and say, see, it's Israel. Israel is the servant. But notice it doesn't say Jacob, and I'm arguing that in these, in this section, when it's exiled Israel, it's always Jacob, Israel, as we'll see.

But I thought, I said to myself, I have worked in vain. I have expended my energy for absolutely nothing, but the Lord will vindicate me. My God will reward me.

This is strange. He seems to be referring to maybe opposition, maybe even some suffering. I've worked so hard, but I'm not seeing any results yet.

But I know that the Lord is going to vindicate me, and my God will reward me. So I think this is another hint here as we're moving toward the suffering servant image in the fourth song. It's a hint that there's going to be some opposition, and we might not get immediate results from the servant's work.

So now the Lord says, the one who formed me from birth to be his servant, in verse 5, this is really important, he did this to restore Jacob to himself so that Israel might be gathered to him. And I will be honored in the Lord's sight, for my God is my source and strength. So I mentioned this in my overview.

Now we're going to look at a little more detail. Hmm. He formed me from birth to be his servant, and I am identified as Israel.

My job is to restore Jacob, and my job is to restore Israel to God. So people have tried to do some strange things with the Hebrew grammar here, and if you want to look up some of the things that I've written, I have interacted with all of that in great detail. But we can't talk about all that in a presentation of this nature.

It's too technical. But no, this is a good translation of what the text is saying. So the servant Israel is going to restore Jacob Israel, and we know from prior texts in this section, Jacob Israel is exiled Israel.

And why are they exiled? Because they're deaf and blind. They're spiritually insensitive, and they have not obeyed the Lord, and they have paid the penalty for that, and they find themselves in exile because the covenant curses have come down upon them. They need to be delivered.

They need to be restored. And so the servant's job is to do that, to bring them back. So when Jesus comes as the servant, his message to Jacob and Israel is one of repentance.

And he himself models that when he goes and gets baptized by John. He's identifying with them really as an Israelite, and he's saying, you need to do what I did. I'm identifying with you in your sins.

I'm going to take care of your sin problem, but you need to repent. And so Jesus' whole mission is to not only carry God's salvation to the nations, but now we're zeroing in on Jacob and Israel, and the Lord's job is to bring them back. And so you have this notion of Jesus as the ideal Israel, and I need to state it carefully because I don't think God is replacing Israel with Jesus.

I'm not advocating replacement theology, but there is a sense in which Jesus accomplishes what God intended all along, where the nation failed. So think of Matthew. You see this in Matthew right up front.

Jesus goes down to Egypt as a child. The Lord in his providence engineers things there. You know, Herod's trying to kill all the babies in Bethlehem, so they flee to Egypt.

And then Matthew says, This happened in order to fulfill Hosea's words, out of Egypt I called my son. But if you go to Hosea, it says, Out of Egypt I have called my son, and the more I've called to them, the more they pursued the idols, the Baals. So I think Hosea is talking about the original exodus.

Out of Egypt I called my son, and then he goes on to describe what happened after that, and it didn't take long for them to start to pursue idols and the Baals, especially when they got into the land. So, how is that messianic, and how is that prophecy? He's talking about what has happened. Well, there's typology going on.

Fulfillment doesn't always mean God gives a prediction, and then it comes to pass. We call that direct fulfillment. Sometimes, what happens is the words of the Old Testament get filled out in a more complete sense.

And what Jesus is doing, when he comes out of Egypt, the Lord, I think, is saying the ideal Israel is here, and he is not going to fail. Israel failed in the wilderness. Jesus did not fail in the wilderness.

Remember, he faced off with the devil, and the devil tempted him, really, to abandon his mission, to bypass the suffering dimension. Hey, you can be king under me right now if you just do what I say, and Jesus won that battle, quoting Deuteronomy the whole time. One of my colleagues at DTS, the late Howard Hendricks, used to say when he was talking about this temptation, How well would you do against the devil if all you had was the book of Deuteronomy? Jesus did just fine.

He knew it. He knew it. And interestingly enough, the passages he quotes from Deuteronomy are all in context that talk about their failure in the wilderness.

So we have a contrast between failed Israel, a disobedient God, and we've got, on the other hand, the ideal Israel. And I think Matthew has in mind this second servant song, even though he doesn't quote it directly. The ideal Israel, who obeys God and succeeds in the wilderness, proves that he will accomplish God's mission.

Remember, in Deuteronomy 4, God wanted to impact the nations through Israel. You keep the law, and the nations are going to be looking at you, and they're going to say, What a wise people with wise laws, and they're going to want to know why, how you're able to be this way. And then you can testify about Yahweh to them.

Israel, they blew it. They didn't accomplish that. The servant will.

He's going to carry God's salvation and message to the nations. So I think that's going on here, but he's got to deliver Jacob, Israel first. He's got to deliver them.

He says, Is it too significant a task for you to be my servant, to re-establish the tribes of Jacob and restore the remnant of Israel? There it is again. That's his task. So he is distinct from exiled Israel.

He's the ideal Israel. I will make you a light to the nations. Okay, that was in the first Psalm.

So you can bring my deliverance to the remote regions of the earth. If you think it's too small a task to just minister to Israel, you're going to minister to all the nations. And that's already been stated in the first Psalm.

So the broader mission is now narrowing in here. And then verse 7, this is what the Lord, the protector of Israel, their holy one, says to the one who is, very interesting, talking to the servant, despised and rejected by nations, a servant of rulers. But kings will see and rise in respect.

Princes will bow down because of the faithful Lord, the holy one of Israel, who has chosen you. Looks to me like that's another hint, more than a hint really, talking about despised and rejected. He's preparing us for what we're going to read in the following servant songs, where the focus completely shifts to the suffering servant.

He's preparing us for that. Despite the fact that nations despised and rejected you, people rejected you, and you became a servant of rulers. Think of how Jesus was seemingly at the mercy of Herod and Pilate and all this.

And that's also referred to in Psalm 2, the nations rebelling against God. But kings will eventually see, and they will rise in respect, and princes will bow down. And we're going to see this happen in the fourth servant song.

We're going to see this described more fully as kings recognize who would have thought that he would be one greater than us. And this is what the Lord says: at the time I decide to show my favor, I will respond to you. On the day of deliverance, I will help you.

I will protect you and make you a covenant mediator for people. Well, we got the same language that was used in the first song, a covenant of the people to rebuild the land and to reassign the desolate property. So, in this particular context, it looks to me like the people are specifically Jacob Israel.

They are exiled Israel, and he is going to bring them back to the land and reassign the desolate property. This is a more focused view. But what I'm objecting to now is taking this and imposing it on chapter 42, which is not as specific as this.

It's more general in terms of the people. So, God's going to make a covenant with these nations in 42, and here the servant is going to be the covenant mediator for God's chosen people, Israel Jacob. He's going to begin a new covenant ministry, and he's going to do that through his suffering.

That's going to be part of this covenant mediation, and it's very interesting as you progress through the songs and the servant's suffering comes into focus. Then you come to Isaiah 55, and in Isaiah 55, the Lord says to the people, Come, you know, eat freely, drink freely. It's available to you.

In fact, let's just go there and read a few of those verses. It's a call to covenant renewal, and it comes after the servant songs. This is where it's all leading.

So, interjection. Hoi, used positively here. Hey, all you who are thirsty, come to the water.

You who have no money, come, buy and eat. Come, buy wine and milk without money and without cost. I have what you need, and it's free of charge.

Why pay money for something that will not nourish you? The metaphor gets a little mixed, free or buy, but listen carefully to me. Pay attention to me. Listen so you can live.

Listen so you can live. Then I will make an unconditional covenantal promise to you, just like the reliable covenantal promises I made to David. So, the Lord is talking about a renewal of covenant, and then he recalls, Look, I made him, David, a witness to nations, a ruler and commander of nations.

Look, you will summon nations you did not previously know, and I think the Lord's still talking to David here. This is a quote, but it's implying what the servant's job is. Nations that did not previously know you will run to you because of the Lord your God, the Holy One of Israel, for he bestows honor on you.

And then the prophet says, Seek the Lord while he makes himself available. Call to him while he is nearby. The wicked need to abandon their lifestyle, the sinful people, their plans.

They should return to the Lord, and he will show mercy to them and to their God, for he will freely forgive them. Well, on what basis can God show mercy and forgive? This is on the heels of the servant song. It's on the basis of what the servant has done for them and how he has suffered.

And then the famous verse, My plans are not like your plans, and my deeds are not like your deeds, says the Lord, just as the sky is higher than the earth, so my deeds are superior to your deeds, and my plans are superior to your plans. That gets interpreted as referring to the incomprehensibility of God. Yeah, if you pull it out of its context, but what is God's plan here? His plan is to save them, to forgive them, and save them.

And if you look at some other texts, you'll see that their plans are sinful. Human plans are sinful. Human plans are not realized.

The Lord's plans are realized. So, rather than being some kind of articulation of God's incomprehensibility, and you can't understand his plans, they're just higher than ours. No, this is a promise that supports what he has just said.

I will forgive you, and I will show mercy to you. You wouldn't do that. Your plans fail, but I've got a plan and it's higher than yours.

And then he talks about the rain and the snow falling, and it doesn't return until it's accomplished what its purpose was, and that gets applied to evangelism. And I think that's probably pulling the text out of its context. And the Lord is simply saying there, when I send out my promise, it's like the rain or snow.

It's not going to stop in midair and come back. It's going to go and it's going to fulfill the purpose for which I sent it. So, a real quick overview of Isaiah 55 there, but I think it's important because the servant's job is to restore God's people to himself, and that entails a new covenant being made.

And Jeremiah is going to build on this. He's going to talk about a new covenant that the Lord is going to make with his people. Ezekiel talks about it.

The Lord is going to purify and forgive his people. And all of that is growing out of Isaiah, and it's all based on Isaiah 53 and the servant's suffering, but also the promise of a new covenant in the second servant song. So if we go back to the second servant song, he's going to be a covenant mediator for the people.

He's going to mediate the new covenant. And in 55, you have a call to renew that covenant. He's going to rebuild the land and reassign the desolate property.

You will say to the prisoners, Come out. And to those who are in dark dungeons, emerge. They will graze beside the roads.

On all the slopes, they will find pasture. They will not be hungry or thirsty. The sun's oppressive heat will not beat down on them.

For one who has compassion on them will guide them. He will lead them to the springs of water. Is this starting to sound like somebody? The Lord is going to deliver his people, and there's going to be a leader who guides them to springs of water, and he's going to be kind of a prophetic figure.

It's Moses. A scholar by the name of Gordon Hugenberger has written some really good work on this. The servant of the Lord is a new Moses.

There's going to be a new Exodus that's going to be described in the following chapters, 51. Well, if you got an Exodus, you got to have Moses. You know, if you got the movie about the Exodus, Charlton Heston has to be there.

So yeah, the servant's going to be a new Moses. He's going to lead the people out. I will make all my mountains into a road.

I will construct my roadways. Look, they come from far away. Look, some come from the north and west, and others from the land of Sinai.

It's not just going to be from Egypt this time. God's people are going to be coming from here, there, and everywhere. Shout for joy, oh sky.

Rejoice, oh earth. Let the mountains give a joyful shout. For the Lord consoles his people and shows compassion to the oppressed.

So there's going to be a Moses who leads them out, who brings them to the land. Moses didn't get to go into the land. So we could almost say he's not just a new Moses, he's a new Joshua as well, because he's going to be leading them into the land and reassigning the property and rebuilding the land.

And so I see Moses and Joshua all over the pages here. And so this is what the servant is going to be doing. So he has a prophetic role.

Moses was a prophet. If we bring Joshua into the picture, well, Joshua was a warrior. But he's still a king.

He's still a king. And he's bringing about this deliverance, bringing justice to his people. They've been oppressed even though they had sinned.

So this is an important role that the servant has in this second song. But I resist the temptation to say it's got to just be Moses or it's just got to be a king. There's more going on here.

It's all of those things. And as we see it play out in Jesus, yeah, I see a prophet. Wow, I see a prophet.

But someone who's more than a prophet. I see the messianic king as well. So that's the essence of the second servant song.

And I think that this is a good breaking point. So maybe we will stop here. And in our next lecture, we will turn to the third servant song.

And then we're going to spend quite a bit of time on the fourth song.

This is Dr. Robert Chisholm and his teaching on Isaiah's Servant Songs. This is session 2, The Servant of the Lord, Champion of Justice and Covenant Mediator, Part B. Isaiah 42:1-9 continued and 49:1-3.