



Immanuel and the Suffering Servant in Isaiah

ISAIAH IN CONTEXT, ISAIAH AS USED BY
MATTHEW AND EARLY CHRISTIANS,
ISAIAH AS USED BY LATTER-DAY SAINTS.

Isaiah 7:1-17; 9:1-11; 11:1-9; 40-42, 49-53, 61.

“O Come, O Come, Immanuel”

1 O come, O come, Immanuel,
and ransom captive Israel
that mourns in lonely exile here
until the Son of God appear.

Refrain:
Rejoice! Rejoice! Immanuel
shall come to you, O Israel.

3 O come, O come, great Lord of might,
who to your tribes on Sinai's height
in ancient times did give the law
in cloud and majesty and awe.

4 O come, O Branch of Jesse's stem,
unto your own and rescue them!
From depths of hell your people save,
and give them victory o'er the grave

Looking forward to Quiz 1

- Take-home quiz distributed *today* and due Wednesday at the beginning of class
- Remember, this is primarily a diagnostic to prepare you for the exam, but it is closed-book
- **15 identifications**
 - Use terms and lists from the posted Review Sheet
- **2 scripture passages for exegesis and exposition**
 - Read and study the Notable Passage List
 - From your notes and our class discussion, practice addressing the basic historical, literary, and theological issues of the passages to understand the *original* meaning (exegesis)
 - Once the principle is understood from your theological analysis, briefly address its current meaning and application to you (exposition)
- **2 short answers**
 - Sample discussion questions on Review Sheet

Background to Isaiah



Isaiah's Background Reviewed

- **A man of high social status in the kingdom of Judah**
 - Son of Amoz
 - *Yēša`yāhû= "The Lord is Salvation"*
 - **Had free access to the royal court and perhaps the temple**
 - Prophesied to the kings Uzziah, Jotham, Ahaz, and Hezekiah between c. 740–701 BC
 - One legend suggests that he was the father-in-law of Hezekiah
 - Married with at least two children (with symbolic names; more later)
 - *Witnessed the destruction of the northern kingdom of Israel by the Assyrians* and *saw the southern kingdom of Judah threatened*
- **Wrote his prophecies in a highly literate, symbolic style**
 - employed Hebrew poetic forms of **parallelism, metaphor, and elevated language**
 - Focused on the status and future of Israel as God's covenant people
 - **Prophecies have multiple interpretations and applications:** *to Judah in Isaiah's time, to the people of the Book of Mormon* (this is why Nephi and Jacob quote Isaiah), *to the Restoration, to readers in every age* (sc. us!), and *at the Second Coming*

Observations about Isaiah

Jackson, "Authorship of the Book of Isaiah," *SS4*, 80–85 (packet, 128–133)

- **The Book of Isaiah seems to have two, and perhaps three, distinct sections: chs. 1–39, 40–55, and 56–66**
- The second and third sections do not mention Isaiah by name
- **Historical situations of each section seem to be different**
 - **Assyria is the major threat in the first section, Babylon in the second**
 - The temple and many cities of Judah seem to be destroyed in the second section
 - **A later Persian king, Cyrus, is mentioned by name**
 - Incidentally, he is the only figure in Isaiah ever described as a *messiah* or "anointed one!"
 - A struggling Jewish remnant seems to already be returned to their land in the third section
- Shift in theological perspective from **judgment** to **reconciliation**
- **Literary style changes between sections**

Compositional *Theories*

- *Isaiah was supposedly written over a long period of time by different prophetic and literary figures*
- **Isaiah of Jerusalem:** The Son of Amos lived c. 740–700 B.C. and was attached to the royal court of Judah (First Isaiah, chs. 1–35 supplemented with material from Kings in chs. 36–39)
The original Isaiah dictated or wrote prophecies that frequently castigated Israel and Judah and promising destruction
- **Isaiah of the Exile:** lived in Babylonia during the captivity that followed the destruction of Jerusalem in c. 586 B.C.
 - Wrote oracles promising hope and the restoration of Judah (Second Isaiah, chs. 40–55)
- **Isaiah of the Restoration:** lived in Jerusalem after the return from captivity
 - Preached and wrote to the post-exilic community that was disappointed and looked forward to a better revival of their nation (Third Isaiah chs. 56–66)

Responses to the Authorship of Isaiah

- By the time of the LXX translation of Isaiah (early 2C B.C.) and the Isaiah Scroll (a DSS that is the earliest surviving manuscript of Isaiah, late 2C B.C.), **Isaiah was considered one book**
 - *The Book of Mormon prophets quoted freely from both First and Second Isaiah (chs. 40–55 ostensibly not having been written until after Lehi left Jerusalem)*
- Many of the historical arguments against the unity of Isaiah do not accept **predicative prophecy**
 - *Moroni and other Book of Mormon prophets “saw our day” (see Mormon 8:35); similarly, Isaiah of Jerusalem could have seen the situation of his countrymen in various periods of their history*
- The shift in style and theological perspective could be a result of **changes in topic as much as authorship**
 - *Further, Isaiah may have been an anthology as much as a book → it is a collection of Isaiah’s oracles, prophecies, and material about his that may well have been collected later and edited several times*

Sections of Isaiah

- While judgment, comfort, restoration themes—as well as prophecies for the Last Days—are present throughout the book, the different sections of Isaiah *can* be seen as focusing particularly on specific themes
 - *These can be seen as collections of Isaiah for various situations rather than by a different Isaiah of a various times and places*
- **Part 1: Denunciation or Book of Judgment (1:1–39:8; “Isaiah for Jerusalem?”)**
- **Part 2: Consolation or Book of Comfort (40:1–55:13; “Isaiah for the Exile?”)**
- **Part 3: Admonitions to Restored Judah and Future Israel (56:1–66:24; “Isaiah for the Last Days?”)**

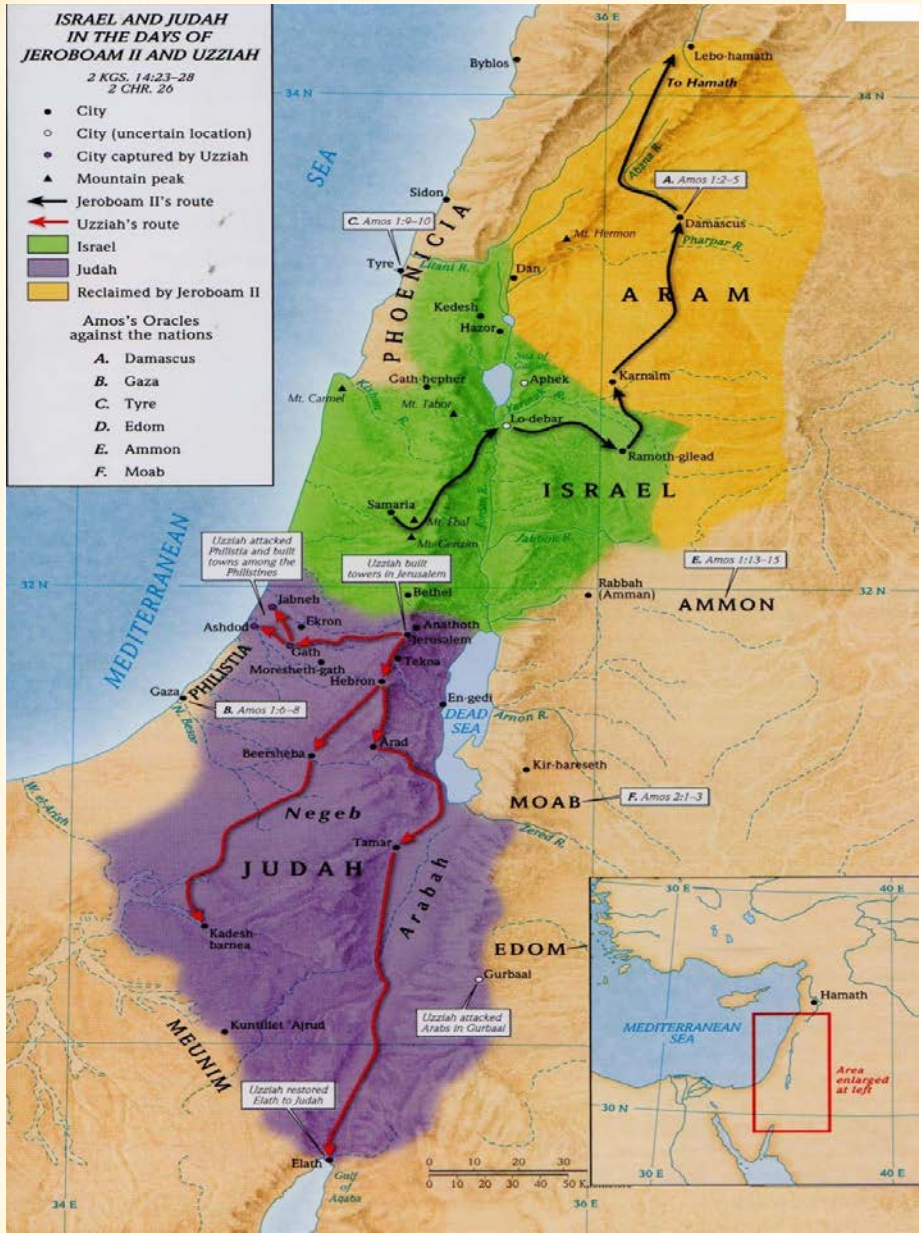
Book of Mormon Keys for Understanding Isaiah

- Understand the manner of prophesying among the Jews (2 Nephi 25:1)
- Do not be guilty of “abominations” and “works of darkness” (2 Nephi 25:2; conversely, be righteous!)
- Be filled with the spirit of prophecy (2 Nephi 25:4)
 - “the testimony of Jesus is the spirit of prophecy” (Revelation 19:10)
- Be familiar with the regions about Jerusalem (geography, culture, history; 2 Nephi 25:6)
- Live in the days that the prophecies are fulfilled (2 Nephi 25:7)

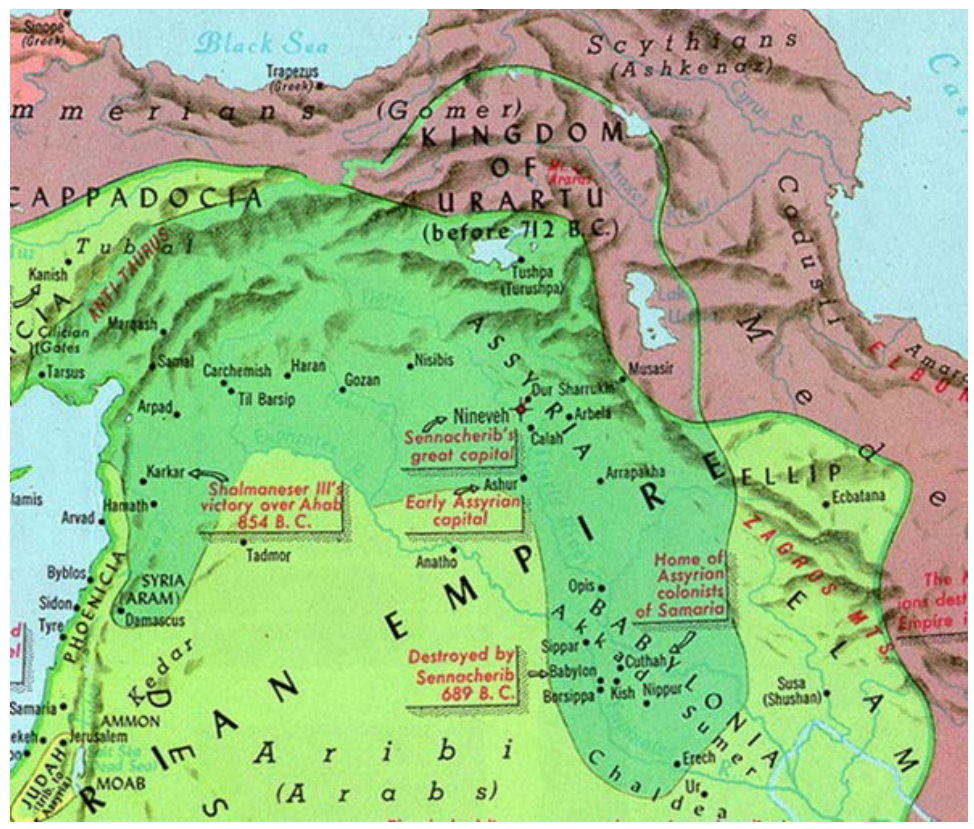
The Immanuel Prophecies



Isaiah in His Original Context
Also, Messianic Applications to “Royal” Prophecies

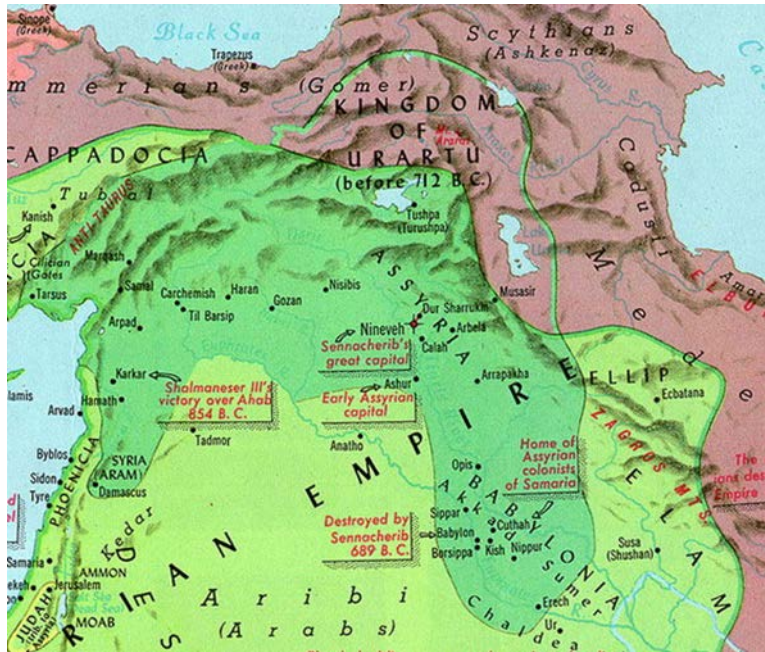


Judah and her neighbors at the time of Isaiah



- The empire of Assyria was threatening the small kingdoms of Israel, Judah, and their neighbors
- Israel (Ephraim) and Aram(Syria-Damascus) tried to force Judah into an anti-Assyrian alliance

Isaiah 7:1–16, 8:1–4



Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and **Shear-jashub** thy son . . . And say unto him,

Take heed, and be quiet;
fear not, neither be fainthearted (7:3–4)

Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning **Maher-shalal-hash-baz** . . .

For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. (8:1, 4)

Therefore the Lord himself shall give you a sign;

Behold, a **virgin** shall conceive,
and bear a son,
and shall call his name **Immanuel**.

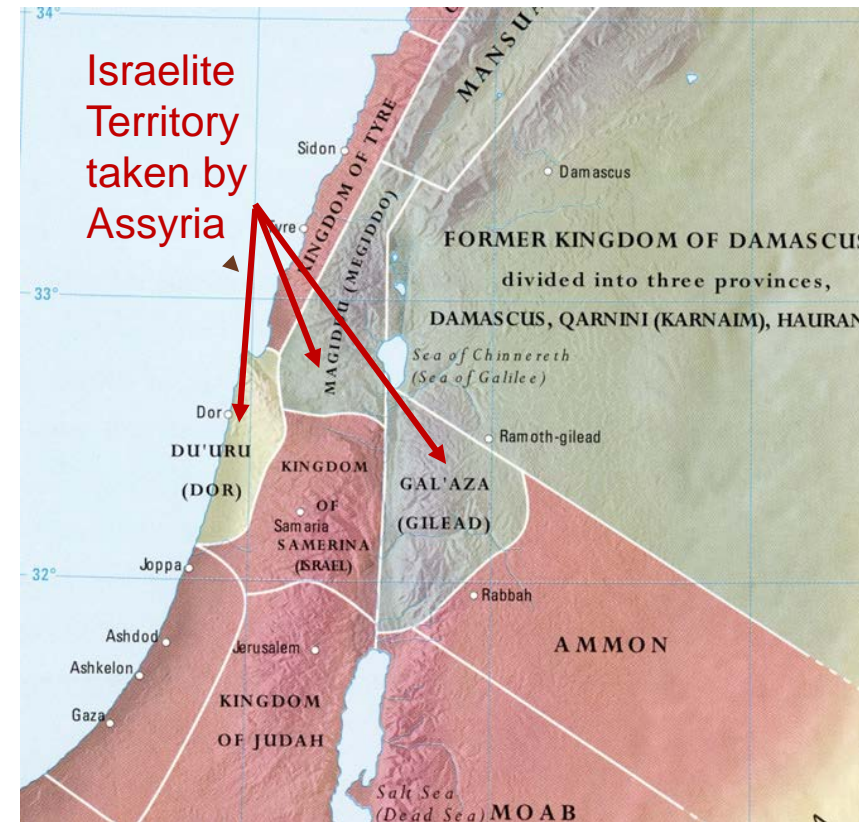
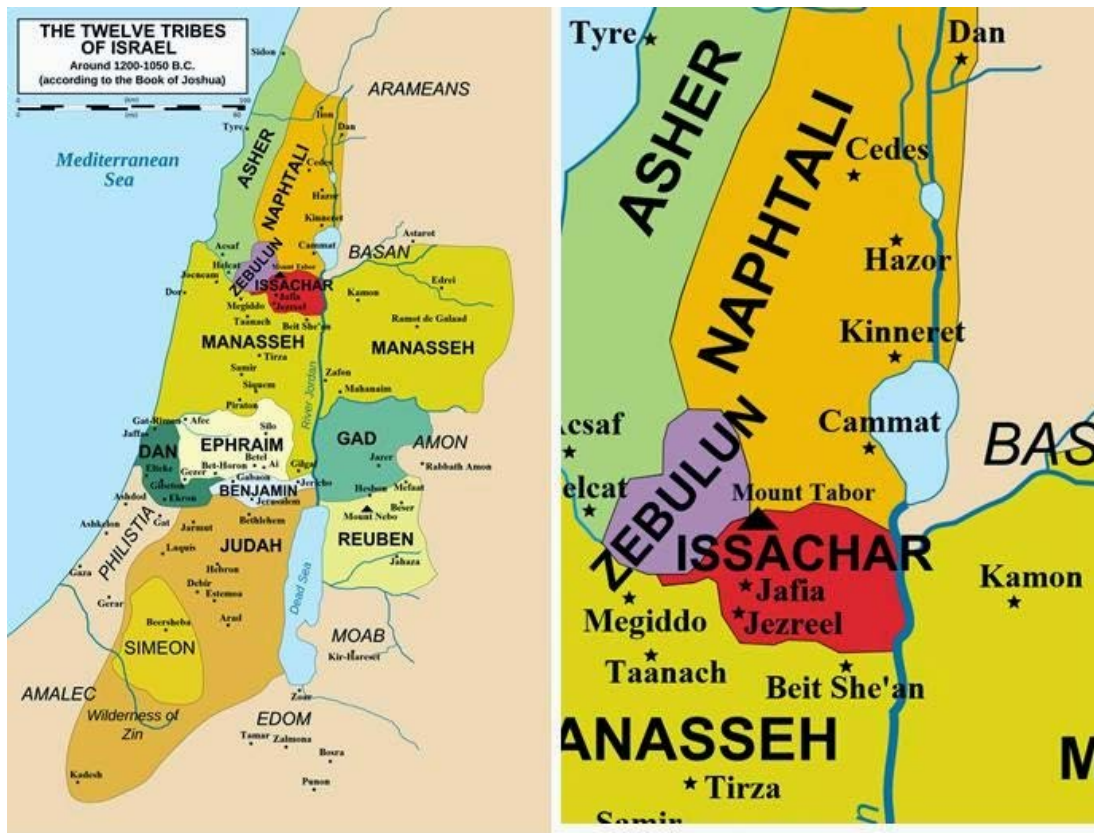
Butter and honey shall he eat,
that he may know to refuse the evil,
and choose the good.

For before the child shall know to refuse the evil,
and choose the good, the land that thou
abhorrest shall be forsaken of both her kings.
(7:14–16)

- Isaiah counseled against this, using his sons and the future son of King Ahaz (probably Hezekiah) as types
 - **Shear-jashub** = “A remnant shall return”
 - **Maher-shalal-hash-baz** = “Destruction is imminent!”
 - **virgin** = “young woman”; **Immanuel** = “God with us”

Historical Context of Isaiah 9:1–11

- Assyria defeated Israel and stripped territories in the north around the Sea of Galilee and across the Jordan from the northern kingdom
 - Galilee was the inheritance of Naphtali and Zebulon



Isaiah 9:1–11

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

The people that walked in darkness
have seen a great light:
they that dwell in the land of the shadow of death,
upon them hath the light shined.

For unto us a child is born, unto us a son is given:
and the government shall be upon his shoulder:
and **his name shall be called**
Wonderful Counsellor,
The mighty God,
The everlasting Father,
The Prince of Peace.

Of the increase of his government and peace there shall be no end,
upon the throne of David,
and upon his kingdom,
to order it,
and to establish it with judgment
and with justice
from henceforth even for ever.

The zeal of the Lord of hosts will perform this.

Isaiah 11:1-9

**And there shall come forth a rod out of the stem of Jesse,
and a Branch shall grow out of his roots:**

And the spirit of the Lord shall rest upon him,
the spirit of wisdom and understanding,
spirit of counsel and might,
the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord:
and he shall not judge after the sight of his eyes,
neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor,
and reprove with equity for the meek of the earth:
and he shall smite the earth with the rod of his mouth,
and with the breath of his lips shall he slay the wicked.

- Rod = stem = branch, new growth out of the House of David (Jesse was David's father)

And righteousness shall be the girdle of his loins,
and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb,
and the leopard shall lie down with the kid;
and the calf and the young lion and the fatling together;
and a little child shall lead them.

And the cow and the bear shall feed;
their young ones shall lie down together:
and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp,
and the weaned child shall put his hand on the
cockatrice' den.

They shall not hurt nor destroy in all my holy mountain:
*for the earth shall be full of the knowledge of the Lord,
as the waters cover the sea.*

**And in that day there shall be a root of Jesse,
which shall stand for an ensign of the people;
to it shall the Gentiles seek:
and his rest shall be glorious.**

The Servant in Isaiah's Book of Consolation

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The figure of the Suffering Servant

Isaiah 40

¹Comfort ye,
ye my people, saith your God.

²Speak ye comfortably to Jerusalem,
and cry unto her,
that her warfare is accomplished,
that her iniquity is pardoned:
for she hath received of the Lord's hand
double for all her sins.

³The voice of him that crieth in the
wilderness,
**Prepare ye the way of the Lord,
make straight in the desert
a highway for our God.**

⁴Every valley shall be exalted,
and every mountain and hill shall be made low:
and the crooked shall be made straight,
and the rough places plain:

⁵And the glory of the Lord shall be revealed,
and all flesh shall see it together:
for the mouth of the Lord hath spoken it.

⁹O Zion, that bringest good tidings,
get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
lift up thy voice with strength;
lift it up, be not afraid;
say unto the cities of Judah, Behold your God!

¹¹He shall feed his flock like a shepherd:
he shall gather the lambs with his arm,
and carry them in his bosom,
and shall gently lead those that are with young.

The Figure of “The Servant”

- Whereas *the Hebrew term “Messiah” is relatively rare* (45:1 for Cyrus and the verbal form in 61:1 for one anointed with the spirit of God), the Messiah can be seen in titles such as **Holy One of Israel**, **Savior**, **Redeemer** (although these titles are frequently used for God directly)
- Intriguing is the figure of “**The Servant**,” who appears in **four servant songs** (42:1–9, 49:1–7, 50:4–9, and 52:13–53:12)
- Possible interpretations of the Servant Figure
 - Ancient Israel
 - Restored Israel
 - A Prophet
 - Isaiah himself, another prophet or prophets, sometimes Joseph Smith
 - **The coming Jesus Christ** (first *and* second comings)
 - Note that any of the suggested prophets could themselves be types of Christ

Isaiah 42

Servant Song 1: The Servant of the Lord, a light to the nations (42:1-9)

¹Behold my servant, whom I uphold;
mine elect, in whom my soul delighteth;
I have put my spirit upon him:
he shall bring forth judgment to the Gentiles.

²He shall not cry,
nor lift up,
nor cause his voice to be heard in the street.

³A bruised reed shall he not break,
and the smoking flax shall he not quench:
he shall bring forth judgment unto truth.

⁴He shall not fail nor be discouraged,
till he have set judgment in the earth:
and the isles shall wait for his law.

⁵Thus saith God the Lord,
he that created the heavens,
and stretched them out;
he that spread forth the earth,
and that which cometh out of it;
he that giveth breath unto the people upon it,
and spirit to them that walk therein:

⁶I the Lord have called thee in righteousness,
and will hold thine hand,
and will keep thee,
and give thee for a covenant of the people,
for a light of the Gentiles;

⁷**To open the blind eyes,
to bring out the prisoners from the prison,
and them that sit in darkness out of the prison house.**

⁸I am the Lord: that is my name:
and my glory will I not give to another,
neither my praise to graven images.

⁹Behold, the former things are come to pass,
and new things do I declare:
before they spring forth
I tell you of them.

Isaiah 49

Servant Song 2: The Suffering Servant of the Lord (49:1-7)

¹Listen, O isles, unto me;
and hearken, ye people, from far;
The Lord hath called me from the womb;
from the bowels of my mother
hath he made mention of my name.

²And he hath made my mouth like a sharp sword;
in the shadow of his hand hath he hid me,
and made me a polished shaft;
in his quiver hath he hid me;

³And said unto me,
Thou art my servant, O Israel,
in whom I will be glorified.

⁴Then I said, *I have laboured in vain,
I have spent my strength for nought, and in vain:
yet surely my judgment is with the Lord,
and my work with my God.*

⁵And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him,

Though Israel be not gathered,
yet shall I be glorious in the eyes of the Lord,
my God shall be my strength.

⁶And he said,

It is a light thing that thou shouldest be my servant
to raise up the tribes of Jacob,
and to restore the preserved of Israel:
I will also give thee for a light to the Gentiles,
that thou mayest be my salvation unto the end of the earth.

⁷ Thus saith the Lord, the Redeemer of Israel,
and his Holy One,
to him whom man despiseth,
to him whom the nation abhorreth,
to a servant of rulers,

Kings shall see and arise,
princes also shall worship,
because of the Lord that is faithful,
and the Holy One of Israel, and he shall choose thee.

Isaiah 50

Servant Song 3 (50:4-9)

⁴The Lord God hath given me the tongue of the learned,
that I should know how to speak a word
in season to him that is weary:
he wakeneth morning by morning,
he wakeneth mine ear to hear as the learned.

⁵The Lord God hath opened mine ear,
and I was not rebellious,
neither turned away back.

⁶*I gave my back to the smiters,
and my cheeks to them that plucked off the hair:
I hid not my face from shame
and spitting.*

⁷For the Lord God will help me;
therefore shall I not be confounded:
therefore have I set my face like a flint,
and I know that I shall not be ashamed.

⁸He is near that justifieth me;
who will contend with me?
let us stand together:
who is mine adversary?
let him come near to me.

⁹Behold, the Lord God will help me;
who is he that shall condemn me?
lo, they all shall wax old as a garment;
the moth shall eat them up.

Servant Song 4

The Suffering and Triumph of the Servant (Isaiah 52:13–53:12)

*³He is despised and rejected of men;
man of sorrows, and acquainted with grief:
and we hid as it were our faces from him;
he was despised, and we esteemed him not.*

*⁴Surely he hath borne our griefs,
and carried our sorrows:
yet we did esteem him stricken,
smitten of God, and afflicted.*

*⁵But he was wounded for our transgressions,
he was bruised for our iniquities:
the chastisement of our peace was upon him;
and with his stripes we are healed.*

*⁶All we like sheep have gone astray;
we have turned every one to his own way;
and the Lord hath laid on him the iniquity of us all.*

*⁷He was oppressed, and he was afflicted,
yet he opened not his mouth:
he is brought as a lamb to the slaughter,
and as a sheep before her shearers is dumb,
so he openeth not his mouth.*

*⁹And he made his grave with the wicked,
and with the rich in his death;
because he had done no violence,
neither was any deceit in his mouth.*

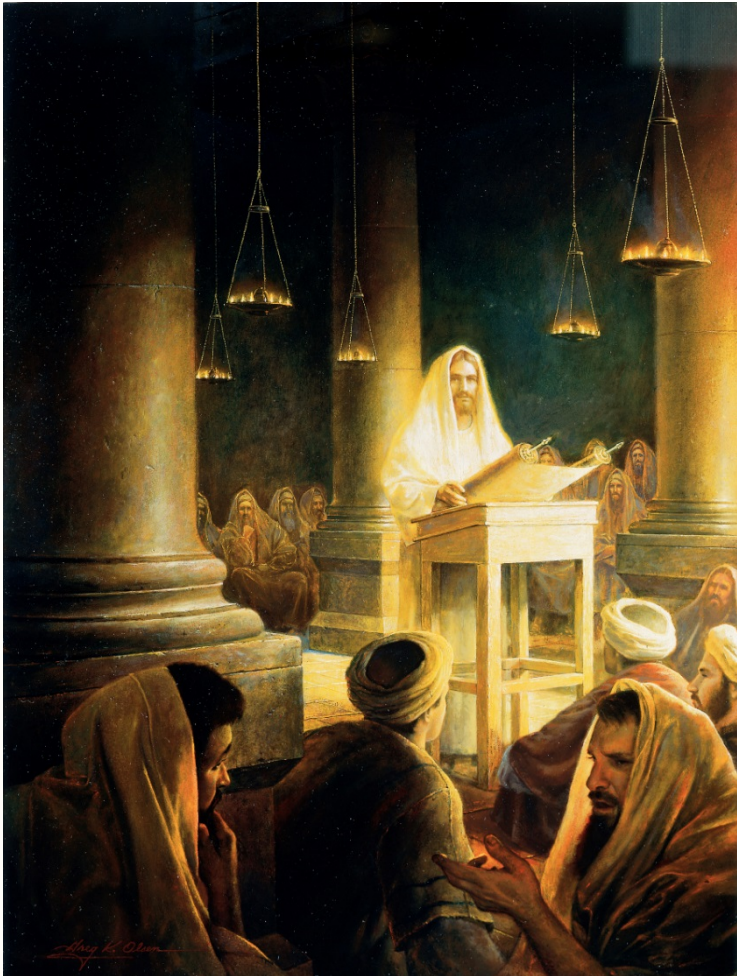
*¹⁰Yet it pleased the Lord to bruise him;
he hath put him to grief:
when thou shalt make his soul an offering for sin,
he shall see his seed, he shall prolong his days,
and the pleasure of the Lord shall prosper in his hand.*

*¹¹He shall see of the travail of his soul,
and shall be satisfied:
by his knowledge shall my righteous servant justify many;
for he shall bear their iniquities.*

“The Lord hath Anointed Me . . .”



Isaiah 61



*The Spirit of the Lord God is upon me;
because the Lord hath anointed me to preach good tidings unto the meek;
he hath sent me to bind up the brokenhearted,
proclaim liberty to the captives,
and the opening of the prison to them that are bound;*

*²To proclaim the acceptable year of the Lord,
and the day of vengeance of our God;
to comfort all that mourn;*

*³To appoint unto them that mourn in Zion,
to give unto them beauty for ashes,
the oil of joy for mourning,
the garment of praise for the spirit of heaviness;
that they might be called trees of righteousness,
planting of the Lord, that he might be glorified.*

- **Jesus reads this in the Nazareth synagogue towards the beginning of his mission (Luke 4:18–19)**