

MISCELLANEOUS NOTES ON ISAIAH¹

INTRODUCTORY INFORMATION:

“The Prophecy of Isaiah is the third longest, complete literary entity in the Bible, being exceeded in length only by Jeremiah and Psalms...Isaiah is at once familiar and neglected. Chapters like 6, 35, 40, and 53 are among the best-known parts of the OT; and there are briefer, well-known sections in chapters like 7, 9, and 61. There are however vast stretches of the book, especially in chapters 13-34, that are virtually unknown to most Christians. Ignorance of any part of Scripture is to be deplored, but this is particularly so with a book that gives such a manifold presentation of Christ...The NT writers recognized Isaiah’s special importance, quoting from and alluding to it frequently. Many of its verses and phrases have passed into common use in literature. For example, there are seventy quotations from Isaiah in the Penguin Dictionary of Quotations...and Handel used much of Isaiah’s language in the *Messiah*.” (pp. 3-4)

Isaiah’s wife: “His wife is called ‘the prophetess’ (8:3), which may simply mean she was a prophet’s wife, as there is no record of a personal prophetic ministry by her. She was, however, the mother of his two known children, both of whom had names with symbolic meanings (7:3; 8:3, 18), which may account for this description of her.” (p. 4)

Authorship: “Until late in the eighteenth century, only one extant writer questioned the universal assumption that Isaiah wrote the whole book, namely the twelfth-century Jewish commentator Ibn Ezra. He maintained that chapters 40-66 were the work of a prophet who lived late in the Babylonian captivity...In the late eighteenth century, soon after Pentateuchal criticism began to get into its stride, the new critical school took an interest in Isaiah. Doderlein and Eichhorn both attributed chapters 40-66 to a prophet of the Exile, who soon was known as ‘Deutero-Isaiah.’ This view came to be held very widely in scholarly circles...(but) a number of leading conservative scholars addressed themselves to the question, and the commentaries by Alexander, Hengstenberg, and Delitzsch are of special importance. These men were Hebraists and exegetes of the highest caliber, and each maintained the Isaianic authorship of the whole book, though Delitzsch later became more open to the ‘Deutero-Isaiah’ hypothesis. J.A. Alexander’s work stimulated an interest in the issue at Princeton and, later, at Westminster Seminary, which was to bear fruit in the twentieth century in the works of O.T. Allis and E.J. Young.” (pp. 6-7)

Supporting arguments for the unity of Isaiah: “[a] It is clear that the Jews accepted Isaiah’s authorship of the later chapters of the book well before the coming of Christ. Ecclesiasticus, written early in the second century B.C., says, ‘By the spirit of might he (Isaiah) saw the last things, and comforted those who mourned in Zion’ (Ecclus 48:24). The last clause clearly refers to Isaiah 61:3. [b] The pre-Christian Isaiah scroll from Qumran [i.e. the DSS] known as 1QIsa has the complete text of the book...[c] Josephus (Antiq. XI, 3-6 [i. 1-2]), writing late in the first century A.D., says that Cyrus read the prophecies about himself in Isaiah and wished to fulfill them. Whether or not this story is true, it shows that Josephus regarded this material as predictive in nature...

[d] “More important, however, is the testimony of the NT, which quotes Isaiah—and from different parts (e.g. John 12:37-41)—by name more often than all the other writing prophets combined. It is said [by skeptics] that this testimony has little significance because all the NT writers were really doing was identifying the source of their quotations in particular OT books. Although this explanation would fit

¹ The vast majority of the material contained here consists of quotes from “*Isaiah*” by Geoffrey W. Grogan in “*The Expositor’s Bible Commentary*,” Frank E. Gaebelin, editor, (Zondervan: Grand Rapids, Michigan, 1986). All page numbers listed without additional qualification are taken from that source. Material from other sources will be indicated by both a name & page number. Material in parentheses () occurs thus in the original sources, bracketed words [] & comments (with a few exceptions), are by me. -Rev. Mike Edwards, Baptist Bible College of the Caribbean, St. Vincent, West Indies, October, 2008, revised, January, 2012.

some of the quotations, there are others that cannot be explained in this way. Each of the named quotations from Isaiah in the Epistle to the Romans is introduced by phraseology using verbs of speech (Rom. 9:27, 29; 10:16, 20-21), and those in Romans 10 are from Isaiah 53 and 65. Clearly, Paul believed these chapters to be the work of Isaiah himself.”

[e] “[In addition] none of the OT prophetic books is without an opening title in which the prophet’s name is given (e.g. Isa. 1:1). Isaiah’s name is sometimes also mentioned in headings (chs. 2, 7, 13, 20, 37, 38, 39). It is true that there is no reference to him by name in chapters 40-66, but then there is none either between chapters 20 and 37. The opening heading appears to be intended to cover much material because of the reference in it to no less than four kingly reigns, and it would be natural to assume that, like the headings that commence other prophetic books, this was intended to cover the work as a whole. The absence of a heading at the beginning of chapters 40 & 56 is particularly significant. If these circulated initially without headings, they would stand alone among the OT prophets; and if the headings were lost at some time, it seems inconceivable that oral tradition did not preserve the names. The heading to chapter 13 is especially significant, because it links Isaiah with an oracle about Babylon... The argument from theological difference—never very persuasive—appears still weaker now than it once did; for even staunch advocates of the view that the book comes from more than one author are laying stress on its unifying theological motifs... We conclude that the case for unity of the book is strong.” (pp. 9-11)

Outline/Structure of the book: “**Chapters 1-35 emphasize the need for faith and the folly of trust in the flesh. This theme continues in the transitional chapters, 36-39** [i.e. the story of Hezekiah, Sennacherib, the Babylonian visit, etc.]. **The mixture of faith and unbelief, so often characterizing God’s people, assumes flesh and blood in the person of Hezekiah, so trustful in Jerusalem’s great crisis and yet so compromising in his relations with Babylonia.** So the scene is set for the chapters to follow. **Chapters 40-66** belong together; yet there is a threefold structure in them, punctuated by warnings to the wicked (48:22; 57:20-221; 66:24)...

“**Chapters 40-48** present the people in their future state under Babylonia’s domination. **Yet the sovereign Holy One of Israel has not forgotten his purpose for the remnant of his people.** There is strong emphasis on his uniqueness and his control of history, especially in the advent of Cyrus. Just as God had done in Egypt, so now he would overthrow the deities of the tyrant empire, Assyria. The messianic theme reappears in a new form in the introduction of the *Servant of the Lord* (ch. 42)...

Chapters 49-57 are dominated by the Servant and his ministry, not only to Israel but also to that wider world that has been so much in view earlier. Atonement through substitution is described, celebrated, and proclaimed...

Chapters 58-66 explore the final issues of salvation and judgment, with the Servant as the supreme agent of both (chs. 61, 63). The ultimate glory of Zion (ch. 60) is to be set in the context of a new creation (ch. 66), but the book ends with prophetic realism of a warning to the impenitent (66:24)... What is the overarching theme of OT theology? Perhaps it is the covenant. Here in Isaiah, God’s special relationship with Israel is presupposed throughout.” (p. 21).

GENERAL EXEGETICAL COMMENTS:

The “Branch” [11:1]: “The reduction of the Davidic dynasty to a mere stump is a true metaphor for its condition when Christ was born; for, though still in existence, that dynasty had been without royal power for nearly six hundred years. The reference to Jesse—who was of course never king—rather than to David—who was---**may point to the total absence of royal dignity in the house of David when the**

Messiah would come. There was still life in the house though, for God’s purpose (cf. 2 Sam. 7:16) had not been set aside (cf. Ezek. 21:27). The Branch [cf. 4:2 & 6:13] is now fully messianic.” (p. 87)

Chapter 12 – “The first twelve chapters of the Book of Isaiah focus attention on Judah and Jerusalem. Chapter 12 forms a fitting climax and close for this whole section...when it is said that he is ‘*my strength and my song*’ (v. 2), the reader is made aware that this God is now everything to his people. (pp. 92-93)

Chapter 23 – “History has known a number of small countries—some of them little more than city-states—that have had a disproportionate influence because of their possession of fine harbors and strong commercial instincts and skills. Venice, Genoa, and the cities of the Hanseatic League are examples from the past, while Singapore and the Netherlands, with its great port of Rotterdam, are modern examples. **Phoenicia, with its two important ports of Tyre and Sidon, was the maritime commercial state contemporary with much of OT history.** Like all Israel’s and Judah’s neighbors, of course, it was pagan; and the worship of Melkart, the Tyrian Baal, had posed a serious religious threat in the days of Ahab and Jezebel.” (pp. 145-146)

Chapter 30 – “Isaiah’s use of the title ‘*Holy One of Israel*’ here (v. 12) is particularly significant. The people had resisted his use of it, but he was not their servant but the Lord’s. Nothing would be trimmed to suit their taste...**Isaiah not only used titles for God, he combined them, and often with striking effect.** ‘*The Sovereign LORD*’ (v. 15) translates Adonai followed by Yahweh, thus combining his sovereign authority with his redemptive name. Sovereignty and holiness find expression in vv. 16-17 while redeeming grace, joined to these qualities, is seen in vv. 15 and 18. The word of God cuts right across ordinary human thinking, for his thoughts are higher than those of men (55:8-9). Those who have learned from God will turn to him in repentant faith, but continued rebellion against him produces panic when the foe appears in all his might.. ‘*Repentance*’ here is literally ‘*returning*,’ and this probably has the same double entendre noted in v. 1. In the context of the contemporary political situation, to turn away from trust in Egypt and to return to the Lord were two sides of the same fact.” (pp. 196-197)

Chapter 31 – “**Hezekiah had repeated the sin of Ahaz in seeking an alliance with an alien power instead of encouraging his people to put their trust in the Lord. In so doing he showed he had failed to learn from history**—for Egypt had proved anything but an ally to Israel in the past—from Scripture—for the attempt to secure horses for cavalry units **was against the divine constitution for the king (Deut. 17:14-20)**—or even from the experience of his father, Ahaz—which could have provided him with a salutary warning.” (p. 201)

Chapter 37 – “**An interval of twenty years separates v. 37 and v. 38,** but we get the impression that we are meant to understand Sennacherib’s death as a further manifestation of divine judgment. His death at the hands of his own progeny is confirmed from Assyrian sources, though each of the two accounts adds something to the knowledge of it we could have obtained from one only. His death when at worship in a pagan shrine should be seen as further evidence of the main thesis of these two chapters, that the God of Israel is the living and true God, while all other deities are powerless.” (p. 233)

Chapter 39 – “**This brief chapter is of great importance, because it serves, in the overall plan of the book, to set the scene for the chapters that follow.** These chapters—enigmatic to the ordinary reader prior to the reference to Babylon in chapter 43 and perhaps even before the dramatic mention of Cyrus at the close of chapter 44—become clear as to their setting when they are seen to presuppose the fulfillment of the prophecy given in this chapter, which therefore fulfills an indispensable function...**This chapter, perhaps more than any other in the book, tends to reveal the basic presuppositions of commentators.** Many place it early in the sixth century and on the sole ground that it purports to predict events that took place then.(!)” (p. 239)

“(unbelief and pride)...were the two sins most often condemned by the prophet.” (p. 239)

Chapter 40 – To move from chapter 39 to **chapter 40 is to enter a part of the book (chs. 40-66) that has produced more scholarly literature than any other part of the OT**...the debate as to the nature of the Servant Songs and the identity of the servant shows no sign of abating.” (p. 240)

40:27-31 – “The prophet’s majestic view of God—stemming, at least in part, from the inaugural vision of chapter 6—is now brought to bear on the people’s despondency. **The name ‘Jacob’ (v. 27) occurs about forty times in Isaiah, about two-thirds of the occurrences being in chapters 40-66. It suggests the unworthiness of the chosen people but also—in this part of the prophecy—brings to mind the ancestor’s experience in the story of his descendants** (cf. Ma. 3:6); for Jacob too had been in exile in (northern) Mesopotamia as a result of his own folly. As God had said to Jacob (Gen. 31:13), he was now telling his progeny—to return to the Land of Promise. The language used here suggests that the people were bringing God down to their own level, thinking him either forgetful (v. 27) or tired—perhaps because their long history of folly seemed to be never-ending. The closing verses assert that the God who upholds the stars (v. 26) also supports his weary people (vv. 29-30). Those who found the journey to Jerusalem from other parts of the land tiring were given strength for it by God (Ps. 84:5, 7). The people in Babylon had to travel much farther but could exchange their little strength for his omnipotence. The verb used in v. 31a suggests an exchange of strength. The three-fold description forms a climax, not its opposite; for the exceptional flying and the occasional running do not require, as does the constant walking, an ever-flowing stream of grace.” (p. 246)

The “*Servant Songs*” – “The term ‘*Servant Songs*,’ coined by Duhm, is something of a misnomer, for **there is no evidence they were ever sung**, but the term has come to stay. (**Isaiah 42:1-4; 49:1-6; 50:4-9; & 52:13-53:12**)...Accept the unity of the book [of Isaiah], and **it may be that even 63:1-6 should be included**...Moreover, the earlier songs should probably be extended beyond the limits set by Duhm—with the first and second [above] reaching at least to 42:7 and 49:9a, the third to the end of chapter. An examination of these passages shows the appropriateness of this, and the comment at 48:16 presents the case for seeing a reference to the Servant there...

“**Who then is the servant?** The Christian, guided by the use of made of the Servant Songs in the NT (e.g., in Matthew 8:17; 12:17-21; John 12:38; Acts 8:30-35 et al.), is likely to immediately say, ‘Jesus.’ Certainly there is not a word of the songs that cannot be applied to him, even when the servant is called ‘Israel’ (49:3); for, as Matthew clearly saw, Jesus was the perfect expression of what God intended Israel to be (cf. Matt. 2:15 with Hos. 11:1-2). Jewish interpreters have identified the servant with [a] Israel as a nation, [b] the faithful remnant, [c] ideal Israel, and [d] various historical characters (including the prophet himself and Jeremiah). Modern scholars have shown the same diversity of outlook...

“It is at first a surprise to find that Isaiah 49:6 is applied to Paul and Silas in Acts 13:47, whereas it is apparently applied to Christ in Acts 26:23, and that Isaiah 42:2-3 seems to have influenced the picture of the Christian servant of God in 2 Timothy 2:24-26. In fact, as we have seen already with the branch concept, it looks as if Isaiah is gradually educating his readers as to the deep significance of the servant. Viewed in the light of passages like 41:8-10 and 43:8-10, which form part of its context, **the first song could apply to Israel, though in the light of 42:18-20 hardly empirical Israel but perhaps Israel of the future, purged of sin**. But 42:6 is a problem, for ‘the people’ here clearly refers to Israel. **Perhaps, says the reader, the servant is the faithful remnant**, so important in earlier chapters, playing now an important part in underscoring the relationship between the Lord and his people? This seems to be reinforced when we see the servant both identified with and yet distinguished from Israel in **the second song** (49:3, 5). Certainly in these two songs the servant, even if a group, is personalized; **but in the third song the first person singular is dominant. He is taught, he suffers, he is vindicated, and he**

imparts God's truth to others, who are judged by their attitude to him. There is not, in fact in the third and fourth songs a single expression necessitating or even suggesting that the servant is a group rather than an individual. Moreover, in chapter 53 his work is unique, for none other in the OT, either within or outside Isaiah, dies as an atoning sacrifice for human sins...

“It seems therefore that we have here a kind of pyramid pattern, such as Delitzsch (2:174) discerned in the presentation of the servant. The servant is first of all, outside the songs, [a] Israel; then he is [b] the remnant, the spiritual heart of Israel; then [c] he is an unique person, suffering unjustly at the hands of sinners and yet in fulfillment of the divine purpose of atonement. The earlier songs can be applied to Christians as they share—through his one sacrifice—the glad task of bringing light to the world. **They cannot share his atoning work but are called to accept a destiny of suffering for his sake, to proclaim, as he did (61:1-2), his great salvation.**” (pp. 254, 7, 18-19)

Cyrus – “Cyrus, king of Persia, crossed the Tigris from the east and so entered the Babylonian Empire. He marched swiftly and victoriously against Croesus, king of Lydia, and took his capital Sardis, in western Asia Minor, having already subdued the Medes in the north (cf. v. 25). *He could therefore be described as being both from the east and from the north.*” (p. 250)

Regarding 44:28 – “There have already been allusions to Cyrus (cf. comments at 41:2, 25), but these have not named him; for his name has been held back for this great moment of poetic-prophetic climax. Only in 1 Kings 13:2 do we find anything quite comparable in the OT, though Isaiah 52:13-53:12 could hardly be made more wonderfully specific by the mention of the name of Jesus. Only a little less dramatic than the name is the description of Cyrus as ‘*my shepherd*’ (v. 28) for this was a pagan foreigner. It is true that Hammurabi, king of Babylon—more than one thousand years before Cyrus—called himself ‘*the shepherd that brings good*’; but the term would remind the people of the shepherd-role of their own kings—especially of David (cf. 2 Sam. 5:2)—and also of the anthropomorphic description of God in 40:11.” (p. 270)

Chapter 42 – “Verse 6, with its reference to a covenant of the people, makes us aware of the fact that the servant cannot be simply identified with Israel. He at least represents a group within it, perhaps the faithful remnant, if not an individual. Thus the reader is being gradually educated as to the identity of the true Servant of God.” (p. 255)

Chapter 43 – “The word translated ‘*destruction*’ (*herem*, v. 28) is well explained... ‘The Hebrew term refers to the irrevocable giving over of things or persons to the LORD, often by totally destroying them.’ This is what Israel did, by God’s command, to pagan Jericho.” (p. 261)

Chapter 44 – “Isaiah’s imaginative gift is pressed into the service of his inspired satire. Neo-Platonism and Brahmanism [e.g. Hinduism], in their different ways, have attempted to provide an intellectual framework and justification for idolatry. Isaiah will have none of this, because he is jealous for the glory and sole Godhead of the God of Israel. Whether the medium be iron (v. 12) or wood (v. 13), the enterprise deserves nothing but ridicule.” (p. 265)

Chapter 45 – **Regarding why Cyrus let the Jews return to Israel**, various Jewish sources say that it is because Cyrus was shown that his name was written down by Isaiah a couple centuries earlier. “**Josephus** (Antiq. XI, 5 [i.2] recorded that ‘*these things Cyrus knew from reading the book of prophecy which Isaiah had left behind two hundred and ten years earlier.*’ ... There is a clear, if implicit, reference to Cyrus in v. 13; and this passage establishes him as a subject of prediction, not simply of description *ex eventu* [after the fact].” (pp. 271-72)

Chapter 46 – “Isaiah named **the two great gods of Babylon; Bel** (also called Marduk) **and Nebo** (v. 1) familiar to us from the compound names Belshazzar and Nebuchadnezzar.” (p. 274)

Chapter 48 – “(vv. 12-15) The NIV has very well interpreted the changes of tone to be found in this section, each verse having its own atmosphere. First, in v. 12 the prophet taunts Babylonia sarcastically, Such a rag bag of spells and magic arts she has accumulated! Could it be that there is an outside chance of success? ‘*Not a hope!*’ the prophet implies. Then in v. 13 he exhorts the experts with the horoscopes to provide deliverance. Babylonia, with its astral deities, was the natural home of the astrologer and his kin. The prophet identifies for a moment with the people, besieged with advice from such men and yet with no hope of a remedy for future calamity. In v. 13 he says, ‘*Let them save you*’; and in v. 14 boldly asserts, ‘*They cannot even save themselves.*’... Those who have turned from the living God to the daily horoscope in our own society would do well to heed this passage.” (p. 278)

Chapter 49 – “**In many respects chapters 49-57 form a better division within the book.** If the remaining chapters constitute a further special section, then the repetition of the words of 48:22 in 57:21 and the similar theme that concludes the whole book may be intentional structural markers in a book characterized by its order...

“**Verse 5 makes it clear that the Servant is not Israel per se, for he has a ministry to Israel...** The church’s mission to the Gentiles is to be viewed in the context of the mission of Jesus himself (cf. John 20:21) and is to the uttermost parts of the earth (Matt. 28:19; Mark 16:15; Luke 24:47; Acts 1:8). Accordingly, Paul and Barnabas could apply the words of v. 6 to themselves (Acts 13:46-47). The *Nunc Dimittis*, on the other hand, applies this verse to Jesus himself (Luke 2:32). **This means that we have NT warrant for interpreting this second song both individually and collectively, with the second emerging out of the first.**” (pp. 282, 285)

Chapter 50 – “Here, as in chapter 42, the true Servant of God appears in a context speaking of rebellious Israel, named also as God’s servant in the earlier passage (42:19). Here, as in 49:3, 6, the Servant is the perfect expression of God’s mind for Israel. **The imperfect servant, though not so named, appears in vv. 1-3 and 11, and the perfect in vv. 4-10.**” (p. 288)

Chapters 51-52 – “The sensitive reader of Scripture becomes aware in its pages, not only of the communication of truth, but also of differences in emotional tone and atmosphere. The climax of the servant theme and, indeed, of the Christological theme generally in this book is being prepared for in this passage. **There is a sense of impending climax, like that to be found in certain other OT passages (e.g. Gen. 44, Ex. 19, and Job 37), and this is marked by certain literary features:**

“[1] This section of the prophecy contains **an unusual number of imperatives**; and there are several series of verbs and their synonyms, so that there is a call to listen (51:1, 4, 7, 21, 52:8), to awake (51:9; 52:1; cf. 51:17), to look (51:1-2, 6), and, finally, to depart (52:11). Some of these commands occur in immediately doubled form (always an indication of emotion in a writer or speaker); and once the imperative is threefold, though in this case it is addressed to God, not man (51:9). [2] **There are rhetorical questions** (51:9-10, 12-14; 52:5); **allusions to chapter 40**, itself sure to have roused much feeling in its readers (cf. esp. 52:7, 9 and 40:1, 9); and **also many great statements about God and promises of what he will do.** There are in fact many allusions to earlier parts of Isaiah in this section, and all this encourages in the discerning reader an anticipation of a great climax. [regarding vv. 4-6] [3] The NIV uses the word ‘*my*’ nine times in these verses, presenting a most vivid impression of the personal activity of God on behalf of his people.” (pp. 293-294)

Chapters 52-53 – “The interpreter who has meditated on the third Servant Song in chapter 50 and then moves on to the fourth song feels somewhat as a godly high priest must have felt when he moved from

the Holy Place into the Most Holy Place on the Day of Atonement... **The vast majority of commentators hold that the fourth song extends from 52:13-53:12...**

“The poem, unusually symmetrical, is in five paragraphs of three verses each. It begins and ends with the Servant’s exaltation (first and fifth stanzas); set within this is the story of his rejection in sections two and four, which in turn form the centerpiece (vv. 4-6) where the atoning significance of the suffering is expounded. God and man, reconciled, share the telling (see the ‘*my*’ and ‘*I*’ of the outer sections, and the ‘*we*’ and ‘*our*’ of 52:1-6)...

“[There is a] striking comparison that occurs in [52:14-15], where many observers of the Servant have a double experience of astonishment, the first mingled with horror and the second, at least for those responding in faith, with joy ... The word ‘**sprinkle**’ has **priestly-sacrificial overtones** (cf. Ex. 29:20-21; Lev. 16:14-15), preparing us for further sacrificial language later in the passage... The intimate link between [53:1] and the closing verse of the last chapter [52:15] can hardly be missed...

“Who are the speakers in v. 1? Are they Gentiles—or Israelites, possibly speaking through the prophet as their representative? ... In the context it would seem natural that the [Gentile] nations and kings (52:15), at first struck dumb by the astounding revelation, should then speak in response to it.” (pp. 299-302)

Chapter 57 – “The pagan rites of Canaan, featuring sacred trees (v. 5; cf. 1:29-30), pandered to the sexual appetites of the worshipers. During the reign of Ahaz (cf. 2 Kings 16:3-4) and—if he saw it—of Manasseh (2 Kings 21:2-9), Isaiah must have been deeply grieved by the **pagan child-sacrifices** practiced in the land... **Molech** (v. 9), **god of the Ammonites, is associated with child-sacrifice** (Lev. 18:21; 2 Kings 23:10) in the OT. The olive oil and perfumes could be offerings, or else they belong to the picture of the prostitute. The apostate people did not pursue their paganism as a kind of leisure activity but went to great lengths (v. 10). They had courted the gods of nations far away and indulged too in necromancy. Weariness had not however induced them to give up. Verse 10 might represent an ironic comparison with 40:27-31 and even perhaps a suggestion that there was a wicked, supernatural source this strength was derived from.” (p. 319)

Chapter 61 – “Is there a fifth Servant Song here? Many—especially of the older—commentators have thought so, though most modern commentators do not favor this. They view the speaker as the prophet himself, though there are other views. Herbert, for example, takes the speaker to be Zion personified. **What is clear is that Christ identified the speaker with himself in Luke 4:17-21** (cf. also Luke 7:22), though this does not prove that this is a Servant Song; for he could have seen himself as the supreme prophet, just as the writer to the Hebrews saw him and his people anticipated in Isaiah and his disciples (Heb. 2:13; cf. Isa. 8:17-18). **There are however a number of links with the Servant Songs.** Compare the language of v. 1 with 42:1, 7, and 49:9; of v. 2 with 49:8; and the use of the expression ‘Sovereign LORD’ (Adonai YHWH) in 50:4, 7, 9.” (p. 333)

Chapters 65-66 – “These two chapters are not only the end of the book but...in them the eschatology reaches its zenith, for the promise of new heavens and a new earth (65:17; 66:22) not only goes beyond anything else in the book but even the speculative imagination could not conceive any greater reality.” (p. 348)